



The Holy Quran

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Table of Contents

سورة الفاتحة (Al-Fatiha)	14
Sura 1	14
Aya 1 to 7	14
سورة البقرة (Al-Baqara).....	15
Sura 2	15
Aya 1 to 286.....	15
سورة آل عمران (Al-i-Imran).....	104
Sura 3	104
Aya 1 to 200.....	104
سورة النساء (An-Nisa).....	158
Sura 4	158
Aya 1 to 176.....	158
سورة المائدة (Al-Ma'ida)	213
Sura 5	213
Aya 1 to 120.....	213
سورة الأنعام (Al-An'am).....	254
Sura 6	254
Aya 1 to 165.....	254
سورة الأعراف (Al-A'raf)	300
Sura 7	300
Aya 1 to 206.....	300
سورة الأنفال (Al-Anfal)	353
Sura 8	353
Aya 1 to 75	353
سورة التوبة (At-Tawba)	373
Sura 9	373
Aya 1 to 129.....	373
سورة يونس (Yunus)	412
Sura 10	412
Aya 1 to 109.....	412
سورة هود (Hud)	440
Sura 11	440
Aya 1 to 123.....	440

سورة يوسف (Yusuf)	471
Sura 12	471
Aya 1 to 111.....	471
سورة الرعد (Ar-Ra'd)	499
Sura 13	499
Aya 1 to 43.....	499
سورة ابراهيم (Ibrahim)	512
Sura 14	512
Aya 1 to 52.....	512
سورة الحجر (Al-Hijr).....	526
Sura 15	526
Aya 1 to 99.....	526
سورة النحل (An-Nahl)	541
Sura 16	541
Aya 1 to 128.....	541
سورة الإسراء (Al-Isra).....	571
Sura 17	571
Aya 1 to 111.....	571
سورة الكهف (Al-Kahf).....	597
Sura 18	597
Aya 1 to 110.....	597
سورة مريم (Maryam)	623
Sura 19	623
Aya 1 to 98.....	623
سورة طه (Ta-Ha).....	641
Sura 20	641
Aya 1 to 135.....	641
سورة الأنبياء (Al-Anbiya)	666
Sura 21	666
Aya 1 to 112.....	666
سورة الحج (Al-Hajj).....	687
Sura 22	687
Aya 1 to 78.....	687
سورة المؤمنون (Al-Mu'minun).....	707
Sura 23	707
Aya 1 to 118.....	707
سورة النور (An-Nur).....	727
Sura 24	727

Aya 1 to 64.....	727
سورة الفرقان (Al-Furqan)	747
Sura 25	747
Aya 1 to 77.....	747
سورة الشعراء (Ash-Shu'ara)	763
Sura 26	763
Aya 1 to 227.....	763
سورة النمل (An-Naml)	794
Sura 27	794
Aya 1 to 93.....	794
سورة القصص (Al-Qasas).....	814
Sura 28	814
Aya 1 to 88.....	814
سورة العنكبوت (Al-Ankabut).....	837
Sura 29	837
Aya 1 to 69.....	837
سورة الروم (Ar-Rum).....	854
Sura 30	854
Aya 1 to 60.....	854
سورة لقمان (Luqman).....	868
Sura 31	868
Aya 1 to 34.....	868
سورة السجدة (As-Sajda).....	877
Sura 32	877
Aya 1 to 30.....	877
سورة الأحزاب (Al-Ahzab).....	884
Sura 33	884
Aya 1 to 73.....	884
سورة سبأ (Saba)	905
Sura 34	905
Aya 1 to 54.....	905
سورة فاطر (Fatir).....	919
Sura 35	919
Aya 1 to 45.....	919
سورة يس (Ya-Sin).....	931
Sura 36	931
Aya 1 to 83.....	931
سورة الصافات (As-Saffat).....	945

Sura 37	945
Aya 1 to 182.....	945
سورة ص (Sad).....	968
Sura 38	968
Aya 1 to 88.....	968
سورة الزمر (Az-Zumar)	983
Sura 39	983
Aya 1 to 75.....	983
سورة غافر (Ghafir).....	1002
Sura 40	1002
Aya 1 to 85.....	1002
سورة فصلت (Fussilat)	1022
Sura 41	1022
Aya 1 to 54.....	1022
سورة الشورى (Ash-Shura)	1035
Sura 42	1035
Aya 1 to 53.....	1035
سورة الزخرف (Az-Zukhruf).....	1049
Sura 43	1049
Aya 1 to 89.....	1049
سورة الدخان (Ad-Dukhan)	1066
Sura 44	1066
Aya 1 to 59.....	1066
سورة الجاثية (Al-Jathiya)	1075
Sura 45	1075
Aya 1 to 37.....	1075
سورة الأحقاف (Al-Ahqaf).....	1084
Sura 46	1084
Aya 1 to 35.....	1084
سورة محمد (Muhammad)	1094
Sura 47	1094
Aya 1 to 38.....	1094
سورة الفتح (Al-Fath).....	1104
Sura 48	1104
Aya 1 to 29.....	1104
سورة الحجرات (Al-Hujurat)	1113
Sura 49	1113
Aya 1 to 18.....	1113

سورة ق (Qaf).....	1119
Sura 50	1119
Aya 1 to 45	1119
سورة الذاريات (Adh-Dhariyat)	1127
Sura 51	1127
Aya 1 to 60.....	1127
سورة الطور (At-Tur).....	1136
Sura 52	1136
Aya 1 to 49.....	1136
سورة النجم (An-Najm).....	1144
Sura 53	1144
Aya 1 to 62.....	1144
سورة القمر (Al-Qamar)	1153
Sura 54	1153
Aya 1 to 55.....	1153
سورة الرحمن (Ar-Rahman).....	1162
Sura 55	1162
Aya 1 to 78.....	1162
سورة الواقعة (Al-Waqi'a).....	1171
Sura 56	1171
Aya 1 to 96.....	1171
سورة الحديد (Al-Hadid)	1183
Sura 57	1183
Aya 1 to 29.....	1183
سورة المجادلة (Al-Mujadila).....	1193
Sura 58	1193
Aya 1 to 22.....	1193
سورة الحشر (Al-Hashr)	1201
Sura 59	1201
Aya 1 to 24.....	1201
سورة الممتحنة (Al-Mumtahina)	1208
Sura 60	1208
Aya 1 to 13.....	1208
سورة الصف (As-Saff)	1214
Sura 61	1214
Aya 1 to 14.....	1214
سورة الجمعة (Al-Jumu'a).....	1218
Sura 62	1218

Aya 1 to 11	1218
سورة المنافقون (Al-Munafiqun)	1221
Sura 63	1221
Aya 1 to 11	1221
سورة التغابن (At-Taghabun)	1225
Sura 64	1225
Aya 1 to 18	1225
سورة الطلاق (At-Talaq).....	1230
Sura 65	1230
Aya 1 to 12	1230
سورة التحريم (At-Tahrim).....	1235
Sura 66	1235
Aya 1 to 12	1235
سورة الملك (Al-Mulk).....	1239
Sura 67	1239
Aya 1 to 30.....	1239
سورة القلم (Al-Qalam).....	1245
Sura 68	1245
Aya 1 to 52.....	1245
سورة الحاقة (Al-Haqqa)	1253
Sura 69	1253
Aya 1 to 52.....	1253
سورة المعارج (Al-Ma'arij)	1260
Sura 70	1260
Aya 1 to 44.....	1260
سورة نوح (Nuh).....	1266
Sura 71	1266
Aya 1 to 28.....	1266
سورة الجن (Al-Jinn)	1271
Sura 72	1271
Aya 1 to 28.....	1271
سورة المزمل (Al-Muzzammil)	1277
Sura 73	1277
Aya 1 to 20.....	1277
سورة المدثر (Al-Muddathir)	1281
Sura 74	1281
Aya 1 to 56.....	1281
سورة القيامة (Al-Qiyama)	1288

Sura 75	1288
Aya 1 to 40	1288
سورة الانسان (Al-Insan)	1293
Sura 76	1293
Aya 1 to 31	1293
سورة المرسلات (Al-Mursalat).....	1299
Sura 77	1299
Aya 1 to 50	1299
سورة النبا (An-Naba')	1305
Sura 78	1305
Aya 1 to 40	1305
سورة النازعات (An-Nazi'at)	1310
Sura 79	1310
Aya 1 to 46	1310
سورة عبس (Abasa)	1316
Sura 80	1316
Aya 1 to 42	1316
سورة التكوير (At-Takwir).....	1321
Sura 81	1321
Aya 1 to 29	1321
سورة الإنفطار (Al-Infitar)	1325
Sura 82	1325
Aya 1 to 19	1325
سورة المطففين (Al-Mutaffifin).....	1328
Sura 83	1328
Aya 1 to 36	1328
سورة الإنشقاق (Al-Inshiqaq)	1333
Sura 84	1333
Aya 1 to 25	1333
سورة البروج (Al-Buruj).....	1336
Sura 85	1336
Aya 1 to 22	1336
سورة الطارق (At-Tariq)	1339
Sura 86	1339
Aya 1 to 17	1339
سورة الأعلى (Al-A'la)	1341
Sura 87	1341
Aya 1 to 19	1341

سورة الغاشية (Al-Ghashiya).....	1344
Sura 88	1344
Aya 1 to 26	1344
سورة الفجر (Al-Fajr).....	1347
Sura 89	1347
Aya 1 to 30	1347
سورة البلد (Al-Balad)	1351
Sura 90	1351
Aya 1 to 20	1351
سورة الشمس (Ash-Shams)	1354
Sura 91	1354
Aya 1 to 15	1354
سورة الليل (Al-Lail)	1356
Sura 92	1356
Aya 1 to 21	1356
سورة الضحى (Ad-Dhuha).....	1359
Sura 93	1359
Aya 1 to 11	1359
سورة الشرح (Ash-Sharh)	1361
Sura 94	1361
Aya 1 to 8	1361
سورة التين (At-Tin)	1362
Sura 95	1362
Aya 1 to 8	1362
سورة العلق (Al-Alaq).....	1364
Sura 96	1364
Aya 1 to 19	1364
سورة القدر (Al-Qadr)	1367
Sura 97	1367
Aya 1 to 5	1367
سورة البينة (Al-Bayyina)	1368
Sura 98	1368
Aya 1 to 8	1368
سورة الزلزلة (Az-Zalzala).....	1370
Sura 99	1370
Aya 1 to 8	1370
سورة العاديات (Al-Adiyat)	1372
Sura 100.....	1372

Aya 1 to 11	1372
سورة القارعة (Al-Qari'a)	1374
Sura 101.....	1374
Aya 1 to 11	1374
سورة التكاثر (At-Takathur).....	1376
Sura 102.....	1376
Aya 1 to 8	1376
سورة العصر (Al-Asr)	1378
Sura 103.....	1378
Aya 1 to 3	1378
سورة الهمزة (Al-Humaza)	1379
Sura 104.....	1379
Aya 1 to 9	1379
سورة الفيل (Al-Fil)	1381
Sura 105.....	1381
Aya 1 to 5	1381
سورة قريش (Quraysh).....	1382
Sura 106.....	1382
Aya 1 to 4	1382
سورة الماعون (Al-Ma'un)	1383
Sura 107.....	1383
Aya 1 to 7	1383
سورة الكوثر (Al-Kawthar).....	1384
Sura 108.....	1384
Aya 1 to 3	1384
سورة الكافرون (Al-Kafirun).....	1385
Sura 109.....	1385
Aya 1 to 6	1385
سورة النصر (An-Nasr)	1386
Sura 110.....	1386
Aya 1 to 3	1386
سورة المسد (Al-Masad)	1387
Sura 111.....	1387
Aya 1 to 5	1387
سورة الإخلاص (Al-Ikhlās)	1388
Sura 112.....	1388
Aya 1 to 4	1388
سورة الفلق (Al-Falaq)	1389

Sura 113.....	1389
Aya 1 to 5	1389
سورة الناس (An-Nas)	1390
Sura 114.....	1390
Aya 1 to 6	1390

سورة الفاتحة (Al-Fatiha)

Sura 1

Aya 1 to 7

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ {1}

[Shakir 1:1] In the name of Allah, the Beneficent, the Merciful.

[Pickthal 1:1] In the name of Allah, the Beneficent, the Merciful.

[Yusufali 1:1] In the name of Allah, Most Gracious, Most Merciful.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {2}

[Shakir 1:2] All praise is due to Allah, the Lord of the Worlds.

[Pickthal 1:2] Praise be to Allah, Lord of the Worlds,

[Yusufali 1:2] Praise be to Allah, the Cherisher and Sustainer of the worlds;

الرَّحْمَنِ الرَّحِيمِ {3}

[Shakir 1:3] The Beneficent, the Merciful.

[Pickthal 1:3] The Beneficent, the Merciful.

[Yusufali 1:3] Most Gracious, Most Merciful;

مَالِكِ يَوْمِ الدِّينِ {4}

[Shakir 1:4] Master of the Day of Judgment.

[Pickthal 1:4] Master of the Day of Judgment,

[Yusufali 1:4] Master of the Day of Judgment.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ {5}

[Shakir 1:5] Thee do we serve and Thee do we beseech for help.

[Pickthal 1:5] Thee (alone) we worship; Thee (alone) we ask for help.

[Yusufali 1:5] Thee do we worship, and Thine aid we seek.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ {6}

[Shakir 1:6] Keep us on the right path.

[Pickthal 1:6] Show us the straight path,

[Yusufali 1:6] Show us the straight way,

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ {7}

[Shakir 1:7] The path of those upon whom Thou hast bestowed favors. Not (the path) of those upon whom Thy wrath is brought down, nor of those who go astray.

[Pickthal 1:7] The path of those whom Thou hast favoured; Not the (path) of those who earn Thine anger nor of those who go astray.

[Yusufali 1:7] The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.

سورة البقرة (Al-Baqara)

Sura 2

Aya 1 to 286

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

الم {1}

[Shakir 2:1] Alif Lam Mim.

[Pickthal 2:1] Alif. Lam. Mim.

[Yusufali 2:1] A.L.M.

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ {2}

[Shakir 2:2] This Book, there is no doubt in it, is a guide to those who guard (against evil).

[Pickthal 2:2] This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil).

[Yusufali 2:2] This is the Book; in it is guidance sure, without doubt, to those who fear Allah;

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ {3}

[Shakir 2:3] Those who believe in the unseen and keep up prayer and spend out of what We have given them.

[Pickthal 2:3] Who believe in the Unseen, and establish worship, and spend of that We have bestowed upon them;

[Yusufali 2:3] Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them;

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ {4}

[Shakir 2:4] And who believe in that which has been revealed to you and that which was revealed before you and they are sure of the hereafter.

[Pickthal 2:4] And who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and are certain of the Hereafter.

[Yusufali 2:4] And who believe in the Revelation sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter.

أُولَئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ {5}

[Shakir 2:5] These are on a right course from their Lord and these it is that shall be successful.

[Pickthal 2:5] These depend on guidance from their Lord. These are the successful.

[Yusufali 2:5] They are on (true) guidance, from their Lord, and it is these who will prosper.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ {6}

[Shakir 2:6] Surely those who disbelieve, it being alike to them whether you warn them, or do not warn them, will not believe.

[Pickthal 2:6] As for the Disbelievers, Whether thou warn them or thou warn them not it is all one for them; they believe not.

[Yusufali 2:6] As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe.

حَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ {7}

[Shakir 2:7] Allah has set a seal upon their hearts and upon their hearing and there is a covering over their eyes, and there is a great punishment for them.

[Pickthal 2:7] Allah hath sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom.

[Yusufali 2:7] Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they (incur).

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ {8}

[Shakir 2:8] And there are some people who say: We believe in Allah and the last day; and they are not at all believers.

[Pickthal 2:8] And of mankind are some who say: We believe in Allah and the Last Day, when they believe not.

[Yusufali 2:8] Of the people there are some who say: "We believe in Allah and the Last Day;" but they do not (really) believe.

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ {9}

[Shakir 2:9] They desire to deceive Allah and those who believe, and they deceive only themselves and they do not perceive.

[Pickthal 2:9] They think to beguile Allah and those who believe, and they beguile none save themselves; but they perceive not.

[Yusufali 2:9] Fain would they deceive Allah and those who believe, but they only deceive themselves, and realise (it) not!

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ {10}

[Shakir 2:10] There is a disease in their hearts, so Allah added to their disease and they shall have a painful chastisement because they lied.

[Pickthal 2:10] In their hearts is a disease, and Allah increaseth their disease. A painful doom is theirs because they lie.

[Yusufali 2:10] In their hearts is a disease; and Allah has increased their disease: And grievous is the penalty they (incur), because they are false (to themselves).

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ {11}

[Shakir 2:11] And when it is said to them, Do not make mischief in the land, they say: We are but peace-makers.

[Pickthal 2:11] And when it is said unto them: Make not mischief in the earth, they say: We are peacemakers only.

[Yusufali 2:11] When it is said to them: "Make not mischief on the earth," they say: "Why, we only Want to make peace!"

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ {12}

[Shakir 2:12] Now surely they themselves are the mischief makers, but they do not perceive.

[Pickthal 2:12] Are not they indeed the mischief-makers? But they perceive not.

[Yusufali 2:12] Of a surety, they are the ones who make mischief, but they realise (it) not.

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ
وَلَكِن لَّا يَعْلَمُونَ {13}

[Shakir 2:13] And when it is said to them: Believe as the people believe they say: Shall we believe as the fools believe? Now surely they themselves are the fools, but they do not know.

[Pickthal 2:13] And when it is said unto them: believe as the people believe, they say: shall we believe as the foolish believe? are not they indeed the foolish? But they know not.

[Yusufali 2:13] When it is said to them: "Believe as the others believe:" They say: "Shall we believe as the fools believe?" Nay, of a surety they are the fools, but they do not know.

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ
{14}

[Shakir 2:14] And when they meet those who believe, they say: We believe; and when they are alone with their Shaitans, they say: Surely we are with you, we were only mocking.

[Pickthal 2:14] And when they fall in with those who believe, they say: We believe; but when they go apart to their devils they declare: Lo! we are with you; verily we did but mock.

[Yusufali 2:14] When they meet those who believe, they say: "We believe;" but when they are alone with their evil ones, they say: "We are really with you: We (were) only jesting."

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ {15}

[Shakir 2:15] Allah shall pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on.

[Pickthal 2:15] Allah (Himself) doth mock them, leaving them to wander blindly on in their contumacy.

[Yusufali 2:15] Allah will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones (To and fro).

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ {16}

[Shakir 2:16] These are they who buy error for the right direction, so their bargain shall bring no gain, nor are they the followers of the right direction.

[Pickthal 2:16] These are they who purchase error at the price of guidance, so their commerce doth not prosper, neither are they guided.

[Yusufali 2:16] These are they who have bartered Guidance for error: But their traffic is profitless, and they have lost true direction,

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ {17}

[Shakir 2:17] Their parable is like the parable of one who kindled a fire but when it had illumined all around him, Allah took away their light, and left them in utter darkness-- they do not see.

[Pickthal 2:17] Their likeness is as the likeness of one who kindleth fire, and when it sheddeth its light around him Allah taketh away their light and leaveth them in darkness, where they cannot see,

[Yusufali 2:17] Their similitude is that of a man who kindled a fire; when it lighted all around him, Allah took away their light and left them in utter darkness. So they could not see.

صُمُّ بُكْمٌ عُمِّي فَهُمْ لَا يَرْجِعُونَ {18}

[Shakir 2:18] Deaf, dumb (and) blind, so they will not turn back.

[Pickthal 2:18] Deaf, dumb and blind; and they return not.

[Yusufali 2:18] Deaf, dumb, and blind, they will not return (to the path).

أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ

حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ {19}

[Shakir 2:19] Or like abundant rain from the cloud in which is utter darkness and thunder and lightning; they put their fingers into their ears because of the thunder peal, for fear of death, and Allah encompasses the unbelievers.

[Pickthal 2:19] Or like a rainstorm from the sky, wherein is darkness, thunder and the flash of lightning. They thrust their fingers in their ears by reason of the thunder-claps, for fear of death, Allah encompasseth the disbelievers (in His guidance, His omniscience and His omnipotence).

[Yusufali 2:19] Or (another similitude) is that of a rain-laden cloud from the sky: In it are zones of darkness, and thunder and lightning: They press their fingers in their ears to keep out the stunning thunder-clap, the while they are in terror of death. But Allah is ever round the rejecters of Faith!

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۗ وَلَوْ شَاءَ

اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {20}

[Shakir 2:20] The lightning almost takes away their sight; whenever it shines on them they walk in it, and when it becomes dark to them they stand still; and if Allah had pleased He would certainly have taken away their hearing and their sight; surely Allah has power over all things.

[Pickthal 2:20] The lightning almost snatcheth away their sight from them. As often as it flasheth forth for them they walk therein, and when it darkeneth against them they stand still. If Allah willed, He could destroy their hearing and their sight. Lo! Allah is able to do all things.

[Yusufali 2:20] The lightning all but snatches away their sight; every time the light (Helps) them, they walk therein, and when the darkness grows on them, they stand still. And if Allah willed, He could take away their faculty of hearing and seeing; for Allah hath power over all things.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ {21}

[Shakir 2:21] O men! serve your Lord Who created you and those before you so that you may guard (against evil).

[Pickthal 2:21] O mankind! worship your Lord, Who hath created you and those before you, so that ye may ward off (evil).

[Yusufali 2:21] O ye people! Adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness;

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ {22}

[Shakir 2:22] Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know.

[Pickthal 2:22] Who hath appointed the earth a resting-place for you, and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah when ye know (better).

[Yusufali 2:22] Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith Fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth).

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ
إِنْ كُنْتُمْ صَادِقِينَ {23}

[Shakir 2:23] And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful.

[Pickthal 2:23] And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a surah of the like thereof, and call your witness beside Allah if ye are truthful.

[Yusufali 2:23] And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers (If there are any) besides Allah, if your (doubts) are true.

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ {24}

[Shakir 2:24] But if you do (it) not and never shall you do (it), then be on your guard against the fire of which men and stones are the fuel; it is prepared for the unbelievers.

[Pickthal 2:24] And if ye do it not - and ye can never do it - then guard yourselves against the Fire prepared for disbelievers, whose fuel is of men and stones.

[Yusufali 2:24] But if ye cannot- and of a surety ye cannot- then fear the Fire whose fuel is men and stones,- which is prepared for those who reject Faith.

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَنُوبُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ {25}

[Shakir 2:25] And convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow; whenever they shall be given a portion of the fruit thereof, they shall say: This is what was given to us before; and they shall be given the like of it, and they shall have pure mates in them, and in them, they shall abide.

[Pickthal 2:25] And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: this is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions; there for ever they abide.

[Yusufali 2:25] But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (for ever).

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعْضُهُ فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۚ يُضِلُّ بِهِ كَثِيرًا وَهُدًى بِهِ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ {26}

[Shakir 2:26] Surely Allah is not ashamed to set forth any parable-- (that of) a gnat or any thing above that; then as for those who believe, they know that it is the truth from their Lord, and as for those who disbelieve, they say: What is it that Allah means by this parable: He causes many to err by it and many He leads aright by it! but He does not cause to err by it (any) except the transgressors,

[Pickthal 2:26] Lo! Allah disdaineth not to coin the similitude even of a gnat. Those who believe know that it is the truth from their Lord; but those who disbelieve say: What doth Allah wish (to teach) by such a similitude? He misleadeth many thereby, and He guideth many thereby; and He misleadeth thereby only miscreants;

[Yusufali 2:26] Allah disdains not to use the similitude of things, lowest as well as highest. Those who believe know that it is truth from their Lord; but those who reject Faith say: "What means Allah by this similitude?" By it He causes many to stray, and many He leads into the right path; but He causes not to stray, except those who forsake (the path),-

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ {27}

[Shakir 2:27] Who break the covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land; these it is that are the losers.

[Pickthal 2:27] Those who break the covenant of Allah after ratifying it, and sever that which Allah ordered to be joined, and (who) make mischief in the earth: Those are they who are the losers.

[Yusufali 2:27] Those who break Allah's Covenant after it is ratified, and who sunder what Allah Has ordered to be joined, and do mischief on earth: These cause loss (only) to themselves.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَانًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ
{28}

[Shakir 2:28] How do you deny Allah and you were dead and He gave you life? Again He will cause you to die and again bring you to life, then you shall be brought back to Him.

[Pickthal 2:28] How disbelieve ye in Allah when ye were dead and He gave life to you! Then He will give you death, then life again, and then unto Him ye will return.

[Yusufali 2:28] How can ye reject the faith in Allah?- seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ {29}

[Shakir 2:29] He it is Who created for you all that is in the earth, and He directed Himself to the heaven, so He made them complete seven heavens, and He knows all things.

[Pickthal 2:29] He it is Who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as seven heavens. And He is knower of all things.

[Yusufali 2:29] It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ {30}

[Shakir 2:30] And when your Lord said to the angels, I am going to place in the earth a khalif, they said: What! wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know.

[Pickthal 2:30] And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not.

[Yusufali 2:30] Behold, thy Lord said to the angels: "I will create a vicergerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not."

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ

صَادِقِينَ {31}

[Shakir 2:31] And He taught Adam all the names, then presented them to the angels; then He said: Tell me the names of those if you are right.

[Pickthal 2:31] And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these, if ye are truthful.

[Yusufali 2:31] And He taught Adam the names of all things; then He placed them before the angels, and said: "Tell me the names of these if ye are right."

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ {32}

[Shakir 2:32] They said: Glory be to Thee! we have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise.

[Pickthal 2:32] They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise.

[Yusufali 2:32] They said: "Glory to Thee, of knowledge We have none, save what Thou Hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom."

قَالَ يَا آدَمُ أَنْبِئُهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبِ

السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ {33}

[Shakir 2:33] He said: O Adam! inform them of their names. Then when he had informed them of their names, He said: Did I not say to you that I surely know what is ghaib in the heavens and the earth and (that) I know what you manifest and what you hide?

[Pickthal 2:33] He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth? And I know that which ye disclose and which ye hide.

[Yusufali 2:33] He said: "O Adam! Tell them their names." When he had told them, Allah said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?"

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

{34}

[Shakir 2:34] And when We said to the angels: Make obeisance to Adam they did obeisance, but Iblis (did it not). He refused and he was proud, and he was one of the unbelievers.

[Pickthal 2:34] And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all save Iblis. He demurred through pride, and so became a disbeliever.

[Yusufali 2:34] And behold, We said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ
فَتَكُونَا مِنَ الظَّالِمِينَ {35}

[Shakir 2:35] And We said: O Adam! Dwell you and your wife in the garden and eat from it a plenteous (food) wherever you wish and do not approach this tree, for then you will be of the unjust.

[Pickthal 2:35] And We said: O Adam! Dwell thou and thy wife in the Garden, and eat ye freely (of the fruits) thereof where ye will; but come not nigh this tree lest ye become wrong-doers.

[Yusufali 2:35] We said: "O Adam! dwell thou and thy wife in the Garden; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression."

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ
فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ {36}

[Shakir 2:36] But the Shaitan made them both fall from it, and caused them to depart from that (state) in which they were; and We said: Get forth, some of you being the enemies of others, and there is for you in the earth an abode and a provision for a time.

[Pickthal 2:36] But Satan caused them to deflect therefrom and expelled them from the (happy) state in which they were; and We said: Fall down, one of you a foe unto the other! There shall be for you on earth a habitation and provision for a time.

[Yusufali 2:36] Then did Satan make them slip from the (garden), and get them out of the state (of felicity) in which they had been. We said: "Get ye down, all (ye people), with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood - for a time."

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ {37}

[Shakir 2:37] Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the Merciful.

[Pickthal 2:37] Then Adam received from his Lord words (of revelation), and He relented toward him. Lo! He is the relenting, the Merciful.

[Yusufali 2:37] Then learnt Adam from his Lord words of inspiration, and his Lord Turned towards him; for He is Oft-Returning, Most Merciful.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ {38}

[Shakir 2:38] We said: Go forth from this (state) all; so surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve.

[Pickthal 2:38] We said: Go down, all of you, from hence; but verily there cometh unto you from Me a guidance; and whoso followeth My guidance, there shall no fear come upon them neither shall they grieve.

[Yusufali 2:38] We said: "Get ye down all from here; and if, as is sure, there comes to you Guidance from me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve."

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ {39}

[Shakir 2:39] And (as to) those who disbelieve in and reject My communications, they are the inmates of the fire, in it they shall abide.

[Pickthal 2:39] But they who disbelieve, and deny Our revelations, such are rightful Peoples of the Fire. They will abide therein.

[Yusufali 2:39] "But those who reject Faith and belie Our Signs, they shall be companions of the Fire; they shall abide therein."

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ

فَارْهَبُونِ {40}

[Shakir 2:40] O children of Israel! call to mind My favor which I bestowed on you and be faithful to (your) covenant with Me, I will fulfill (My) covenant with you; and of Me, Me alone, should you be afraid.

[Pickthal 2:40] O Children of Israel! Remember My favour wherewith I favoured you, and fulfil your (part of the) covenant, I shall fulfil My (part of the) covenant, and fear Me.

[Yusufali 2:40] O Children of Israel! call to mind the (special) favour which I bestowed upon you, and fulfil your covenant with Me as I fulfil My Covenant with you, and fear none but Me.

وَأْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا

وَإِيَّايَ فَاتَّقُونِ {41}

[Shakir 2:41] And believe in what I have revealed, verifying that which is with you, and be not the first to deny it, neither take a mean price in exchange for My communications; and Me, Me alone should you fear.

[Pickthal 2:41] And believe in that which I reveal, confirming that which ye possess already (of the Scripture), and be not first to disbelieve therein, and part not with My revelations for a trifling price, and keep your duty unto Me.

[Yusufali 2:41] And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me, and Me alone.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ {42}

[Shakir 2:42] And do not mix up the truth with the falsehood, nor hide the truth while you know (it).

[Pickthal 2:42] Confound not truth with falsehood, nor knowingly conceal the truth.

[Yusufali 2:42] And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ {43}

[Shakir 2:43] And keep up prayer and pay the poor-rate and bow down with those who bow down.

[Pickthal 2:43] Establish worship, pay the poor-due, and bow your heads with those who bow (in worship).

[Yusufali 2:43] And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down (in worship).

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ ۗ أَفَلَا تَعْقِلُونَ {44}

[Shakir 2:44] What! do you enjoin men to be good and neglect your own souls while you read the Book; have you then no sense?

[Pickthal 2:44] Enjoin ye righteousness upon mankind while ye yourselves forget (to practise it)? And ye are readers of the Scripture! Have ye then no sense?

[Yusufali 2:44] Do ye enjoin right conduct on the people, and forget (To practise it) yourselves, and yet ye study the Scripture? Will ye not understand?

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۗ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ {45}

[Shakir 2:45] And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones,

[Pickthal 2:45] Seek help in patience and prayer; and truly it is hard save for the humble-minded,

[Yusufali 2:45] Nay, seek (Allah's) help with patient perseverance and prayer: It is indeed hard, except to those who bring a lowly spirit,-

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنْهُمْ إِلَيْهِ رَاجِعُونَ {46}

[Shakir 2:46] Who know that they shall meet their Lord and that they shall return to Him.

[Pickthal 2:46] Who know that they will have to meet their Lord, and that unto Him they are returning.

[Yusufali 2:46] Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ {47}

[Shakir 2:47] O children of Israel! call to mind My favor which I bestowed on you and that I made you excel the nations.

[Pickthal 2:47] O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures.

[Yusufali 2:47] Children of Israel! call to mind the (special) favour which I bestowed upon you, and that I preferred you to all other (for My Message).

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ

يُنصَرُونَ {48}

[Shakir 2:48] And be on your guard against a day when one soul shall not avail another in the least, neither shall intercession on its behalf be accepted, nor shall any compensation be taken from it, nor shall they be helped.

[Pickthal 2:48] And guard yourselves against a day when no soul will in aught avail another, nor will intercession be accepted from it, nor will compensation be received from it, nor will they be helped.

[Yusufali 2:48] Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped (from outside).

وَإِذْ جَعَلْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۗ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ {49}

[Shakir 2:49] And when We delivered you from Firon's people, who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.

[Pickthal 2:49] And (remember) when We did deliver you from Pharaoh's folk, who were afflicting you with dreadful torment, slaying your sons and sparing your women: that was a tremendous trial from your Lord.

[Yusufali 2:49] And remember, We delivered you from the people of Pharaoh: They set you hard tasks and punishments, slaughtered your sons and let your women-folk live; therein was a tremendous trial from your Lord.

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ {50}

[Shakir 2:50] And when We parted the sea for you, so We saved you and drowned the followers of Firon and you watched by.

[Pickthal 2:50] And when We brought you through the sea and rescued you, and drowned the folk of Pharaoh in your sight.

[Yusufali 2:50] And remember We divided the sea for you and saved you and drowned Pharaoh's people within your very sight.

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ {51}

[Shakir 2:51] And when We appointed a time of forty nights with Musa, then you took the calf (for a god) after him and you were unjust.

[Pickthal 2:51] And when We did appoint for Moses forty nights (of solitude), and then ye chose the calf, when he had gone from you, and were wrong-doers.

[Yusufali 2:51] And remember We appointed forty nights for Moses, and in his absence ye took the calf (for worship), and ye did grievous wrong.

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ {52}

[Shakir 2:52] Then We pardoned you after that so that you might give thanks.

[Pickthal 2:52] Then, even after that, We pardoned you in order that ye might give thanks.

[Yusufali 2:52] Even then We did forgive you; there was a chance for you to be grateful.

وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ {53}

[Shakir 2:53] And when We gave Musa the Book and the distinction that you might walk aright.

[Pickthal 2:53] And when We gave unto Moses the Scripture and the criterion (of right and wrong), that ye might be led aright.

[Yusufali 2:53] And remember We gave Moses the Scripture and the Criterion (Between right and wrong): There was a chance for you to be guided aright.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ
فَقَاتِلُوا أَنْفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ
{54}

[Shakir 2:54] And when Musa said to his people: O my people! you have surely been unjust to yourselves by taking the calf (for a god), therefore turn to your Creator (penitently), so kill your people, that is best for you with your Creator: so He turned to you (mercifully), for surely He is the Oft-returning (to mercy), the Merciful.

[Pickthal 2:54] And when Moses said unto his people: O my people! Ye have wronged yourselves by your choosing of the calf (for worship) so turn in penitence to your Creator, and kill (the guilty) yourselves. That will be best for you with your Creator and He will relent toward you. Lo! He is the Relenting, the Merciful.

[Yusufali 2:54] And remember Moses said to his people: "O my people! Ye have indeed wronged yourselves by your worship of the calf: So turn (in repentance) to your Maker, and slay yourselves (the wrong-doers); that will be better for you in the sight of your Maker." Then He turned towards you (in forgiveness): For He is Oft-Returning, Most Merciful.

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ
{55}

[Shakir 2:55] And when you said: O Musa! we will not believe in you until we see Allah manifestly, so the punishment overtook you while you looked on.

[Pickthal 2:55] And when ye said: O Moses! We will not believe in thee till we see Allah plainly; and even while ye gazed the lightning seized you.

[Yusufali 2:55] And remember ye said: "O Moses! We shall never believe in thee until we see Allah manifestly," but ye were dazed with thunder and lighting even as ye looked on.

ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ {56}

[Shakir 2:56] Then We raised you up after your death that you may give thanks.

[Pickthal 2:56] Then We revived you after your extinction, that ye might give thanks.

[Yusufali 2:56] Then We raised you up after your death: Ye had the chance to be grateful.

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّٰ وَالسَّلْوَىٰ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا
ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ {57}

[Shakir 2:57] And We made the clouds to give shade over you and We sent to you manna and quails: Eat of the good things that We have given you; and they did not do Us any harm, but they made their own souls suffer the loss.

[Pickthal 2:57] And We caused the white cloud to overshadow you and sent down on you the manna and the quails, (saying): Eat of the good things

wherewith We have provided you - they wronged Us not, but they did wrong themselves.

[Yusufali 2:57] And We gave you the shade of clouds and sent down to you Manna and quails, saying: "Eat of the good things We have provided for you:" (But they rebelled); to us they did no harm, but they harmed their own souls.

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً

نَغْفِرْ لَكُمْ خَطَايَاكُمْ ۖ وَسَزِيدُ الْمُحْسِنِينَ {58}

[Shakir 2:58] And when We said: Enter this city, then eat from it a plenteous (food) wherever you wish, and enter the gate making obeisance, and say, forgiveness. We will forgive you your wrongs and give more to those who do good (to others).

[Pickthal 2:58] And when We said: Go into this township and eat freely of that which is therein, and enter the gate prostrate, and say: "Repentance." We will forgive you your sins and will increase (reward) for the right-doers.

[Yusufali 2:58] And remember We said: "Enter this town, and eat of the plenty therein as ye wish; but enter the gate with humility, in posture and in words, and We shall forgive you your faults and increase (the portion of) those who do good."

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا

يَفْسُقُونَ {59}

[Shakir 2:59] But those who were unjust changed it for a saying other than that which had been spoken to them, so We sent upon those who were unjust a pestilence from heaven, because they transgressed.

[Pickthal 2:59] But those who did wrong changed the word which had been told them for another saying, and We sent down upon the evil-doers wrath from heaven for their evil-doing.

[Yusufali 2:59] But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed (Our command) repeatedly.

وَإِذِ اسْتَسْقَى مُوسَى لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَا عَشَرَ عَيْنًا قَدْ

عَلِمَ كُلُّ أَنْبَاءٍ مَشْرَبِهِمْ كُلُّوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ {60}

[Shakir 2:60] And when Musa prayed for drink for his people, We said: Strike the rock with your staff So there gushed from it twelve springs; each tribe knew its drinking place: Eat and drink of the provisions of Allah and do not act corruptly in the land, making mischief.

[Pickthal 2:60] And when Moses asked for water for his people, We said: Smite with thy staff the rock. And there gushed out therefrom twelve springs (so that) each tribe knew their drinking-place. Eat and drink of that which Allah hath provided, and do not act corruptly, making mischief in the earth.

[Yusufali 2:60] And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff." Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink

of the sustenance provided by Allah, and do no evil nor mischief on the (face of the) earth.

وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِن
بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِيهَا وَبَصَلِهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۗ اهْبِطُوا
مِصْرًا فَإِنَّ لَكُمْ مِمَّا سَأَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ ۗ ذَلِكَ
بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ۗ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ
{61}

[Shakir 2:61] And when you said: O Musa! we cannot bear with one food, therefore pray Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions. He said: Will you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for. And abasement and humiliation were brought down upon them, and they became deserving of Allah's wrath; this was so because they disbelieved in the communications of Allah and killed the prophets unjustly; this was so because they disobeyed and exceeded the limits.

[Pickthal 2:61] And when ye said: O Moses! We are weary of one kind of food; so call upon thy Lord for us that He bring forth for us of that which the earth groweth - of its herbs and its cucumbers and its corn and its lentils and its onions. He said: Would ye exchange that which is higher for that which is lower? Go down to settled country, thus ye shall get that which ye demand. And humiliation and wretchedness were stamped upon them and they were visited with wrath from Allah. That was because they disbelieved in Allah's revelations and slew the prophets wrongfully. That was for their disobedience and transgression.

[Yusufali 2:61] And remember ye said: "O Moses! we cannot endure one kind of food (always); so beseech thy Lord for us to produce for us of what the earth groweth, -its pot-herbs, and cucumbers, Its garlic, lentils, and onions." He said: "Will ye exchange the better for the worse? Go ye down to any town, and ye shall find what ye want!" They were covered with humiliation and misery; they drew on themselves the wrath of Allah. This because they went on rejecting the Signs of Allah and slaying His Messengers without just cause. This because they rebelled and went on transgressing.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّارِئَ وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا
فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {62}

[Shakir 2:62] Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.

[Pickthal 2:62] Lo! Those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews, and Christians, and Sabaeans - whoever believeth in Allah and the Last Day and doeth right - surely their

reward is with their Lord, and there shall no fear come upon them neither shall they grieve.

[Yusufali 2:62] Those who believe (in the Qur'an), and those who follow the Jewish (scriptures), and the Christians and the Sabians,- any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.

وَأَذِّنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ

تَتَّقُونَ {63}

[Shakir 2:63] And when We took a promise from you and lifted the mountain over you: Take hold of the law (Tavrat) We have given you with firmness and bear in mind what is in it, so that you may guard (against evil).

[Pickthal 2:63] And (remember, O Children of Israel) when We made a covenant with you and caused the mount to tower above you, (saying): Hold fast that which We have given you, and remember that which is therein, that ye may ward off (evil).

[Yusufali 2:63] And remember We took your covenant and We raised above you (The towering height) of Mount (Sinai) : (Saying): "Hold firmly to what We have given you and bring (ever) to remembrance what is therein: Perchance ye may fear Allah."

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ {64}

[Shakir 2:64] Then you turned back after that; so were it not for the grace of Allah and His mercy on you, you would certainly have been among the losers.

[Pickthal 2:64] Then, even after that, ye turned away, and if it had not been for the grace of Allah and His mercy ye had been among the losers.

[Yusufali 2:64] But ye turned back thereafter: Had it not been for the Grace and Mercy of Allah to you, ye had surely been among the lost.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ {65}

[Shakir 2:65] And certainly you have known those among you who exceeded the limits of the Sabbath, so We said to them: Be (as) apes, despised and hated.

[Pickthal 2:65] And ye know of those of you who broke the Sabbath, how We said unto them: Be ye apes, despised and hated!

[Yusufali 2:65] And well ye knew those amongst you who transgressed in the matter of the Sabbath: We said to them: "Be ye apes, despised and rejected."

فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ {66}

[Shakir 2:66] So We made them an example to those who witnessed it and those who came after it, and an admonition to those who guard (against evil).

[Pickthal 2:66] And We made it an example to their own and to succeeding generations, and an admonition to the Allah-fearing.

[Yusufali 2:66] So We made it an example to their own time and to their posterity, and a lesson to those who fear Allah.

وَأِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبُحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُؤًا قَالَ أَعُوذُ بِاللَّهِ أَنْ
أَكُونَ مِنَ الْجَاهِلِينَ {67}

[Shakir 2:67] And when Musa said to his people: Surely Allah commands you that you should sacrifice a cow; they said: Do you ridicule us? He said: I seek the protection of Allah from being one of the ignorant.

[Pickthal 2:67] And when Moses said unto his people: Lo! Allah commandeth you that ye sacrifice a cow, they said: Dost thou make game of us? He answered: Allah forbid that I should be among the foolish!

[Yusufali 2:67] And remember Moses said to his people: "Allah commands that ye sacrifice a heifer." They said: "Makest thou a laughing-stock of us?" He said: "Allah save me from being an ignorant (fool)!"

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ
ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ {68}

[Shakir 2:68] They said: Call on your Lord for our sake to make it plain to us what she is. Musa said: He says, Surely she is a cow neither advanced in age nor too young, of middle age between that (and this); do therefore what you are commanded.

[Pickthal 2:68] They said: Pray for us unto thy Lord that He make clear to us what (cow) she is. (Moses) answered: Lo! He saith, Verily she is a cow neither with calf nor immature; (she is) between the two conditions; so do that which ye are commanded.

[Yusufali 2:68] They said: "Beseech on our behalf Thy Lord to make plain to us what (heifer) it is!" He said; "He says: The heifer should be neither too old nor too young, but of middling age. Now do what ye are commanded!"

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ
النَّاطِرِينَ {69}

[Shakir 2:69] They said: Call on your Lord for our sake to make it plain to us what her color is. Musa said: He says, Surely she is a yellow cow; her color is intensely yellow, giving delight to the beholders.

[Pickthal 2:69] They said: Pray for us unto thy Lord that He make clear to us of what colour she is. (Moses) answered: Lo! He saith: Verily she is a yellow cow. Bright is her colour, gladdening beholders.

[Yusufali 2:69] They said: "Beseech on our behalf Thy Lord to make plain to us Her colour." He said: "He says: A fawn-coloured heifer, pure and rich in tone, the admiration of beholders!"

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ {70}

[Shakir 2:70] They said: Call on your Lord for our sake to make it plain to us what she is, for surely to us the cows are all alike, and if Allah please we shall surely be guided aright.

[Pickthal 2:70] They said: Pray for us unto thy Lord that He make clear to us what (cow) she is. Lo! cows are much alike to us; and Lo! if Allah wills, we may be led aright.

[Yusufali 2:70] They said: "Beseech on our behalf Thy Lord to make plain to us what she is: To us are all heifers alike: We wish indeed for guidance, if Allah wills."

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيبَةَ فِيهَا ۗ قَالُوا
الآنَ جِئْتَ بِالْحَقِّ ۗ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ {71}

[Shakir 2:71] Musa said: He says, Surely she is a cow not made submissive that she should plough the land, nor does she irrigate the tilth; sound, without a blemish in her. They said: Now you have brought the truth; so they sacrificed her, though they had not the mind to do (it).

[Pickthal 2:71] (Moses) answered: Lo! He saith: Verily she is a cow unyoked; she plougheth not the soil nor watereth the tilth; whole and without mark. They said: Now thou bringest the truth. So they sacrificed her, though almost they did not.

[Yusufali 2:71] He said: "He says: A heifer not trained to till the soil or water the fields; sound and without blemish." They said: "Now hast thou brought the truth." Then they offered her in sacrifice, but not with good-will.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ {72}

[Shakir 2:72] And when you killed a man, then you disagreed with respect to that, and Allah was to bring forth that which you were going to hide.

[Pickthal 2:72] And (remember) when ye slew a man and disagreed concerning it and Allah brought forth that which ye were hiding.

[Yusufali 2:72] Remember ye slew a man and fell into a dispute among yourselves as to the crime: But Allah was to bring forth what ye did hide.

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۗ كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ {73}

[Shakir 2:73] So We said: Strike the (dead body) with part of the (Sacrificed cow), thus Allah brings the dead to life, and He shows you His signs so that you may understand.

[Pickthal 2:73] And We said: Smite him with some of it. Thus Allah bringeth the dead to life and showeth you His portents so that ye may understand.

[Yusufali 2:73] So We said: "Strike the (body) with a piece of the (heifer)." Thus Allah bringeth the dead to life and showeth you His Signs: Perchance ye may understand.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۗ وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۗ وَإِنَّ مِنْهَا لَمَا يَشْقُقُ فَيَخْرُجُ مِنْهُ الْمَاءُ ۗ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ {74}

[Shakir 2:74] Then your hearts hardened after that, so that they were like rocks, rather worse in hardness; and surely there are some rocks from which streams burst forth, and surely there are some of them which split asunder so water issues out of them, and surely there are some of them

which fall down for fear of Allah, and Allah is not at all heedless of what you do.

[Pickthal 2:74] Then, even after that, your hearts were hardened and became as rocks, or worse than rocks, for hardness. For indeed there are rocks from out which rivers gush, and indeed there are rocks which split asunder so that water floweth from them. And indeed there are rocks which fall down for the fear of Allah. Allah is not unaware of what ye do.

[Yusufali 2:74] Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do.

أَفَتَتَّظَمُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا
عَقَلُوهُ وَهُمْ يَعْلَمُونَ {75}

[Shakir 2:75] Do you then hope that they would believe in you, and a party from among them indeed used to hear the Word of Allah, then altered it after they had understood it, and they know (this).

[Pickthal 2:75] Have ye any hope that they will be true to you when a party of them used to listen to the word of Allah, then used to change it, after they had understood it, knowingly?

[Yusufali 2:75] Can ye (o ye men of Faith) entertain the hope that they will believe in you?- Seeing that a party of them heard the Word of Allah, and perverted it knowingly after they understood it.

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِبَعْضِهِمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ
عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ ۖ أَفَلَا تَعْقِلُونَ {76}

[Shakir 2:76] And when they meet those who believe they say: We believe, and when they are alone one with another they say: Do you talk to them of what Allah has disclosed to you that they may contend with you by this before your Lord? Do you not then understand?

[Pickthal 2:76] And when they fall in with those who believe, they say: We believe. But when they go apart one with another they say: Prate ye to them of that which Allah hath disclosed to you that they may contend with you before your Lord concerning it? Have ye then no sense?

[Yusufali 2:76] Behold! when they meet the men of Faith, they say: "We believe": But when they meet each other in private, they say: "Shall you tell them what Allah hath revealed to you, that they may engage you in argument about it before your Lord?"- Do ye not understand (their aim)?

أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ {77}

[Shakir 2:77] Do they not know that Allah knows what they keep secret and what they make known?

[Pickthal 2:77] Are they then unaware that Allah knoweth that which they keep hidden and that which they proclaim?

[Yusufali 2:77] Know they not that Allah knoweth what they conceal and what they reveal?

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنْ هُمْ إِلَّا يَظُنُّونَ {78}

[Shakir 2:78] *And there are among them illiterates who know not the Book but only lies, and they do but conjecture.*

[Pickthal 2:78] *Among them are unlettered folk who know the Scripture not except from hearsay. They but guess.*

[Yusufali 2:78] *And there are among them illiterates, who know not the Book, but (see therein their own) desires, and they do nothing but conjecture.*

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لَيْشْتَرُوا بِهِ ثَمَنًا قَلِيلًا
فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ {79}

[Shakir 2:79] *Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn.*

[Pickthal 2:79] *Therefore woe be unto those who write the Scripture with their hands and then say, "This is from Allah," that they may purchase a small gain therewith. Woe unto them for that their hands have written, and woe unto them for that they earn thereby.*

[Yusufali 2:79] *Then woe to those who write the Book with their own hands, and then say: "This is from Allah," to traffic with it for miserable price!- Woe to them for what their hands do write, and for the gain they make thereby.*

وَقَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً ۖ قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۚ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ {80}

[Shakir 2:80] *And they say: Fire shall not touch us but for a few days. Say: Have you received a promise from Allah, then Allah will not fail to perform His promise, or do you speak against Allah what you do not know?*

[Pickthal 2:80] *And they say: The Fire (of punishment) will not touch us save for a certain number of days. Say: Have ye received a covenant from Allah - truly Allah will not break His covenant - or tell ye concerning Allah that which ye know not?*

[Yusufali 2:80] *And they say: "The Fire shall not touch us but for a few numbered days:" Say: "Have ye taken a promise from Allah, for He never breaks His promise? or is it that ye say of Allah what ye do not know?"*

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ {81}

[Shakir 2:81] *Yea, whoever earns evil and his sins beset him on every side, these are the inmates of the fire; in it they shall abide.*

[Pickthal 2:81] *Nay, but whosoever hath done evil and his sin surroundeth him; such are rightful owners of the Fire; they will abide therein.*

[Yusufali 2:81] *Nay, those who seek gain in evil, and are girt round by their sins,- they are companions of the Fire: Therein shall they abide (For ever).*

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ {82}

[Shakir 2:82] *And (as for) those who believe and do good deeds, these are the dwellers of the garden; in it they shall abide.*

[Pickthal 2:82] *And those who believe and do good works: such are rightful owners of the Garden. They will abide therein.*

[Yusufali 2:82] *But those who have faith and work righteousness, they are companions of the Garden: Therein shall they abide (For ever).*

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ
مُعْرِضُونَ {83}

[Shakir 2:83] *And when We made a covenant with the children of Israel: You shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin and to the orphans and the needy, and you shall speak to men good words and keep up prayer and pay the poor-rate. Then you turned back except a few of you and (now too) you turn aside.*

[Pickthal 2:83] *And (remember) when We made a covenant with the Children of Israel, (saying): Worship none save Allah (only), and be good to parents and to kindred and to orphans and the needy, and speak kindly to mankind; and establish worship and pay the poor-due. Then, after that, ye slid back, save a few of you, being averse.*

[Yusufali 2:83] *And remember We took a covenant from the Children of Israel (to this effect): Worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practise regular charity. Then did ye turn back, except a few among you, and ye backslide (even now).*

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ
وَأَنْتُمْ تَشْهَدُونَ {84}

[Shakir 2:84] *And when We made a covenant with you: You shall not shed your blood and you shall not turn your people out of your cities; then you gave a promise while you witnessed.*

[Pickthal 2:84] *And when We made with you a covenant (saying): Shed not the blood of your people nor turn (a party of) your people out of your dwellings. Then ye ratified (Our covenant) and ye were witnesses (thereto).*

[Yusufali 2:84] *And remember We took your covenant (to this effect): Shed no blood amongst you, nor turn out your own people from your homes: and this ye solemnly ratified, and to this ye can bear witness.*

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ قَرِيبًا مِّنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ
وَالْعُدْوَانِ وَإِنْ يَأْتُوكُمْ أُسَارَىٰ تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجَهُمْ ۖ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ
وَتَكْفُرُونَ بِبَعْضٍ ۗ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ
يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ {85}

[Shakir 2:85] *Yet you it is who slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they should come to you, as captives you would ransom them-- while their very turning out was unlawful for you. Do you then believe in a part of the Book and disbelieve*

in the other? What then is the reward of such among you as do this but disgrace in the life of this world, and on the day of resurrection they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do.

[Pickthal 2:85] Yet ye it is who slay each other and drive out a party of your people from their homes, supporting one another against them by sin and transgression? - and if they came to you as captives ye would ransom them, whereas their expulsion was itself unlawful for you - Believe ye in part of the Scripture and disbelieve ye in part thereof? And what is the reward of those who do so save ignominy in the life of the world, and on the Day of Resurrection they will be consigned to the most grievous doom. For Allah is not unaware of what ye do.

[Yusufali 2:85] After this it is ye, the same people, who slay among yourselves, and banish a party of you from their homes; assist (Their enemies) against them, in guilt and rancour; and if they come to you as captives, ye ransom them, though it was not lawful for you to banish them. Then is it only a part of the Book that ye believe in, and do ye reject the rest? but what is the reward for those among you who behave like this but disgrace in this life?- and on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what ye do.

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ {86}

[Shakir 2:86] These are they who buy the life of this world for the hereafter, so their chastisement shall not be lightened nor shall they be helped.

[Pickthal 2:86] Such are those who buy the life of the world at the price of the Hereafter. Their punishment will not be lightened, neither will they have support.

[Yusufali 2:86] These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَفَقَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ

بِرُوحِ الْقُدُسِ ۖ أَفَكَلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا

تَتَّبِعُونَ {87}

[Shakir 2:87] And most certainly We gave Musa the Book and We sent messengers after him one after another; and We gave Isa, the son of Marium, clear arguments and strengthened him with the holy spirit, What! whenever then a messenger came to you with that which your souls did not desire, you were insolent so you called some liars and some you slew.

[Pickthal 2:87] And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs (of Allah's sovereignty), and We supported him with the Holy spirit. Is it ever so, that, when there cometh unto you a messenger (from Allah) with that which ye yourselves desire not, ye grow arrogant, and some ye disbelieve and some ye slay?

[Yusufali 2:87] We gave Moses the Book and followed him up with a succession of messengers; We gave Jesus the son of Mary Clear (Signs) and

strengthened him with the holy spirit. Is it that whenever there comes to you a messenger with what ye yourselves desire not, ye are puffed up with pride?- Some ye called impostors, and others ye slay!

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ {88}

[Shakir 2:88] *And they say: Our hearts are covered. Nay, Allah has cursed them on account of their unbelief; so little it is that they believe.*

[Pickthal 2:88] *And they say: Our hearts are hardened. Nay, but Allah hath cursed them for their unbelief. Little is that which they believe.*

[Yusufali 2:88] *They say, "Our hearts are the wrappings (which preserve Allah's Word: we need no more)." Nay, Allah's curse is on them for their blasphemy: Little is it they believe.*

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ

كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ ۚ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ {89}

[Shakir 2:89] *And when there came to them a Book from Allah verifying that which they have, and aforetime they used to pray for victory against those who disbelieve, but when there came to them (Prophet) that which they did not recognize, they disbelieved in him; so Allah's curse is on the unbelievers.*

[Pickthal 2:89] *And when there cometh unto them a scripture from Allah, confirming that in their possession - though before that they were asking for a signal triumph over those who disbelieved - and when there cometh unto them that which they know (to be the truth) they disbelieve therein. The curse of Allah is on disbelievers.*

[Yusufali 2:89] *And when there comes to them a Book from Allah, confirming what is with them,- although from of old they had prayed for victory against those without Faith,- when there comes to them that which they (should) have recognised, they refuse to believe in it but the curse of Allah is on those without Faith.*

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعِيًّا أَنْ يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ

مِنْ عِبَادِهِ قَبَاءً وَبَعْضٌ عَلَى غَضَبٍ ۚ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ {90}

[Shakir 2:90] *Evil is that for which they have sold their souls-- that they should deny what Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they have made themselves deserving of wrath upon wrath, and there is a disgraceful punishment for the unbelievers.*

[Pickthal 2:90] *Evil is that for which they sell their souls: that they should disbelieve in that which Allah hath revealed, grudging that Allah should reveal of His bounty unto whom He will of His slaves. They have incurred anger upon anger. For disbelievers is a shameful doom.*

[Yusufali 2:90] *Miserable is the price for which they have sold their souls, in that they deny (the revelation) which Allah has sent down, in insolent envy that Allah of His Grace should send it to any of His servants He pleases: Thus have they drawn on themselves Wrath upon Wrath. And humiliating is the punishment of those who reject Faith.*

of the calf because of their Faithlessness. Say: "Vile indeed are the behests of your Faith if ye have any faith!"

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ

صَادِقِينَ {94}

[Shakir 2:94] Say: If the future abode with Allah is specially for you to the exclusion of the people, then invoke death if you are truthful.

[Pickthal 2:94] Say (unto them): If the abode of the Hereafter in the providence of Allah is indeed for you alone and not for others of mankind (as ye pretend), then long for death (for ye must long for death) if ye are truthful.

[Yusufali 2:94] Say: "If the last Home, with Allah, be for you specially, and not for anyone else, then seek ye for death, if ye are sincere."

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ {95}

[Shakir 2:95] And they will never invoke it on account of what their hands have sent before, and Allah knows the unjust.

[Pickthal 2:95] But they will never long for it, because of that which their own hands have sent before them. Allah is aware of evil-doers.

[Yusufali 2:95] But they will never seek for death, on account of the (sins) which their hands have sent on before them. and Allah is well-acquainted with the wrong-doers.

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ وَمِنَ الَّذِينَ أَشْرَكُوا ۗ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا

هُوَ بِمُحَرِّجِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ {96}

[Shakir 2:96] And you will most certainly find them the greediest of men for life (greedier) than even those who are polytheists; every one of them loves that he should be granted a life of a thousand years, and his being granted a long life will in no way remove him further off from the chastisement, and Allah sees what they do.

[Pickthal 2:96] And thou wilt find them greediest of mankind for life and (greedier) than the idolaters. (Each) one of them would like to be allowed to live a thousand years. And to live (a thousand years) would be no means remove him from the doom. Allah is Seer of what they do.

[Yusufali 2:96] Thou wilt indeed find them, of all people, most greedy of life,-even more than the idolaters: Each one of them wishes He could be given a life of a thousand years: But the grant of such life will not save him from (due) punishment. For Allah sees well all that they do.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى

لِلْمُؤْمِنِينَ {97}

[Shakir 2:97] Say: Whoever is the enemy of Jibreel-- for surely he revealed it to your heart by Allah's command, verifying that which is before it and guidance and good news for the believers.

[Pickthal 2:97] Say (O Muhammad, to mankind): Who is an enemy to Gabriel! For he it is who hath revealed (this Scripture) to thy heart by Allah's leave, confirming that which was (revealed) before it, and a guidance and glad tidings to believers;

[Yusufali 2:97] Say: Whoever is an enemy to Gabriel-for he brings down the (revelation) to thy heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe,-

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ {98}

[Shakir 2:98] Whoever is the enemy of Allah and His angels and His messengers and Jibreel and Meekael, so surely Allah is the enemy of the unbelievers.

[Pickthal 2:98] Who is an enemy to Allah, and His angels and His messengers, and Gabriel and Michael! Then, lo! Allah (Himself) is an enemy to the disbelievers.

[Yusufali 2:98] Whoever is an enemy to Allah and His angels and messengers, to Gabriel and Michael,- Lo! Allah is an enemy to those who reject Faith.

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ {99}

[Shakir 2:99] And certainly We have revealed to you clear communications and none disbelieve in them except the transgressors.

[Pickthal 2:99] Verily We have revealed unto thee clear tokens, and only miscreants will disbelieve in them.

[Yusufali 2:99] We have sent down to thee Manifest Signs (ayat); and none reject them but those who are perverse.

أَوْكَلْنَا عَاهِدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ ۖ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ {100}

[Shakir 2:100] What! whenever they make a covenant, a party of them cast it aside? Nay, most of them do not believe.

[Pickthal 2:100] Is it ever so that when they make a covenant a party of them set it aside? The truth is, most of them believe not.

[Yusufali 2:100] Is it not (the case) that every time they make a covenant, some party among them throw it aside?- Nay, Most of them are faithless.

وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ

اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ {101}

[Shakir 2:101] And when there came to them a Messenger from Allah verifying that which they have, a party of those who were given the Book threw the Book of Allah behind their backs as if they knew nothing.

[Pickthal 2:101] And when there cometh unto them a messenger from Allah, confirming that which they possess, a party of those who have received the Scripture fling the Scripture of Allah behind their backs as if they knew not,

[Yusufali 2:101] And when there came to them a messenger from Allah, confirming what was with them, a party of the people of the Book threw away the Book of Allah behind their backs, as if (it had been something) they did not know!

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السَّحْرَ ۖ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۖ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۖ وَمَا هُمْ

بِضَارَيْنَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ {102}

[Shakir 2:102] *And they followed what the Shaitans chanted of sorcery in the reign of Sulaiman, and Sulaiman was not an unbeliever, but the Shaitans disbelieved, they taught men sorcery and that was sent down to the two angels at Babel, Harut and Marut, yet these two taught no man until they had said, "Surely we are only a trial, therefore do not be a disbeliever." Even then men learned from these two, magic by which they might cause a separation between a man and his wife; and they cannot hurt with it any one except with Allah's permission, and they learned what harmed them and did not profit them, and certainly they know that he who bought it should have no share of good in the hereafter and evil was the price for which they sold their souls, had they but known this.*

[Pickthal 2:102] *And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angles) people learn that by which they cause division between man and wife; but they injure thereby no-one save by Allah's leave. And they learn that which harmeth them and profiteth them not. And surely they do know that he who trafficketh therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew.*

[Yusufali 2:102] *They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers Were, not Solomon, but the evil ones, teaching men Magic, and such things as came down at babylon to the angels Harut and Marut. But neither of these taught anyone (Such things) without saying: "We are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew!*

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِنْ عِنْدِ اللَّهِ خَيْرٌ لَوْ كَانُوا يَعْلَمُونَ {103}

[Shakir 2:103] *And if they had believed and guarded themselves (against evil), reward from Allah would certainly have been better; had they but known (this).*

[Pickthal 2:103] *And if they had believed and kept from evil, a recompense from Allah would be better, if they only knew.*

[Yusufali 2:103] *If they had kept their Faith and guarded themselves from evil, far better had been the reward from their Lord, if they but knew!*

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا ۗ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ {104}

[Shakir 2:104] *O you who believe! do not say Raina and say Unzurna and listen, and for the unbelievers there is a painful chastisement.*

[Pickthal 2:104] O ye who believe, say not (unto the Prophet): "Listen to us" but say "Look upon us," and be ye listeners. For disbelievers is a painful doom.

[Yusufali 2:104] O ye of Faith! Say not (to the Messenger) words of ambiguous import, but words of respect; and hearken (to him): To those without Faith is a grievous punishment.

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ ۗ
وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ { 105 }

[Shakir 2:105] Those who disbelieve from among the followers of the Book do not like, nor do the polytheists, that the good should be sent down to you from your Lord, and Allah chooses especially whom He pleases for His mercy, and Allah is the Lord of mighty grace.

[Pickthal 2:105] Neither those who disbelieve among the people of the Scripture nor the idolaters love that there should be sent down unto you any good thing from your Lord. But Allah chooseth for His mercy whom He will, and Allah is of Infinite Bounty.

[Yusufali 2:105] It is never the wish of those without Faith among the People of the Book, nor of the Pagans, that anything good should come down to you from your Lord. But Allah will choose for His special Mercy whom He will - for Allah is Lord of grace abounding.

مَا تَنْسَخُ مِنْ آيَةٍ أَوْ نُنسَخهَا تَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
{ 106 }

[Shakir 2:106] Whatever communications We abrogate or cause to be forgotten, We bring one better than it or like it. Do you not know that Allah has power over all things?

[Pickthal 2:106] Nothing of our revelation (even a single verse) do we abrogate or cause be forgotten, but we bring (in place) one better or the like thereof. Knowest thou not that Allah is Able to do all things?

[Yusufali 2:106] None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that Allah Hath power over all things?

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ
{ 107 }

[Shakir 2:107] Do you not know that Allah's is the kingdom of the heavens and the earth, and that besides Allah you have no guardian or helper?

[Pickthal 2:107] Knowest thou not that it is Allah unto Whom belongeth the Sovereignty of the heavens and the earth; and ye have not, beside Allah, any guardian or helper?

[Yusufali 2:107] Knowest thou not that to Allah belongeth the dominion of the heavens and the earth? And besides Him ye have neither patron nor helper.

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۗ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ
ضَلَّ سَوَاءَ السَّبِيلِ { 108 }

[Shakir 2:108] Rather you wish to put questions to your Messenger, as Musa was questioned before; and whoever adopts unbelief instead of faith, he indeed has lost the right direction of the way.

[Pickthal 2:108] Or would ye question your messenger as Moses was questioned aforetime? He who chooseth disbelief instead of faith, verily he hath gone astray from a plain road.

[Yusufali 2:108] Would ye question your Messenger as Moses was questioned of old? but whoever changeth from Faith to Unbelief, Hath strayed without doubt from the even way.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ
بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
{ 109 }

[Shakir 2:109] Many of the followers of the Book wish that they could turn you back into unbelievers after your faith, out of envy from themselves, (even) after the truth has become manifest to them; but pardon and forgive, so that Allah should bring about His command; surely Allah has power over all things.

[Pickthal 2:109] Many of the people of the Scripture long to make you disbelievers after your belief, through envy on their own account, after the truth hath become manifest unto them. Forgive and be indulgent (toward them) until Allah give command. Lo! Allah is Able to do all things.

[Yusufali 2:109] Quite a number of the People of the Book wish they could Turn you (people) back to infidelity after ye have believed, from selfish envy, after the Truth hath become Manifest unto them: But forgive and overlook, Till Allah accomplish His purpose; for Allah Hath power over all things.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۗ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ نَّجِدُوهُ عِنْدَ اللَّهِ ۗ إِنَّ اللَّهَ بِمَا
تَعْمَلُونَ بَصِيرٌ { 110 }

[Shakir 2:110] And keep up prayer and pay the poor-rate and whatever good you send before for yourselves, you shall find it with Allah; surely Allah sees what you do.

[Pickthal 2:110] Establish worship, and pay the poor-due; and whatever of good ye send before (you) for your souls, ye will find it with Allah. Lo! Allah is Seer of what ye do.

[Yusufali 2:110] And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees Well all that ye do.

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَىٰ ۗ تِلْكَ أَمَانِيُّهُمْ ۗ قُلْ هَاتُوا بُرْهَانَكُمْ إِن
كُنْتُمْ صَادِقِينَ { 111 }

[Shakir 2:111] And they say: None shall enter the garden (or paradise) except he who is a Jew or a Christian. These are their vain desires. Say: Bring your proof if you are truthful.

[Pickthal 2:111] *And they say: None entereth paradise unless he be a Jew or a Christian. These are their own desires. Say: Bring your proof (of what ye state) if ye are truthful.*

[Yusufali 2:111] *And they say: "None shall enter Paradise unless he be a Jew or a Christian." Those are their (vain) desires. Say: "Produce your proof if ye are truthful."*

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

{112}

[Shakir 2:112] *Yes! whoever submits himself entirely to Allah and he is the doer of good (to others) he has his reward from his Lord, and there is no fear for him nor shall he grieve.*

[Pickthal 2:112] *Nay, but whosoever surrendereth his purpose to Allah while doing good, his reward is with his Lord; and there shall no fear come upon them neither shall they grieve.*

[Yusufali 2:112] *Nay,-whoever submits His whole self to Allah and is a doer of good,- He will get his reward with his Lord; on such shall be no fear, nor shall they grieve.*

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ

الْكِتَابَ ۗ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۗ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا

فِيهِ يَخْتَلِفُونَ {113}

[Shakir 2:113] *And the Jews say: The Christians do not follow anything (good) and the Christians say: The Jews do not follow anything (good) while they recite the (same) Book. Even thus say those who have no knowledge, like to what they say; so Allah shall judge between them on the day of resurrection in what they differ.*

[Pickthal 2:113] *And the Jews say the Christians follow nothing (true), and the Christians say the Jews follow nothing (true); yet both are readers of the Scripture. Even thus speak those who know not. Allah will judge between them on the Day of Resurrection concerning that wherein they differ.*

[Yusufali 2:113] *The Jews say: "The Christians have naught (to stand) upon; and the Christians say: "The Jews have naught (To stand) upon." Yet they (Profess to) study the (same) Book. Like unto their word is what those say who know not; but Allah will judge between them in their quarrel on the Day of Judgment.*

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ۗ أُولَٰئِكَ مَا كَانَ لَهُمْ

أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۗ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ {114}

[Shakir 2:114] *And who is more unjust than he who prevents (men) from the masjids of Allah, that His name should be remembered in them, and strives to ruin them? (As for) these, it was not proper for them that they should have entered them except in fear; they shall meet with disgrace in this world, and they shall have great chastisement in the hereafter.*

[Pickthal 2:114] *And who doth greater wrong than he who forbiddeth the approach to the sanctuaries of Allah lest His name should be mentioned*

therein, and striveth for their ruin. As for such, it was never meant that they should enter them except in fear. Theirs in the world is ignominy and theirs in the Hereafter is an awful doom.

[Yusufali 2:114] And who is more unjust than he who forbids that in places for the worship of Allah, Allah's name should be celebrated?-whose zeal is (in fact) to ruin them? It was not fitting that such should themselves enter them except in fear. For them there is nothing but disgrace in this world, and in the world to come, an exceeding torment.

وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُولُوا فَثَمَّ وَجْهَ اللَّهِ ۗ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ {115}

[Shakir 2:115] And Allah's is the East and the West, therefore, whither you turn, thither is Allah's purpose; surely Allah is Amplegiving, Knowing.

[Pickthal 2:115] Unto Allah belong the East and the West, and whithersoever ye turn, there is Allah's Countenance. Lo! Allah is All-Embracing, All-Knowing.

[Yusufali 2:115] To Allah belong the east and the West: Whithersoever ye turn, there is the presence of Allah. For Allah is all-Pervading, all-Knowing.

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ سُبْحَانَهُ بَلْ لَمْ يَكُنْ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ كُلٌّ لَهُ قَانِثُونَ {116}

[Shakir 2:116] And they say: Allah has taken to himself a son. Glory be to Him; rather, whatever is in the heavens and the earth is His; all are obedient to Him.

[Pickthal 2:116] And they say: Allah hath taken unto Himself a son. Be He glorified! Nay, but whatsoever is in the heavens and the earth is His. All are subservient unto Him.

[Yusufali 2:116] They say: "Allah hath begotten a son" :Glory be to Him.-Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him.

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ {117}

[Shakir 2:117] Wonderful Originator of the heavens and the earth, and when He decrees an affair, He only says to it, Be, so there it is.

[Pickthal 2:117] The Originator of the heavens and the earth! When He decreeth a thing, He saith unto it only: Be! and it is.

[Yusufali 2:117] To Him is due the primal origin of the heavens and the earth: When He decreeth a matter, He saith to it: "Be," and it is.

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ ۗ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ

قَوْلِهِمْ ۗ تَشَابَهَتْ قُلُوبُهُمْ ۗ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ {118}

[Shakir 2:118] And those who have no knowledge say: Why does not Allah speak to us or a sign come to us? Even thus said those before them, the like of what they say; their hearts are all alike. Indeed We have made the communications clear for a people who are sure.

[Pickthal 2:118] And those who have no knowledge say: Why doth not Allah speak unto us, or some sign come unto us? Even thus, as they now speak, spake those (who were) before them. Their hearts are all alike. We have made clear the revelations for people who are sure.

[Yusufali 2:118] Say those without knowledge: "Why speaketh not Allah unto us? or why cometh not unto us a Sign?" So said the people before them words of similar import. Their hearts are alike. We have indeed made clear the Signs unto any people who hold firmly to Faith (in their hearts).

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْحَجِّيمِ {119}

[Shakir 2:119] Surely We have sent you with the truth as a bearer of good news and as a warner, and you shall not be called upon to answer for the companions of the flaming fire.

[Pickthal 2:119] Lo! We have sent thee (O Muhammad) with the truth, a bringer of glad tidings and a warner. And thou wilt not be asked about the owners of hell-fire.

[Yusufali 2:119] Verily We have sent thee in truth as a bearer of glad tidings and a warner: But of thee no question shall be asked of the Companions of the Blazing Fire.

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۗ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۗ وَلَئِنَّ

اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۗ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {120}

[Shakir 2:120] And the Jews will not be pleased with you, nor the Christians until you follow their religion. Say: Surely Allah's guidance, that is the (true) guidance. And if you follow their desires after the knowledge that has come to you, you shall have no guardian from Allah, nor any helper.

[Pickthal 2:120] And the Jews will not be pleased with thee, nor will the Christians, till thou follow their creed. Say: Lo! the guidance of Allah (Himself) is Guidance. And if thou shouldst follow their desires after the knowledge which hath come unto thee, then wouldst thou have from Allah no protecting guardian nor helper.

[Yusufali 2:120] Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "The Guidance of Allah,-that is the (only) Guidance." Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither Protector nor helper against Allah.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ

الْخَاسِرُونَ {121}

[Shakir 2:121] Those to whom We have given the Book read it as it ought to be read. These believe in it; and whoever disbelieves in it, these it is that are the losers.

[Pickthal 2:121] Those unto whom We have given the Scripture, who read it with the right reading, those believe in it. And whoso disbelieveth in it, those are they who are the losers.

[Yusufali 2:121] Those to whom We have sent the Book study it as it should be studied: They are the ones that believe therein: Those who reject faith therein,- the loss is their own.

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَىٰ الْعَالَمِينَ {122}

[Shakir 2:122] O children of Israel, call to mind My favor which I bestowed on you and that I made you excel the nations.

[Pickthal 2:122] O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures.

[Yusufali 2:122] O Children of Israel! call to mind the special favour which I bestowed upon you, and that I preferred you to all others (for My Message).

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ {123}

[Shakir 2:123] And be on your guard against a day when no soul shall avail another in the least neither shall any compensation be accepted from it, nor shall intercession profit it, nor shall they be helped.

[Pickthal 2:123] And guard (yourselves) against a day when no soul will in aught avail another, nor will compensation be accepted from it, nor will intercession be of use to it; nor will they be helped.

[Yusufali 2:123] Then guard yourselves against a-Day when one soul shall not avail another, nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped (from outside).

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ {124}

[Shakir 2:124] And when his Lord tried Ibrahim with certain words, he fulfilled them. He said: Surely I will make you an Imam of men. Ibrahim said: And of my offspring? My covenant does not include the unjust, said He.

[Pickthal 2:124] And (remember) when his Lord tried Abraham with (His) commands, and he fulfilled them, He said: Lo! I have appointed thee a leader for mankind. (Abraham) said: And of my offspring (will there be leaders)? He said: My covenant includeth not wrong-doers.

[Yusufali 2:124] And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make thee an Imam to the Nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But My Promise is not within the reach of evil-doers."

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا وَانْتَجَدُوا مِن مَّقَامِ إِبْرَاهِيمَ مُضَلًّا وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ {125}

[Shakir 2:125] And when We made the House a pilgrimage for men and a (place of) security, and: Appoint for yourselves a place of prayer on the standing-place of Ibrahim. And We enjoined Ibrahim and Ismail saying: Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves.

[Pickthal 2:125] And when We made the House (at Makka) a resort for mankind and sanctuary, (saying): Take as your place of worship the place where Abraham stood (to pray). And We imposed a duty upon Abraham and Ishmael, (saying): Purify My house for those who go around and those who meditate therein and those who bow down and prostrate themselves (in worship).

[Yusufali 2:125] Remember We made the House a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer).

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ {126}

[Shakir 2:126] And when Ibrahim said: My Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day. He said: And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive him to the chastisement of the fire; and it is an evil destination.

[Pickthal 2:126] And when Abraham prayed: My Lord! Make this a region of security and bestow upon its people fruits, such of them as believe in Allah and the Last Day, He answered: As for him who disbelieveth, I shall leave him in contentment for a while, then I shall compel him to the doom of Fire - a hapless journey's end!

[Yusufali 2:126] And remember Abraham said: "My Lord, make this a City of Peace, and feed its people with fruits,-such of them as believe in Allah and the Last Day." He said: "(Yea), and such as reject Faith,-for a while will I grant them their pleasure, but will soon drive them to the torment of Fire,- an evil destination (indeed)!"

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ
{127}

[Shakir 2:127] And when Ibrahim and Ismail raised the foundations of the House: Our Lord! accept from us; surely Thou art the Hearing, the Knowing:

[Pickthal 2:127] And when Abraham and Ishmael were raising the foundations of the House, (Abraham prayed): Our Lord! Accept from us (this duty). Lo! Thou, only Thou, art the Hearer, the Knower.

[Yusufali 2:127] And remember Abraham and Isma'il raised the foundations of the House (With this prayer): "Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ
التَّوَّابُ الرَّحِيمُ {128}

[Shakir 2:128] Our Lord! and make us both submissive to Thee and (raise) from our offspring a nation submitting to Thee, and show us our ways of devotion and turn to us (mercifully), surely Thou art the Oft-returning (to mercy), the Merciful.

[Pickthal 2:128] Our Lord! And make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent toward us. Lo! Thou, only Thou, art the Relenting, the Merciful.

[Yusufali 2:128] "Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (will); and show us our

place for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۗ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ {129}

[Shakir 2:129] Our Lord! and raise up in them a Messenger from among them who shall recite to them Thy communications and teach them the Book and the wisdom, and purify them; surely Thou art the Mighty, the Wise.

[Pickthal 2:129] Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise.

[Yusufali 2:129] "Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in scripture and wisdom, and sanctify them: For Thou art the Exalted in Might, the Wise."

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ ۗ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ {130}

[Shakir 2:130] And who forsakes the religion of Ibrahim but he who makes himself a fool, and most certainly We chose him in this world, and in the hereafter he is most surely among the righteous.

[Pickthal 2:130] And who forsaketh the religion of Abraham save him who befooleth himself? Verily We chose him in the world, and lo! in the Hereafter he is among the righteous.

[Yusufali 2:130] And who turns away from the religion of Abraham but such as debase their souls with folly? Him We chose and rendered pure in this world: And he will be in the Hereafter in the ranks of the Righteous.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمَ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ {131}

[Shakir 2:131] When his Lord said to him, Be a Muslim, he said: I submit myself to the Lord of the worlds.

[Pickthal 2:131] When his Lord said unto him: Surrender! he said: I have surrendered to the Lord of the Worlds.

[Yusufali 2:131] Behold! his Lord said to him: "Bow (thy will to Me):" He said: "I bow (my will) to the Lord and Cherisher of the Universe."

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ {132}

[Shakir 2:132] And the same did Ibrahim enjoin on his sons and (so did) Yaqoub. O my sons! surely Allah has chosen for you (this) faith, therefore die not unless you are Muslims.

[Pickthal 2:132] The same did Abraham enjoin upon his sons, and also Jacob, (saying): O my sons! Lo! Allah hath chosen for you the (true) religion; therefore die not save as men who have surrendered (unto Him).

[Yusufali 2:132] *And this was the legacy that Abraham left to his sons, and so did Jacob; "Oh my sons! Allah hath chosen the Faith for you; then die not except in the Faith of Islam."*

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ
وَالِئِنَّ آبَائِكَ وَإِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ {133}

[Shakir 2:133] *Nay! were you witnesses when death visited Yaqoub, when he said to his sons: What will you serve after me? They said: We will serve your god and the god of your fathers, Ibrahim and Ismail and Ishaq, one Allah only, and to Him do we submit.*

[Pickthal 2:133] *Or were ye present when death came to Jacob, when he said unto his sons: What will ye worship after me? They said: We shall worship thy god, the god of thy fathers, Abraham and Ishmael and Isaac, One Allah, and unto Him we have surrendered.*

[Yusufali 2:133] *Were ye witnesses when death appeared before Jacob? Behold, he said to his sons: "What will ye worship after me?" They said: "We shall worship Thy god and the god of thy fathers, of Abraham, Isma'il and Isaac,- the one (True) Allah: To Him we bow (in Islam)."*

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ {134}

[Shakir 2:134] *This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.*

[Pickthal 2:134] *Those are a people who have passed away. Theirs is that which they earned, and yours is that which ye earn. And ye will not be asked of what they used to do.*

[Yusufali 2:134] *That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case!*

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا ۗ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

{135}

[Shakir 2:135] *And they say: Be Jews or Christians, you will be on the right course. Say: Nay! (we follow) the religion of Ibrahim, the Hanif, and he was not one of the polytheists.*

[Pickthal 2:135] *And they say: Be Jews or Christians, then ye will be rightly guided. Say (unto them, O Muhammad): Nay, but (we follow) the religion of Abraham, the upright, and he was not of the idolaters.*

[Yusufali 2:135] *They say: "Become Jews or Christians if ye would be guided (To salvation)." Say thou: "Nay! (I would rather) the Religion of Abraham the True, and he joined not gods with Allah."*

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ
وَمَا أُوْتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

{136}

[Shakir 2:136] *Say: We believe in Allah and (in) that which had been revealed to us, and (in) that which was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and (in) that which was given to Musa*

and Isa, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them, and to Him do we submit.

[Pickthal 2:136] Say (O Muslims): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered.

[Yusufali 2:136] Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: We make no difference between one and another of them: And we bow to Allah (in Islam)."

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ ۗ
وَهُوَ السَّمِيعُ الْعَلِيمُ {137}

[Shakir 2:137] If then they believe as you believe in Him, they are indeed on the right course, and if they turn back, then they are only in great opposition, so Allah will suffice you against them, and He is the Hearing, the Knowing.

[Pickthal 2:137] And if they believe in the like of that which ye believe, then are they rightly guided. But if they turn away, then are they in schism, and Allah will suffice thee (for defence) against them. He is the Hearer, the Knower.

[Yusufali 2:137] So if they believe as ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice thee as against them, and He is the All-Hearing, the All-Knowing.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ {138}

[Shakir 2:138] (Receive) the baptism of Allah, and who is better than Allah in baptising? and Him do we serve.

[Pickthal 2:138] (We take our) colour from Allah, and who is better than Allah at colouring. We are His worshippers.

[Yusufali 2:138] (Our religion is) the Baptism of Allah: And who can baptize better than Allah? And it is He Whom we worship.

قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ
{139}

[Shakir 2:139] Say: Do you dispute with us about Allah, and He is our Lord and your Lord, and we shall have our deeds and you shall have your deeds, and we are sincere to Him.

[Pickthal 2:139] Say (unto the People of the Scripture): Dispute ye with us concerning Allah when He is our Lord and your Lord? Ours are our works and yours your works. We look to Him alone.

[Yusufali 2:139] Say: Will ye dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that We are sincere (in our faith) in Him?

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى ۗ قُلْ
أَأَنْتُمْ أَعْلَمُ أَمْ اللَّهُ ۗ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ
{ 140 }

[Shakir 2:140] Nay! do you say that Ibrahim and Ismail and Yaqoub and the tribes were Jews or Christians? Say: Are you better knowing or Allah? And who is more unjust than he who conceals a testimony that he has from Allah? And Allah is not at all heedless of what you do.

[Pickthal 2:140] Or say ye that Abraham, and Ishmael, and Isaac, and Jacob, and the tribes were Jews or Christians? Say: Do ye know best, or doth Allah? And who is more unjust than he who hideth a testimony which he hath received from Allah? Allah is not unaware of what ye do.

[Yusufali 2:140] Or do ye say that Abraham, Isma'il Isaac, Jacob and the Tribes were Jews or Christians? Say: Do ye know better than Allah? Ah! who is more unjust than those who conceal the testimony they have from Allah? but Allah is not unmindful of what ye do!

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ { 141 }

[Shakir 2:141] This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.

[Pickthal 2:141] Those are a people who have passed away; theirs is that which they earned and yours that which ye earn. And ye will not be asked of what they used to do.

[Yusufali 2:141] That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case:

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَاهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ۗ قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ

ۗ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ { 142 }

[Shakir 2:142] The fools among the people will say: What has turned them from their qiblah which they had? Say: The East and the West belong only to Allah; He guides whom He likes to the right path.

[Pickthal 2:142] The foolish of the people will say: What hath turned them from the qiblah which they formerly observed? Say: Unto Allah belong the East and the West. He guideth whom He will unto a straight path.

[Yusufali 2:142] The fools among the people will say: "What hath turned them from the Qibla to which they were used?" Say: To Allah belong both east and West: He guideth whom He will to a Way that is straight.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۗ وَإِن
كَانَتْ لِكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ

رَحِيمٌ { 143 }

[Shakir 2:143] *And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you; and We did not make that which you would have to be the qiblah but that We might distinguish him who follows the Messenger from him who turns back upon his heels, and this was surely hard except for those whom Allah has guided aright; and Allah was not going to make your faith to be fruitless; most surely Allah is Affectionate, Merciful to the people.*

[Pickthal 2:143] *Thus We have appointed you a middle nation, that ye may be witnesses against mankind, and that the messenger may be a witness against you. And We appointed the qiblah which ye formerly observed only that We might know him who followeth the messenger, from him who turneth on his heels. In truth it was a hard (test) save for those whom Allah guided. But it was not Allah's purpose that your faith should be in vain, for Allah is Full of Pity, Merciful toward mankind.*

[Yusufali 2:143] *Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (From the Faith). Indeed it was (A change) momentous, except to those guided by Allah. And never would Allah Make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful.*

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۗ قَوْلٌ وَجْهِكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ
وَ حَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ
ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ { 144 }

[Shakir 2:144] *Indeed We see the turning of your face to heaven, so We shall surely turn you to a qiblah which you shall like; turn then your face towards the Sacred Mosque, and wherever you are, turn your face towards it, and those who have been given the Book most surely know that it is the truth from their Lord; and Allah is not at all heedless of what they do.*

[Pickthal 2:144] *We have seen the turning of thy face to heaven (for guidance, O Muhammad). And now verily We shall make thee turn (in prayer) toward a qiblah which is dear to thee. So turn thy face toward the Inviolable Place of Worship, and ye (O Muslims), wheresoever ye may be, turn your faces (when ye pray) toward it. Lo! Those who have received the Scripture know that (this revelation) is the Truth from their Lord. And Allah is not unaware of what they do.*

[Yusufali 2:144] *We see the turning of thy face (for guidance to the heavens: now Shall We turn thee to a Qibla that shall please thee. Turn then Thy face in the direction of the sacred Mosque: Wherever ye are, turn your faces in that direction. The people of the Book know well that that is the truth from their Lord. Nor is Allah unmindful of what they do.*

وَلَيْنَ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ ۖ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا
بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۖ إِنَّكَ إِذَا لَمِنَ
الظَّالِمِينَ {145}

[Shakir 2:145] And even if you bring to those who have been given the Book every sign they would not follow your qiblah, nor can you be a follower of their qiblah, neither are they the followers of each other's qiblah, and if you follow their desires after the knowledge that has come to you, then you shall most surely be among the unjust.

[Pickthal 2:145] And even if thou broughtest unto those who have received the Scripture all kinds of portents, they would not follow thy qiblah, nor canst thou be a follower of their qiblah; nor are some of them followers of the qiblah of others. And if thou shouldst follow their desires after the knowledge which hath come unto thee, then surely wert thou of the evil-doers.

[Yusufali 2:145] Even if thou wert to bring to the people of the Book all the Signs (together), they would not follow Thy Qibla; nor art thou going to follow their Qibla; nor indeed will they follow each other's Qibla. If thou after the knowledge hath reached thee, Wert to follow their (vain) desires, - then wert thou Indeed (clearly) in the wrong.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ
يَعْلَمُونَ {146}

[Shakir 2:146] Those whom We have given the Book recognize him as they recognize their sons, and a party of them most surely conceal the truth while they know (it).

[Pickthal 2:146] Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. But lo! a party of them knowingly conceal the truth.

[Yusufali 2:146] The people of the Book know this as they know their own sons; but some of them conceal the truth which they themselves know.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ {147}

[Shakir 2:147] The truth is from your Lord, therefore you should not be of the doubters.

[Pickthal 2:147] It is the Truth from thy Lord (O Muhammad), so be not thou of those who waver.

[Yusufali 2:147] The Truth is from thy Lord; so be not at all in doubt.

وَلِكُلِّ وُجْهَةٌ هُوَ مُوَلِّيَهَا فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {148}

[Shakir 2:148] And every one has a direction to which he should turn, therefore hasten to (do) good works; wherever you are, Allah will bring you all together; surely Allah has power over all things.

[Pickthal 2:148] And each one hath a goal toward which he turneth; so vie with one another in good works. Wheresoever ye may be, Allah will bring you all together. Lo! Allah is Able to do all things.

[Yusufali 2:148] *To each is a goal to which Allah turns him; then strive together (as in a race) Towards all that is good. Wheresoever ye are, Allah will bring you Together. For Allah Hath power over all things.*

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ ۗ وَمَا اللَّهُ بِغَافِلٍ
عَمَّا تَعْمَلُونَ {149}

[Shakir 2:149] *And from whatsoever place you come forth, turn your face towards the Sacred Mosque; and surely it is the very truth from your Lord, and Allah is not at all heedless of what you do.*

[Pickthal 2:149] *And whencesoever thou comest forth (for prayer, O Muhammad) turn thy face toward the Inviolable Place of Worship. Lo! it is the Truth from thy Lord. Allah is not unaware of what ye do.*

[Yusufali 2:149] *From whencesoever Thou startest forth, turn Thy face in the direction of the sacred Mosque; that is indeed the truth from the Lord. And Allah is not unmindful of what ye do.*

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ
شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَا يَمَّ
نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ {150}

[Shakir 2:150] *And from whatsoever place you come forth, turn your face towards the Sacred Mosque; and wherever you are turn your faces towards it, so that people shall have no accusation against you, except such of them as are unjust; so do not fear them, and fear Me, that I may complete My favor on you and that you may walk on the right course.*

[Pickthal 2:150] *Whencesoever thou comest forth turn thy face toward the Inviolable Place of Worship; and wheresoever ye may be (O Muslims) turn your faces toward it (when ye pray) so that men may have no argument against you, save such of them as do injustice - Fear them not, but fear Me! - and so that I may complete My grace upon you, and that ye may be guided.*

[Yusufali 2:150] *So from whencesoever Thou startest forth, turn Thy face in the direction of the sacred Mosque; and wheresoever ye are, Turn your face thither: that there be no ground of dispute against you among the people, except those of them that are bent on wickedness; so fear them not, but fear Me; and that I may complete My favours on you, and ye May (consent to) be guided;*

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ {151}

[Shakir 2:151] *Even as We have sent among you a Messenger from among you who recites to you Our communications and purifies you and teaches you the Book and the wisdom and teaches you that which you did not know.*

[Pickthal 2:151] *Even as We have sent unto you a messenger from among you, who reciteth unto you Our revelations and causeth you to grow, and teacheth you the Scripture and wisdom, and teacheth you that which ye knew not.*

[Yusufali 2:151] A similar (favour have ye already received) in that We have sent among you a Messenger of your own, rehearsing to you Our Signs, and sanctifying you, and instructing you in Scripture and Wisdom, and in new knowledge.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ {152}

[Shakir 2:152] Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me.

[Pickthal 2:152] Therefore remember Me, I will remember you. Give thanks to Me, and reject not Me.

[Yusufali 2:152] Then do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ {153}

[Shakir 2:153] O you who believe! seek assistance through patience and prayer; surely Allah is with the patient.

[Pickthal 2:153] O ye who believe! Seek help in steadfastness and prayer. Lo! Allah is with the steadfast.

[Yusufali 2:153] O ye who believe! seek help with patient perseverance and prayer; for Allah is with those who patiently persevere.

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ {154}

[Shakir 2:154] And do not speak of those who are slain in Allah's way as dead; nay, (they are) alive, but you do not perceive.

[Pickthal 2:154] And call not those who are slain in the way of Allah "dead." Nay, they are living, only ye perceive not.

[Yusufali 2:154] And say not of those who are slain in the way of Allah: "They are dead." Nay, they are living, though ye perceive (it) not.

وَلَتَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالْعِمْرَاتِ ۚ وَبَشِّرِ

الصَّابِرِينَ {155}

[Shakir 2:155] And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient,

[Pickthal 2:155] And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast,

[Yusufali 2:155] Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere,

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ {156}

[Shakir 2:156] Who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return.

[Pickthal 2:156] Who say, when a misfortune striketh them: Lo! we are Allah's and lo! unto Him we are returning.

[Yusufali 2:156] Who say, when afflicted with calamity: "To Allah We belong, and to Him is our return":-

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ {157}

[Shakir 2:157] *Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course.*

[Pickthal 2:157] *Such are they on whom are blessings from their Lord, and mercy. Such are the rightly guided.*

[Yusufali 2:157] *They are those on whom (Descend) blessings from Allah, and Mercy, and they are the ones that receive guidance.*

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا
 وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ {158}

[Shakir 2:158] *Surely the Safa and the Marwa are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is Grateful, Knowing.*

[Pickthal 2:158] *Lo! (the mountains) As-Safa and Al-Marwah are among the indications of Allah. It is therefore no sin for him who is on pilgrimage to the House (of Allah) or visiteth it, to go around them (as the pagan custom is). And he who doeth good of his own accord, (for him) lo! Allah is Responsive, Aware.*

[Yusufali 2:158] *Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good,- be sure that Allah is He Who recogniseth and knoweth.*

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ
 أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ {159}

[Shakir 2:159] *Surely those who conceal the clear proofs and the guidance that We revealed after We made it clear in the Book for men, these it is whom Allah shall curse, and those who curse shall curse them (too).*

[Pickthal 2:159] *Lo! Those who hide the proofs and the guidance which We revealed, after We had made it clear to mankind in the Scripture: such are accursed of Allah and accursed of those who have the power to curse.*

[Yusufali 2:159] *Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the people in the Book,-on them shall be Allah's curse, and the curse of those entitled to curse,-*

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ {160}

[Shakir 2:160] *Except those who repent and amend and make manifest (the truth), these it is to whom I turn (mercifully); and I am the Oft-returning (to mercy), the Merciful.*

[Pickthal 2:160] *Except those who repent and amend and make manifest (the truth). These it is toward whom I relent. I am the Relenting, the Merciful.*

[Yusufali 2:160] *Except those who repent and make amends and openly declare (the Truth): To them I turn; for I am Oft-returning, Most Merciful.*

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَٰئِكَ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ
 {161}

[Shakir 2:161] Surely those who disbelieve and die while they are disbelievers, these it is on whom is the curse of Allah and the angels and men all;

[Pickthal 2:161] Lo! Those who disbelieve, and die while they are disbelievers; on them is the curse of Allah and of angels and of men combined.

[Yusufali 2:161] Those who reject Faith, and die rejecting,- on them is Allah's curse, and the curse of angels, and of all mankind;

حَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ {162}

[Shakir 2:162] Abiding in it; their chastisement shall not be lightened nor shall they be given respite.

[Pickthal 2:162] They ever dwell therein. The doom will not be lightened for them, neither will they be reprieved.

[Yusufali 2:162] They will abide therein: Their penalty will not be lightened, nor will respite be their (lot).

وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ {163}

[Shakir 2:163] And your Allah is one Allah! there is no god but He; He is the Beneficent, the Merciful.

[Pickthal 2:163] Your Allah is One Allah; there is no Allah save Him, the Beneficent, the Merciful.

[Yusufali 2:163] And your Allah is One Allah: There is no god but He, Most Gracious, Most Merciful.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ {164}

[Shakir 2:164] Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand.

[Pickthal 2:164] Lo! In the creation of the heavens and the earth, and the difference of night and day, and the ships which run upon the sea with that which is of use to men, and the water which Allah sendeth down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah's Sovereignty) for people who have sense.

[Yusufali 2:164] Behold! in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah Sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they Trail like their slaves

between the sky and the earth;- (Here) indeed are Signs for a people that are wise.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ۗ
وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ {165}

[Shakir 2:165] And there are some among men who take for themselves objects of worship besides Allah, whom they love as they love Allah, and those who believe are stronger in love for Allah and O, that those who are unjust had seen, when they see the chastisement, that the power is wholly Allah's and that Allah is severe in requiting (evil).

[Pickthal 2:165] Yet of mankind are some who take unto themselves (objects of worship which they set as) rivals to Allah, loving them with a love like (that which is the due) of Allah (only) - those who believe are stauncher in their love for Allah - Oh, that those who do evil had but known, (on the day) when they behold the doom, that power belongeth wholly to Allah, and that Allah is severe in punishment!

[Yusufali 2:165] Yet there are men who take (for worship) others besides Allah, as equal (with Allah): They love them as they should love Allah. But those of Faith are overflowing in their love for Allah. If only the unrighteous could see, behold, they would see the penalty: that to Allah belongs all power, and Allah will strongly enforce the penalty.

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ {166}

[Shakir 2:166] When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder.

[Pickthal 2:166] (On the day) when those who were followed disown those who followed (them), and they behold the doom, and all their aims collapse with them.

[Yusufali 2:166] Then would those who are followed clear themselves of those who follow (them) : They would see the penalty, and all relations between them would be cut off.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَدْرِكُهُمْ لَسَخَّطْنَا لَهُمْ أَعْيُنَنَا وَكَلَّمْنَا بَدِينِ اللَّهِ لَئِنَّا كُنَّا مِنَ الْمَدِينَةِ لَمُخْرَجُونَ ۗ

حَسْرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ {167}

[Shakir 2:167] And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they shall not come forth from the fire.

[Pickthal 2:167] And those who were but followers will say: If a return were possible for us, we would disown them even as they have disowned us. Thus will Allah show them their own deeds as anguish for them, and they will not emerge from the Fire.

[Yusufali 2:167] And those who followed would say: "If only We had one more chance, We would clear ourselves of them, as they have cleared themselves of us." Thus will Allah show them (The fruits of) their deeds as (nothing but) regrets. Nor will there be a way for them out of the Fire.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ {168}

[Shakir 2:168] O men! eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Shaitan; surely he is your open enemy.

[Pickthal 2:168] O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil. Lo! he is an open enemy for you.

[Yusufali 2:168] O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy.

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ {169}

[Shakir 2:169] He only enjoins you evil and indecency, and that you may speak against Allah what you do not know.

[Pickthal 2:169] He enjoineth upon you only the evil and the foul, and that ye should tell concerning Allah that which ye know not.

[Yusufali 2:169] For he commands you what is evil and shameful, and that ye should say of Allah that of which ye have no knowledge.

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا ۗ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا

يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ {170}

[Shakir 2:170] And when it is said to them, Follow what Allah has revealed, they say: Nay! we follow what we found our fathers upon. What! and though their fathers had no sense at all, nor did they follow the right way.

[Pickthal 2:170] And when it is said unto them: Follow that which Allah hath revealed, they say: We follow that wherein we found our fathers. What! Even though their fathers were wholly unintelligent and had no guidance?

[Yusufali 2:170] When it is said to them: "Follow what Allah hath revealed." They say: "Nay! we shall follow the ways of our fathers." What! even though their fathers Were void of wisdom and guidance?

وَمَثَلِ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً ۗ صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا

يَعْقِلُونَ {171}

[Shakir 2:171] And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry; deaf, dumb (and) blind, so they do not understand.

[Pickthal 2:171] The likeness of those who disbelieve (in relation to the messenger) is as the likeness of one who calleth unto that which heareth naught except a shout and cry. Deaf, dumb, blind, therefore they have no sense.

[Yusufali 2:171] The parable of those who reject Faith is as if one were to shout Like a goat-herd, to things that listen to nothing but calls and cries: Deaf, dumb, and blind, they are void of wisdom.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ {172}

[Shakir 2:172] O you who believe! eat of the good things that We have provided you with, and give thanks to Allah if Him it is that you serve.

[Pickthal 2:172] O ye who believe! Eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He Whom ye worship.

[Yusufali 2:172] O ye who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him ye worship.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِزْيِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا

عَادٍ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ {173}

[Shakir 2:173] He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) than (that of) Allah has been invoked; but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely Allah is Forgiving, Merciful.

[Pickthal 2:173] He hath forbidden you only carrion, and blood, and swineflesh, and that which hath been immolated to (the name of) any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful.

[Yusufali 2:173] He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then is he guiltless. For Allah is Oft-forgiving Most Merciful.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا ۗ أُولَٰئِكَ مَا يَأْكُلُونَ فِي

بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ {174}

[Shakir 2:174] Surely those who conceal any part of the Book that Allah has revealed and take for it a small price, they eat nothing but fire into their bellies, and Allah will not speak to them on the day of resurrection, nor will He purify them, and they shall have a painful chastisement.

[Pickthal 2:174] Lo! those who hide aught of the Scripture which Allah hath revealed and purchase a small gain therewith, they eat into their bellies nothing else than fire. Allah will not speak to them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom.

[Yusufali 2:174] Those who conceal Allah's revelations in the Book, and purchase for them a miserable profit,- they swallow into themselves naught but Fire; Allah will not address them on the Day of Resurrection. Nor purify them: Grievous will be their penalty.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ {175}

[Shakir 2:175] These are they who buy error for the right direction and chastisement for forgiveness; how bold they are to encounter fire.

[Pickthal 2:175] Those are they who purchase error at the price of guidance, and torment at the price of pardon. How constant are they in their strife to reach the Fire!

[Yusufali 2:175] They are the ones who buy Error in place of Guidance and Torment in place of Forgiveness. Ah! what boldness (They show) for the Fire!

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ ۗ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ {176}

[Shakir 2:176] This is because Allah has revealed the Book with the truth; and surely those who go against the Book are in a great opposition.

[Pickthal 2:176] That is because Allah hath revealed the Scripture with the truth. Lo! those who find (a cause of) disagreement in the Scripture are in open schism.

[Yusufali 2:176] (Their doom is) because Allah sent down the Book in truth but those who seek causes of dispute in the Book are in a schism Far (from the purpose).

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ
وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي
الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ {177}

[Shakir 2:177] It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are true (to themselves) and these are they who guard (against evil).

[Pickthal 2:177] It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the prophets; and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the Allah-fearing.

[Yusufali 2:177] It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَى
بِالْأُنثَى ۖ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۗ ذَلِكَ تَخْفِيفٌ مِّنْ
رَّبِّكُمْ وَرَحْمَةٌ ۗ فَمَنْ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ {178}

[Shakir 2:178] O you who believe! retaliation is prescribed for you in the matter of the slain, the free for the free, and the slave for the slave, and the female for the female, but if any remission is made to any one by his (aggrieved) brother, then prosecution (for the bloodwit) should be made according to usage, and payment should be made to him in a good manner; this is an alleviation from your Lord and a mercy; so whoever exceeds the limit after this he shall have a painful chastisement.

[Pickthal 2:178] O ye who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female. And for him who is forgiven somewhat by his (injured) brother, prosecution according to usage and payment unto him in kindness. This is an alleviation and a mercy from your Lord. He who transgresseth after this will have a painful doom.

[Yusufali 2:178] O ye who believe! the law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude, this is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty.

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ {179}

[Shakir 2:179] And there is life for you in (the law of) retaliation, O men of understanding, that you may guard yourselves.

[Pickthal 2:179] And there is life for you in retaliation, O men of understanding, that ye may ward off (evil).

[Yusufali 2:179] In the Law of Equality there is (saving of) Life to you, o ye men of understanding; that ye may restrain yourselves.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ
حَقًّا عَلَى الْمُتَّقِينَ {180}

[Shakir 2:180] Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives, according to usage, a duty (incumbent) upon those who guard (against evil).

[Pickthal 2:180] It is prescribed for you, when death approacheth one of you, if he leave wealth, that he bequeath unto parents and near relatives in kindness. (This is) a duty for all those who ward off (evil).

[Yusufali 2:180] It is prescribed, when death approaches any of you, if he leave any goods that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the Allah-fearing.

فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۗ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {181}

[Shakir 2:181] Whoever then alters it after he has heard it, the sin of it then is only upon those who alter it; surely Allah is Hearing, Knowing.

[Pickthal 2:181] *And whoso changeth (the will) after he hath heard it - the sin thereof is only upon those who change it. Lo! Allah is Hearer, Knower.*

[Yusufali 2:181] *If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For Allah hears and knows (All things).*

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

{ 182 }

[Shakir 2:182] *But he who fears an inclination to a wrong course or an act of disobedience on the part of the testator, and effects an agreement between the parties, there is no blame on him. Surely Allah is Forgiving, Merciful.*

[Pickthal 2:182] *But he who feareth from a testator some unjust or sinful clause, and maketh peace between the parties, (it shall be) no sin for him. Lo! Allah is Forgiving, Merciful.*

[Yusufali 2:182] *But if anyone fears partiality or wrong-doing on the part of the testator, and makes peace between (The parties concerned), there is no wrong in him: For Allah is Oft-forgiving, Most Merciful.*

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

{ 183 }

[Shakir 2:183] *O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil).*

[Pickthal 2:183] *O ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil);*

[Yusufali 2:183] *O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint,-*

أَيَّامًا مَعْدُودَاتٍ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۗ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ

تَعْلَمُونَ { 184 }

[Shakir 2:184] *For a certain number of days; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days; and those who are not able to do it may effect a redemption by feeding a poor man; so whoever does good spontaneously it is better for him; and that you fast is better for you if you know.*

[Pickthal 2:184] *(Fast) a certain number of days; and (for) him who is sick among you, or on a journey, (the same) number of other days; and for those who can afford it there is a ransom: the feeding of a man in need - but whoso doeth good of his own accord, it is better for him: and that ye fast is better for you if ye did but know -*

[Yusufali 2:184] *(Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later. For those who can do it (With hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will,- it is better for him. And it is better for you that ye fast, if ye only knew.*

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ
مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ
وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُم ۖ وَلَعَلَّكُمْ تَشْكُرُونَ
{ 185 }

[Shakir 2:185] *The month of Ramazan is that in which the Quran was revealed, a guidance to men and clear proofs of the guidance and the distinction; therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days; Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for His having guided you and that you may give thanks.*

[Pickthal 2:185] *The month of Ramadan in which was revealed the Qur'an, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desireth not hardship for you; and (He desireth) that ye should complete the period, and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful.*

[Yusufali 2:185] *Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.*

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي
لَعَلَّهُمْ يَرْشُدُونَ { 186 }

[Shakir 2:186] *And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way.*

[Pickthal 2:186] *And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright.*

[Yusufali 2:186] *When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way.*

أَجَلَ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفْتُ إِلَى نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۖ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۗ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتَمُوا الصَّيَامَ إِلَى اللَّيْلِ ۗ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۗ تِلْكَ حُدُودُ اللَّهِ ۗ فَلَا تَقْرَبُوهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ {187}

[Shakir 2:187] *It is made lawful to you to go into your wives on the night of the fast; they are an apparel for you and you are an apparel for them; Allah knew that you acted unfaithfully to yourselves, so He has turned to you (mercifully) and removed from you (this burden); so now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till night, and have not contact with them while you keep to the mosques; these are the limits of Allah, so do not go near them. Thus does Allah make clear His communications for men that they may guard (against evil).*

[Pickthal 2:187] *It is made lawful for you to go in unto your wives on the night of the fast. They are raiment for you and ye are raiment for them. Allah is Aware that ye were deceiving yourselves in this respect and He hath turned in mercy toward you and relieved you. So hold intercourse with them and seek that which Allah hath ordained for you, and eat and drink until the white thread becometh distinct to you from the black thread of the dawn. Then strictly observe the fast till nightfall and touch them not, but be at your devotions in the mosques. These are the limits imposed by Allah, so approach them not. Thus Allah expoundeth His revelation to mankind that they may ward off (evil).*

[Yusufali 2:187] *Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah Hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are Limits (set by) Allah: Approach not nigh thereto. Thus doth Allah make clear His Signs to men: that they may learn self-restraint.*

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْخُلُوا بِهَا إِلَى الْحُكَّامِ لِأَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ {188}

[Shakir 2:188] *And do not swallow up your property among yourselves by false means, neither seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know.*

[Pickthal 2:188] *And eat not up your property among yourselves in vanity, nor seek by it to gain the hearing of the judges that ye may knowingly devour a portion of the property of others wrongfully.*

[Yusufali 2:188] *And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property.*

يَسْأَلُونَكَ عَنِ الْأَهْلِةِ قُلْ هِيَ مَوَاقِيْتُ لِلنَّاسِ وَالْحَجِّ ۗ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى ۗ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ {189}

[Shakir 2:189] *They ask you concerning the new moon. Say: They are times appointed for (the benefit of) men, and (for) the pilgrimage; and it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should guard (against evil); and go into the houses by their doors and be careful (of your duty) to Allah, that you may be successful.*

[Pickthal 2:189] *They ask thee, (O Muhammad), of new moons, say: They are fixed seasons for mankind and for the pilgrimage. It is not righteousness that ye go to houses by the backs thereof (as do the idolaters at certain seasons), but the righteous man is he who wardeth off (evil). So go to houses by the gates thereof, and observe your duty to Allah, that ye may be successful.*

[Yusufali 2:189] *They ask thee concerning the New Moons. Say: They are but signs to mark fixed periods of time in (the affairs of) men, and for Pilgrimage. It is no virtue if ye enter your houses from the back: It is virtue if ye fear Allah. Enter houses through the proper doors: And fear Allah: That ye may prosper.*

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ {190}

[Shakir 2:190] *And fight in the way of Allah with those who fight with you, and do not exceed the limits, surely Allah does not love those who exceed the limits.*

[Pickthal 2:190] *Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors.*

[Yusufali 2:190] *Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors.*

وَأَقْتُلُوهُمْ حَيْثُ ثَفِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ ۗ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۗ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ ۗ كَذَلِكَ جَزَاءُ

الْكَافِرِينَ {191}

[Shakir 2:191] *And kill them wherever you find them, and drive them out from whence they drove you out, and persecution is severer than slaughter, and do not fight with them at the Sacred Mosque until they fight with you in it, but if they do fight you, then slay them; such is the recompense of the unbelievers.*

[Pickthal 2:191] *And slay them wherever ye find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter. And fight not with them at the Inviolable Place of Worship until they first attack you there, but if they attack you (there) then slay them. Such is the reward of disbelievers.*

[Yusufali 2:191] *And slay them wherever ye catch them, and turn them out from where they have Turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith.*

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {192}

[Shakir 2:192] *But if they desist, then surely Allah is Forgiving, Merciful.*

[Pickthal 2:192] *But if they desist, then lo! Allah is Forgiving, Merciful.*

[Yusufali 2:192] *But if they cease, Allah is Oft-forgiving, Most Merciful.*

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

{193}

[Shakir 2:193] *And fight with them until there is no persecution, and religion should be only for Allah, but if they desist, then there should be no hostility except against the oppressors.*

[Pickthal 2:193] *And fight them until persecution is no more, and religion is for Allah. But if they desist, then let there be no hostility except against wrong-doers.*

[Yusufali 2:193] *And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah; but if they cease, Let there be no hostility except to those who practise oppression.*

الشَّهْرِ الْحَرَامِ وَالشَّرَائِعِ الْحَرَامِ وَقَصَّاصُ ۖ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ

مَا اعْتَدَى عَلَيْكُمْ ۖ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ {194}

[Shakir 2:194] *The Sacred month for the sacred month and all sacred things are (under the law of) retaliation; whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and be careful (of your duty) to Allah and know that Allah is with those who guard (against evil).*

[Pickthal 2:194] *The forbidden month for the forbidden month, and forbidden things in retaliation. And one who attacketh you, attack him in like manner as he attacked you. Observe your duty to Allah, and know that Allah is with those who ward off (evil).*

[Yusufali 2:194] *The prohibited month for the prohibited month,- and so for all things prohibited,- there is the law of equality. If then any one transgresses the prohibition against you, Transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves.*

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

{195}

[Shakir 2:195] *And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good.*

[Pickthal 2:195] *Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin; and do good. Lo! Allah loveth the beneficent.*

[Yusufali 2:195] *And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good.*

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أُمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ {196}

[Shakir 2:196] *And accomplish the pilgrimage and the visit for Allah, but if, you are prevented, (send) whatever offering is easy to obtain, and do not shave your heads until the offering reaches its destination; but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing, then when you are secure, whoever profits by combining the visit with the pilgrimage (should take) what offering is easy to obtain; but he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you return; these (make) ten (days) complete; this is for him whose family is not present in the Sacred Mosque, and be careful (of your duty) to Allah, and know that Allah is severe in requiting (evil).*

[Pickthal 2:196] *Perform the pilgrimage and the visit (to Makka) for Allah. And if ye are prevented, then send such gifts as can be obtained with ease, and shave not your heads until the gifts have reached their destination. And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering. And if ye are in safety, then whosoever contenteth himself with the visit for the pilgrimage (shall give) such gifts as can be had with ease. And whosoever cannot find (such gifts), then a fast of three days while on the pilgrimage, and of seven when ye have returned; that is, ten in all. That is for him whose folk are not present at the Inviolable Place of Worship. Observe your duty to Allah, and know that Allah is severe in punishment.*

[Yusufali 2:196] *And complete the Hajj or 'umra in the service of Allah. But if ye are prevented (From completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (Necessitating shaving), (He should) in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions (again), if any one wishes to continue the 'umra on to the hajj, He must make an offering, such as he can afford, but if he cannot afford it, He should fast three days during the hajj and seven days on his return, Making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah, and know that Allah Is strict in punishment.*

الْحَجَّ أَشْهُرٌ مَعْلُومَاتٌ ۚ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۚ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَاتَّقُوا يَا أُولِي الْأَلْبَابِ {197}

[Shakir 2:197] *The pilgrimage is (performed in) the well-known months; so whoever determines the performance of the pilgrimage therein, there shall be no intercourse nor fornication nor quarrelling amongst one another; and whatever good you do, Allah knows it; and make provision, for surely the provision is the guarding of oneself, and be careful (of your duty) to Me, O men of understanding.*

[Pickthal 2:197] *The pilgrimage is (in) the well-known months, and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage. And whatsoever good ye do Allah knoweth it. So make provision for yourselves (Hereafter); for the best provision is to ward off evil. Therefore keep your duty unto Me, O men of understanding.*

[Yusufali 2:197] *For Hajj are the months well known. If any one undertakes that duty therein, Let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knoweth it. And take a provision (With you) for the journey, but the best of provisions is right conduct. So fear Me, o ye that are wise.*

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ۚ فَإِذَا أَفْضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ
عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَاكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمِنَ الضَّالِّينَ {198}

[Shakir 2:198] *There is no blame on you in seeking bounty from your Lord, so when you hasten on from "Arafat", then remember Allah near the Holy Monument, and remember Him as He has guided you, though before that you were certainly of the erring ones.*

[Pickthal 2:198] *It is no sin for you that ye seek the bounty of your Lord (by trading). But, when ye press on in the multitude from 'Arafat, remember Allah by the sacred monument. Remember Him as He hath guided you, although before ye were of those astray.*

[Yusufali 2:198] *It is no crime in you if ye seek of the bounty of your Lord (during pilgrimage). Then when ye pour down from (Mount) Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray.*

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {199}

[Shakir 2:199] *Then hasten on from the Place from which the people hasten on and ask the forgiveness of Allah; surely Allah is Forgiving, Merciful.*

[Pickthal 2:199] *Then hasten onward from the place whence the multitude hasteneth onward, and ask forgiveness of Allah. Lo! Allah is Forgiving, Merciful.*

[Yusufali 2:199] *Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-forgiving, Most Merciful.*

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَأَذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ النَّاسِ مَنْ يَقُولُ
رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ {200}

[Shakir 2:200] *So when you have performed your devotions, then laud Allah as you lauded your fathers, rather a greater lauding. But there are*

some people who say, *Our Lord! give us in the world, and they shall have no resting place.*

[Pickthal 2:200] *And when ye have completed your devotions, then remember Allah as ye remember your fathers or with a more lively remembrance. But of mankind is he who saith: "Our Lord! Give unto us in the world," and he hath no portion in the Hereafter.*

[Yusufali 2:200] *So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers,- yea, with far more Heart and soul. There are men who say: "Our Lord! Give us (Thy bounties) in this world!" but they will have no portion in the Hereafter.*

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ {201}

[Shakir 2:201] *And there are some among them who say: Our Lord! grant us good in this world and good in the hereafter, and save us from the chastisement of the fire.*

[Pickthal 2:201] *And of them (also) is he who saith: "Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire."*

[Yusufali 2:201] *And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"*

أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ {202}

[Shakir 2:202] *They shall have (their) portion of what they have earned, and Allah is swift in reckoning.*

[Pickthal 2:202] *For them there is in store a goodly portion out of that which they have earned. Allah is swift at reckoning.*

[Yusufali 2:202] *To these will be allotted what they have earned; and Allah is quick in account.*

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ ۚ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ

ۚ لِمَنِ اتَّقَى ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ {203}

[Shakir 2:203] *And laud Allah during the numbered days; then whoever hastens off in two days, there is no blame on him, and whoever remains behind, there is no blame on him, (this is) for him who guards (against evil), and be careful (of your duty) to Allah, and know that you shall be gathered together to Him.*

[Pickthal 2:203] *Remember Allah through the appointed days. Then whoso hasteneth (his departure) by two days, it is no sin for him, and whoso delayeth, it is no sin for him; that is for him who wardeth off (evil). Be careful of your duty to Allah, and know that unto Him ye will be gathered.*

[Yusufali 2:203] *Celebrate the praises of Allah during the Appointed Days. But if any one hastens to leave in two days, there is no blame on him, and if any one stays on, there is no blame on him, if his aim is to do right. Then fear Allah, and know that ye will surely be gathered unto Him.*

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ

{204}

[Shakir 2:204] *And among men is he whose speech about the life of this world causes you to wonder, and he calls on Allah to witness as to what is in his heart, yet he is the most violent of adversaries.*

[Pickthal 2:204] *And of mankind there is he whose conversation on the life of this world pleaseth thee (Muhammad), and he calleth Allah to witness as to that which is in his heart; yet he is the most rigid of opponents.*

[Yusufali 2:204] *There is the type of man whose speech about this world's life May dazzle thee, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies.*

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

{205}

[Shakir 2:205] *And when he turn,s back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making.*

[Pickthal 2:205] *And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loveth not mischief.*

[Yusufali 2:205] *When he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loveth not mischief.*

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ ۗ فَحَسْبُهُ جَهَنَّمُ ۗ وَلَيْسَ الْأَمْنَادُ {206}

[Shakir 2:206] *And when it is said to him, guard against (the punish ment of) Allah; pride carries him off to sin, therefore hell is sufficient for him; and certainly it is an evil resting place.*

[Pickthal 2:206] *And when it is said unto him: Be careful of thy duty to Allah, pride taketh him to sin. Hell will settle his account, an evil resting-place.*

[Yusufali 2:206] *When it is said to him, "Fear Allah", He is led by arrogance to (more) crime. Enough for him is Hell;-An evil bed indeed (To lie on)!*

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ۗ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ {207}

[Shakir 2:207] *And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants.*

[Pickthal 2:207] *And of mankind is he who would sell himself, seeking the pleasure of Allah; and Allah hath compassion on (His) bondmen.*

[Yusufali 2:207] *And there is the type of man who gives his life to earn the pleasure of Allah: And Allah is full of kindness to (His) devotees.*

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۗ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

{208}

[Shakir 2:208] *O you who believe! enter into submission one and all and do not follow the footsteps of Shaitan; surely he is your open enemy.*

[Pickthal 2:208] *O ye who believe! Come, all of you, into submission (unto Him); and follow not the footsteps of the devil. Lo! he is an open enemy for you.*

[Yusufali 2:208] *O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy.*

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاغْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {209}

[Shakir 2:209] *But if you slip after clear arguments have come to you, then know that Allah is Mighty, Wise.*

[Pickthal 2:209] *And if ye slide back after the clear proofs have come unto you, then know that Allah is Mighty, Wise.*

[Yusufali 2:209] *If ye backslide after the clear (Signs) have come to you, then know that Allah is Exalted in Power, Wise.*

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {210}

[Shakir 2:210] *They do not wait aught but that Allah should come to them in the shadows of the clouds along with the angels, and the matter has (already) been decided; and (all) matters are returned to Allah.*

[Pickthal 2:210] *Wait they for naught else than that Allah should come unto them in the shadows of the clouds with the angels? Then the case would be already judged. All cases go back to Allah (for judgment).*

[Yusufali 2:210] *Will they wait until Allah comes to them in canopies of clouds, with angels (in His train) and the question is (thus) settled? but to Allah do all questions go back (for decision).*

سَلْ نَبِيَّ إِسْرَائِيلَ كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ ۖ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {211}

[Shakir 2:211] *Ask the Israelites how many a clear sign have We given them; and whoever changes the favor of Allah after it has come to him, then surely Allah is severe in requiting (evil).*

[Pickthal 2:211] *Ask of the Children of Israel how many a clear revelation We gave them! He who altereth the grace of Allah after it hath come unto him (for him), lo! Allah is severe in punishment.*

[Yusufali 2:211] *Ask the Children of Israel how many clear (Signs) We have sent them. But if any one, after Allah's favour has come to him, substitutes (something else), Allah is strict in punishment.*

زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا ۗ وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ {212}

[Shakir 2:212] *The life of this world is made to seem fair to those who disbelieve, and they mock those who believe, and those who guard (against evil) shall be above them on the day of resurrection; and Allah gives means of subsistence to whom he pleases without measure.*

[Pickthal 2:212] *Beautiful is the life of the world for those who disbelieve; they make a jest of the believers. But those who keep their duty to Allah will be above them on the Day of Resurrection. Allah giveth without stint to whom He will.*

[Yusufali 2:212] *The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measure on whom He will.*

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ ۗ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ
الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ
يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ {213}

[Shakir 2:213] *(All) people are a single nation; so Allah raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people in that in which they differed; and none but the very people who were given it differed about it after clear arguments had come to them, revolting among themselves; so Allah has guided by His will those who believe to the truth about which they differed and Allah guides whom He pleases to the right path.*

[Pickthal 2:213] *Mankind were one community, and Allah sent (unto them) prophets as bearers of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed. And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred one of another. And Allah by His Will guided those who believe unto the truth of that concerning which they differed. Allah guideth whom He will unto a straight path.*

[Yusufali 2:213] *Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace Guided the believers to the Truth, concerning that wherein they differed. For Allah guided whom He will to a path that is straight.*

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ
وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ
{214}

[Shakir 2:214] *Or do you think that you would enter the garden while yet the state of those who have passed away before you has not come upon you; distress and affliction befell them and they were shaken violently, so that the Messenger and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh!*

[Pickthal 2:214] *Or think ye that ye will enter paradise while yet there hath not come unto you the like of (that which came to) those who passed away before you? Affliction and adversity befell them, they were shaken as with earthquake, till the messenger (of Allah) and those who believed along with him said: When cometh Allah's help? Now surely Allah's help is nigh.*

[Yusufali 2:214] Or do ye think that ye shall enter the Garden (of bliss) without such (trials) as came to those who passed away before you? they encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When (will come) the help of Allah?" Ah! Verily, the help of Allah is (always) near!

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَأَبْنِ

السَّبِيلِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ {215}

[Shakir 2:215] They ask you as to what they should spend. Say: Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer, and whatever good you do, Allah surely knows it.

[Pickthal 2:215] They ask thee, (O Muhammad), what they shall spend. Say: that which ye spend for good (must go) to parents and near kindred and orphans and the needy and the wayfarer. And whatsoever good ye do, lo! Allah is Aware of it.

[Yusufali 2:215] They ask thee what they should spend (In charity). Say: Whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good, -Allah knoweth it well.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَىٰ أَنْ

تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {216}

[Shakir 2:216] Fighting is enjoined on you, and it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah knows, while you do not know.

[Pickthal 2:216] Warfare is ordained for you, though it is hateful unto you; but it may happen that ye hate a thing which is good for you, and it may happen that ye love a thing which is bad for you. Allah knoweth, ye know not.

[Yusufali 2:216] Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ

وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۗ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۗ وَلَا يَزَالُونَ

يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَاعُوا ۗ وَمَن يَرْتَدِدْ مِنكُم عَن دِينِهِ فَمَا لَمْ يَكُن مِّنْ

كَافِرٍ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

{217}

[Shakir 2:217] They ask you concerning the sacred month about fighting in it. Say: Fighting in it is a grave matter, and hindering (men) from Allah's way and denying Him, and (hindering men from) the Sacred Mosque and turning its people out of it, are still graver with Allah, and persecution is graver than slaughter; and they will not cease fighting with you until they turn you back from your religion, if they can; and whoever of you turns

back from his religion, then he dies while an unbeliever-- these it is whose works shall go for nothing in this world and the hereafter, and they are the inmates of the fire; therein they shall abide.

[Pickthal 2:217] They question thee (O Muhammad) with regard to warfare in the sacred month. Say: Warfare therein is a great (transgression), but to turn (men) from the way of Allah, and to disbelieve in Him and in the Inviolable Place of Worship, and to expel His people thence, is a greater with Allah; for persecution is worse than killing. And they will not cease from fighting against you till they have made you renegades from your religion, if they can. And whoso becometh a renegade and dieth in his disbelief: such are they whose works have fallen both in the world and the Hereafter. Such are rightful owners of the Fire: they will abide therein.

[Yusufali 2:217] They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members." Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you Turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۖ وَاللَّهُ غَفُورٌ
رَحِيمٌ {218}

[Shakir 2:218] Surely those who believed and those who fled (their home) and strove hard in the way of Allah these hope for the mercy of Allah and Allah is Forgiving, Merciful.

[Pickthal 2:218] Lo! those who believe, and those who emigrate (to escape the persecution) and strive in the way of Allah, these have hope of Allah's mercy. Allah is Forgiving, Merciful.

[Yusufali 2:218] Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah,- they have the hope of the Mercy of Allah: And Allah is Oft-forgiving, Most Merciful.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا ۗ
وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ ۗ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ {219}

[Shakir 2:219] They ask you about intoxicants and games of chance. Say: In both of them there is a great sin and means of profit for men, and their sin is greater than their profit. And they ask you as to what they should spend. Say: What you can spare. Thus does Allah make clear to you the communications, that you may ponder

[Pickthal 2:219] They question thee about strong drink and games of chance. Say: In both is great sin, and (some) utility for men; but the sin of them is greater than their usefulness. And they ask thee what they ought to spend. Say: that which is superfluous. Thus Allah maketh plain to you (His) revelations, that haply ye may reflect.

[Yusufali 2:219] They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs." Thus doth Allah Make clear to you His Signs: In order that ye may consider-

فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ
 ۗ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ ۗ وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {220}

[Shakir 2:220] On this world and the hereafter. And they ask you concerning the orphans Say: To set right for them (their affairs) is good, and if you become co-partners with them, they are your brethren; and Allah knows the mischief-maker and the pacemaker, and if Allah had pleased, He would certainly have caused you to fall into a difficulty; surely Allah is Mighty, Wise.

[Pickthal 2:220] Upon the world and the Hereafter. And they question thee concerning orphans. Say: To improve their lot is best. And if ye mingle your affairs with theirs, then (they are) your brothers. Allah knoweth him who spoileth from him who improveth. Had Allah willed He could have overburdened you. Allah is Mighty, Wise.

[Yusufali 2:220] (Their bearings) on this life and the Hereafter. They ask thee concerning orphans. Say: "The best thing to do is what is for their good; if ye mix their affairs with yours, they are your brethren; but Allah knows the man who means mischief from the man who means good. And if Allah had wished, He could have put you into difficulties: He is indeed Exalted in Power, Wise."

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَ ۗ وَلَا مُمْمِنَةٌ مُّشْرِكَةٌ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۗ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَا أَعْبَادٌ يَدْعُونَ
 إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ {221}

[Shakir 2:221] And do not marry the idolatresses until they believe, and certainly a believing maid is better than an idolatress woman, even though she should please you; and do not give (believing women) in marriage to idolaters until they believe, and certainly a believing servant is better than an idolater, even though he should please you; these invite to the fire, and Allah invites to the garden and to forgiveness by His will, and makes clear His communications to men, that they may be mindful.

[Pickthal 2:221] Wed not idolatresses till they believe; for lo! a believing bondwoman is better than an idolatress though she please you; and give not your daughters in marriage to idolaters till they believe, for lo! a believing slave is better than an idolater though he please you. These invite unto the Fire, and Allah inviteth unto the Garden, and unto forgiveness by His grace, and expoundeth His revelations to mankind that haply they may remember.

[Yusufali 2:221] Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even

though he allures you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise.

وَيَسْأَلُونَكَ عَنِ الْمَجِيزِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَجِيزِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَظْهَرْنَ

فَإِذَا تَظَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ {222}

[Shakir 2:222] And they ask you about menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves, go in to them as Allah has commanded you; surely Allah loves those who turn much (to Him), and He loves those who purify themselves.

[Pickthal 2:222] They question thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times and go not in unto them till they are cleansed. And when they have purified themselves, then go in unto them as Allah hath enjoined upon you. Truly Allah loveth those who turn unto Him, and loveth those who have a care for cleanness.

[Yusufali 2:222] They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا

أَنَّكُمْ مَلَاقُوهُ ۗ وَبَشِّرِ الْمُؤْمِنِينَ {223}

[Shakir 2:223] Your wives are a tilth for you, so go into your tilth when you like, and do good beforehand for yourselves, and be careful (of your duty) to Allah, and know that you will meet Him, and give good news to the believers.

[Pickthal 2:223] Your women are a tilth for you (to cultivate) so go to your tilth as ye will, and send (good deeds) before you for your souls, and fear Allah, and know that ye will (one day) meet Him. Give glad tidings to believers, (O Muhammad).

[Yusufali 2:223] Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear Allah. And know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe.

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

{224}

[Shakir 2:224] And make not Allah because of your swearing (by Him) an obstacle to your doing good and guarding (against evil) and making peace between men, and Allah is Hearing, Knowing.

[Pickthal 2:224] And make not Allah, by your oaths, a hindrance to your being righteous and observing your duty unto Him and making peace among mankind. Allah is Hearer, Knower.

[Yusufali 2:224] *And make not Allah's (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is One Who heareth and knoweth all things.*

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُمْ قُلُوبَكُمْ ۗ وَاللَّهُ
عَفُورٌ حَلِيمٌ {225}

[Shakir 2:225] *Allah does not call you to account for what is vain in your oaths, but He will call you to account for what your hearts have earned, and Allah is Forgiving, Forbearing.*

[Pickthal 2:225] *Allah will not take you to task for that which is unintentional in your oaths. But He will take you to task for that which your hearts have garnered. Allah is Forgiving, Clement.*

[Yusufali 2:225] *Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts; and He is Oft-forgiving, Most Forbearing.*

لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ {226}

[Shakir 2:226] *Those who swear that they will not go in to their wives should wait four months; so if they go back, then Allah is surely Forgiving, Merciful.*

[Pickthal 2:226] *Those who forswear their wives must wait four months; then, if they change their mind, lo! Allah is Forgiving, Merciful.*

[Yusufali 2:226] *For those who take an oath for abstention from their wives, a waiting for four months is ordained; if then they return, Allah is Oft-forgiving, Most Merciful.*

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {227}

[Shakir 2:227] *And if they have resolved on a divorce, then Allah is surely Hearing, Knowing.*

[Pickthal 2:227] *And if they decide upon divorce (let them remember that) Allah is Hearer, Knower.*

[Yusufali 2:227] *But if their intention is firm for divorce, Allah heareth and knoweth all things.*

وَالْمُطَلَّقاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۗ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي
أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا
ۗ وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ ۗ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ {228}

[Shakir 2:228] *And the divorced women should keep themselves in waiting for three courses; and it is not lawful for them that they should conceal what Allah has created in their wombs, if they believe in Allah and the last day; and their husbands have a better right to take them back in the meanwhile if they wish for reconciliation; and they have rights similar to those against them in a just manner, and the men are a degree above them, and Allah is Mighty, Wise.*

[Pickthal 2:228] *Women who are divorced shall wait, keeping themselves apart, three (monthly) courses. And it is not lawful for them that they should conceal that which Allah hath created in their wombs if they are believers*

in Allah and the Last Day. And their husbands would do better to take them back in that case if they desire a reconciliation. And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them. Allah is Mighty, Wise.

[Yusufali 2:228] Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah Hath created in their wombs, if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And Allah is Exalted in Power, Wise.

الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ ۗ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۗ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا ۗ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ
{229}

[Shakir 2:229] Divorce may be (pronounced) twice, then keep (them) in good fellowship or let (them) go with kindness; and it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allah; then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby. These are the limits of Allah, so do not exceed them and whoever exceeds the limits of Allah these it is that are the unjust.

[Pickthal 2:229] Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness. And it is not lawful for you that ye take from women aught of that which ye have given them; except (in the case) when both fear that they may not be able to keep within the limits (imposed by) Allah. And if ye fear that they may not be able to keep the limits of Allah, in that case it is no sin for either of them if the woman ransom herself. These are the limits (imposed by) Allah. Transgress them not. For whoso transgresseth Allah's limits: such are wrong-doers.

[Yusufali 2:229] A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or separate with kindness. It is not lawful for you, (Men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom. These are the limits ordained by Allah; so do not transgress them if any do transgress the limits ordained by Allah, such persons wrong (Themselves as well as others).

فَإِنْ طَلَّقَهَا فَلَا يَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ۗ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ ۗ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ {230}

[Shakir 2:230] So if he divorces her she shall not be lawful to him afterwards until she marries another husband; then if he divorces her there is no blame on them both if they return to each other (by marriage), if they

think that they can keep within the limits of Allah, and these are the limits of Allah which He makes clear for a people who know.

[Pickthal 2:230] And if he hath divorced her (the third time), then she is not lawful unto him thereafter until she hath wedded another husband. Then if he (the other husband) divorce her it is no sin for both of them that they come together again if they consider that they are able to observe the limits of Allah. These are the limits of Allah. He manifesteth them for people who have knowledge.

[Yusufali 2:230] So if a husband divorces his wife (irrevocably), He cannot, after that, re-marry her until after she has married another husband and He has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who understand.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۖ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ لِيُعْظِمَكُمْ بِهِ ۚ وَاتَّقُوا اللَّهَ ۚ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {231}

[Shakir 2:231] And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury, so that you exceed the limits, and whoever does this, he indeed is unjust to his own soul; and do not take Allah's communications for a mockery, and remember the favor of Allah upon you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby; and be careful (of your duty to) Allah, and know that Allah is the Knower of all things.

[Pickthal 2:231] When ye have divorced women, and they have reached their term, then retain them in kindness or release them in kindness. Retain them not to their hurt so that ye transgress (the limits). He who doeth that hath wronged his soul. Make not the revelations of Allah a laughing-stock (by your behaviour), but remember Allah's grace upon you and that which He hath revealed unto you of the Scripture and of wisdom, whereby He doth exhort you. Observe your duty to Allah and know that Allah is Aware of all things.

[Yusufali 2:231] When ye divorce women, and they fulfil the term of their ('Iddat), either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, (or) to take undue advantage; if any one does that; He wrongs his own soul. Do not treat Allah's Signs as a jest, but solemnly rehearse Allah's favours on you, and the fact that He sent down to you the Book and Wisdom, for your instruction. And fear Allah, and know that Allah is well acquainted with all things.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ
بِالْمَعْرُوفِ ۗ ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَلِكُمْ أَزْكَى لَكُمْ وَأَطْهَرُ
ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {232}

[Shakir 2:232] *And when you have divorced women and they have ended-- their term (of waiting), then do not prevent them from marrying their husbands when they agree among themselves in a lawful manner; with this is admonished he among you who believes in Allah and the last day, this is more profitable and purer for you; and Allah knows while you do not know.*

[Pickthal 2:232] *And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness. This is an admonition for him among you who believeth in Allah and the Last Day. That is more virtuous for you, and cleaner. Allah knoweth; ye know not.*

[Yusufali 2:232] *When ye divorce women, and they fulfil the term of their ('Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course Making for) most virtue and purity amongst you and Allah knows, and ye know not.*

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ۗ وَعَلَى الْمَوْلُودِ لَهُ
رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۗ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۗ لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ
بِوَالِدِهِ ۗ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۗ فَإِنْ أَرَادَا فِضَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۗ
وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ ۗ وَاتَّقُوا
اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ {233}

[Shakir 2:233] *And the mothers should suckle their children for two whole years for him who desires to make complete the time of suckling; and their maintenance and their clothing must be-- borne by the father according to usage; no soul shall have imposed upon it a duty but to the extent of its capacity; neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child, and a similar duty (devolves) on the (father's) heir, but if both desire weaning by mutual consent and counsel, there is no blame on them, and if you wish to engage a wet-nurse for your children, there is no blame on you so long as you pay what you promised for according to usage; and be careful of (your duty to) Allah and know that Allah sees what you do.*

[Pickthal 2:233] *Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling. The duty of feeding and clothing nursing mothers in a seemly manner is upon the father of the child. No-one should be charged beyond his capacity. A mother should not be made to suffer because of her child, nor should he to whom the child is born (be made to suffer) because of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they desire to wean the child by mutual consent and (after) consultation, it is no*

sin for them; and if ye wish to give your children out to nurse, it is no sin for you, provide that ye pay what is due from you in kindness. Observe your duty to Allah, and know that Allah is Seer of what ye do.

[Yusufali 2:233] The mothers shall give such to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be Treated unfairly on account of her child. Nor father on account of his child, an heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them. If ye decide on a foster-mother for your offspring, there is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms. But fear Allah and know that Allah sees well what ye do.

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {234}

[Shakir 2:234] And (as for) those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days; then when they have fully attained their term, there is no blame on you for what they do for themselves in a lawful manner; and Allah is aware of what you do.

[Pickthal 2:234] Such of you as die and leave behind them wives, they (the wives) shall wait, keeping themselves apart, four months and ten days. And when they reach the term (prescribed for them) then there is no sin for you in aught that they may do with themselves in decency. Allah is informed of what ye do.

[Yusufali 2:234] If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: When they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do.

وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْتَنْتُمْ فِي أَنْفُسِكُمْ ۗ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۗ وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ أَجَلَهُ ۗ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۗ وَاعْلَمُوا أَنَّ اللَّهَ عَفُورٌ حَلِيمٌ {235}

[Shakir 2:235] And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your minds; Allah knows that you will mention them, but do not give them a promise in secret unless you speak in a lawful manner, and do not confirm the marriage tie until the writing is fulfilled, and know that Allah knows what is in your minds, therefore beware of Him, and know that Allah is Forgiving, Forbearing.

[Pickthal 2:235] There is no sin for you in that which ye proclaim or hide in your minds concerning your troth with women. Allah knoweth that ye will remember them. But plight not your troth with women except by

uttering a recognised form of words. And do not consummate the marriage until (the term) prescribed is run. Know that Allah knoweth what is in your minds, so beware of Him; and know that Allah is Forgiving, Clement.

[Yusufali 2:235] There is no blame on you if ye make an offer of betrothal or hold it in your hearts. Allah knows that ye cherish them in your hearts: But do not make a secret contract with them except in terms Honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah Knoweth what is in your hearts, and take heed of Him; and know that Allah is Oft-forgiving, Most Forbearing.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً ۖ وَمَتَّعُوهُنَّ عَلَى

المُوسِعِ قَدْرَهُ وَعَلَى الْمُقْتِرِ قَدْرَهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ {236}

[Shakir 2:236] There is no blame on you if you divorce women when you have not touched them or appointed for them a portion, and make provision for them, the wealthy according to his means and the straitened in circumstances according to his means, a provision according to usage; (this is) a duty on the doers of good (to others).

[Pickthal 2:236] It is no sin for you if ye divorce women while yet ye have not touched them, nor appointed unto them a portion. Provide for them, the rich according to his means, and the straitened according to his means, a fair provision. (This is) a bounden duty for those who do good.

[Yusufali 2:236] There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them (A suitable gift), the wealthy according to his means, and the poor according to his means;- A gift of a reasonable amount is due from those who wish to do the right thing.

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَرِضَةً مِمَّا فَرَضْتُمْ إِلَّا أَنْ

يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ ۖ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى ۖ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ

ۚ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ {237}

[Shakir 2:237] And if you divorce them before you have touched them and you have appointed for them a portion, then (pay to them) half of what you have appointed, unless they relinquish or he should relinquish in whose hand is the marriage tie; and it is nearer to righteousness that you should relinquish; and do not neglect the giving of free gifts between you; surely Allah sees what you do.

[Pickthal 2:237] If ye divorce them before ye have touched them and ye have appointed unto them a portion, then (pay the) half of that which ye appointed, unless they (the women) agree to forgo it, or he agreeth to forgo it in whose hand is the marriage tie. To forgo is nearer to piety. And forget not kindness among yourselves. Allah is Seer of what ye do.

[Yusufali 2:237] And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower (Is due to them), unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do not forget Liberality between yourselves. For Allah sees well all that ye do.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ {238}

[Shakir 2:238] Attend constantly to prayers and to the middle prayer and stand up truly obedient to Allah.

[Pickthal 2:238] Be guardians of your prayers, and of the midmost prayer, and stand up with devotion to Allah.

[Yusufali 2:238] Guard strictly your (habit of) prayers, especially the Middle Prayer; and stand before Allah in a devout (frame of mind).

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

{239}

[Shakir 2:239] But if you are in danger, then (say your prayers) on foot or on horseback; and when you are secure, then remember Allah, as He has taught you what you did not know.

[Pickthal 2:239] And if ye go in fear, then (pray) standing or on horseback. And when ye are again in safety, remember Allah, as He hath taught you that which (heretofore) ye knew not.

[Yusufali 2:239] If ye fear (an enemy), pray on foot, or riding, (as may be most convenient), but when ye are in security, celebrate Allah's praises in the manner He has taught you, which ye knew not (before).

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ ۖ فَإِنْ

خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ {240}

[Shakir 2:240] And those of you who die and leave wives behind, (make) a bequest in favor of their wives of maintenance for a year without turning (them) out, then if they themselves go away, there is no blame on you for what they do of lawful deeds by themselves, and Allah is Mighty, Wise.

[Pickthal 2:240] (In the case of) those of you who are about to die and leave behind them wives, they should bequeath unto their wives a provision for the year without turning them out, but if they go out (of their own accord) there is no sin for you in that which they do of themselves within their rights. Allah is Mighty, Wise.

[Yusufali 2:240] Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence; but if they leave (The residence), there is no blame on you for what they do with themselves, provided it is reasonable. And Allah is Exalted in Power, Wise.

وَالْمُطَلَّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ {241}

[Shakir 2:241] And for the divorced women (too) provision (must be made) according to usage; (this is) a duty on those who guard (against evil).

[Pickthal 2:241] For divorced women a provision in kindness: a duty for those who ward off (evil).

[Yusufali 2:241] For divorced women Maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ {242}

[Shakir 2:242] Allah thus makes clear to you His communications that you may understand.

[Pickthal 2:242] Thus Allah expoundeth unto you His revelations so that ye may understand.

[Yusufali 2:242] Thus doth Allah Make clear His Signs to you: In order that ye may understand.

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ {243}

[Shakir 2:243] Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them, Die; again He gave them life; most surely Allah is Gracious to people, but most people are not grateful.

[Pickthal 2:243] Bethink thee (O Muhammad) of those of old, who went forth from their habitations in their thousands, fearing death, and Allah said unto them: Die; and then He brought them back to life. Lo! Allah is a Lord of Kindness to mankind, but most of mankind give not thanks.

[Yusufali 2:243] Didst thou not Turn by vision to those who abandoned their homes, though they were thousands (In number), for fear of death? Allah said to them: "Die": Then He restored them to life. For Allah is full of bounty to mankind, but Most of them are ungrateful.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {244}

[Shakir 2:244] And fight in the way of Allah, and know that Allah is Hearing, Knowing.

[Pickthal 2:244] Fight in the way of Allah, and know that Allah is Hearer, Knower.

[Yusufali 2:244] Then fight in the cause of Allah, and know that Allah Heareth and knoweth all things.

مَنْ ذَا الَّذِي يُقرضُ اللَّهَ قَرْضًا حَسَنًا فَيضاعفه له أضعافًا كثيرة ۗ وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ {245}

[Shakir 2:245] Who is it that will offer of Allah a goodly gift, so He will multiply it to him manifold, and Allah straitens and amplifies, and you shall be returned to Him.

[Pickthal 2:245] Who is it that will lend unto Allah a goodly loan, so that He may give it increase manifold? Allah straiteneth and enlargeth. Unto Him ye will return.

[Yusufali 2:245] Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that giveth (you) Want or plenty, and to Him shall be your return.

أَلَمْ تَرَ إِلَى الْمَلَإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ لَهُمْ ابْعَثْ لَنَا مَلِكًا نقاتل فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُنْتُمْ عَلَيكُمْ الْقِتَالُ أَلَّا تُقاتلُوا قَالُوا وَمَا لَنَا أَلَّا نُقاتل فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجَنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ {246}

[Shakir 2:246] Have you not considered the chiefs of the children of Israel after Musa, when they said to a prophet of theirs: Raise up for us a

king, (that) we may fight in the way of Allah. He said: May it not be that you would not fight if fighting is ordained for you? They said: And what reason have we that we should not fight in the way of Allah, and we have indeed been compelled to abandon our homes and our children. But when fighting was ordained for them, they turned back, except a few of them, and Allah knows the unjust.

[Pickthal 2:246] Bethink thee of the leaders of the Children of Israel after Moses, how they said unto a prophet whom they had: Set up for us a king and we will fight in Allah's way. He said: Would ye then refrain from fighting if fighting were prescribed for you? They said: Why should we not fight in Allah's way when we have been driven from our dwellings with our children? Yet, when fighting was prescribed for them, they turned away, all save a few of them. Allah is aware of evil-doers.

[Yusufali 2:246] Hast thou not Turned thy vision to the Chiefs of the Children of Israel after (the time of) Moses? they said to a prophet (That was) among them: "Appoint for us a king, that we May fight in the cause of Allah." He said: "Is it not possible, if ye were commanded to fight, that that ye will not fight?" They said: "How could we refuse to fight in the cause of Allah, seeing that we were turned out of our homes and our families?" but when they were commanded to fight, they turned back, except a small band among them. But Allah Has full knowledge of those who do wrong.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۗ قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ ۗ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ {247}

[Shakir 2:247] And their prophet said to them: Surely Allah has raised Talut to be a king over you. They said: How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth? He said: Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique, and Allah grants His kingdom to whom He pleases, and Allah is Amplegiving, Knowing.

[Pickthal 2:247] Their Prophet said unto them: Lo! Allah hath raised up Saul to be a king for you. They said: How can he have kingdom over us when we are more deserving of the kingdom than he is, since he hath not been given wealth enough? He said: Lo! Allah hath chosen him above you, and hath increased him abundantly in wisdom and stature. Allah bestoweth His Sovereignty on whom He will. Allah is All-Embracing, All-Knowing.

[Yusufali 2:247] Their Prophet said to them: "Allah hath appointed Talut as king over you." They said: "How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance?" He said: "Allah hath Chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: Allah Granteth His authority to whom He pleaseth. Allah careth for all, and He knoweth all things."

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُم إِن كُنتُمْ مُّؤْمِنِينَ {248}

[Shakir 2:248] And the prophet said to them: Surely the sign of His kingdom is, that there shall come to you the chest in which there is tranquillity from your Lord and residue of the relics of what the children of Musa and the children of Haroun have left, the angels bearing it; most surely there is a sign in this for those who believe.

[Pickthal 2:248] And their Prophet said unto them: Lo! the token of his kingdom is that there shall come unto you the ark wherein is peace of reassurance from your Lord, and a remnant of that which the house of Moses and the house of Aaron left behind, the angels bearing it. Lo! herein shall be a token for you if (in truth) ye are believers.

[Yusufali 2:248] And (further) their Prophet said to them: "A Sign of his authority is that there shall come to you the Ark of the covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels. In this is a symbol for you if ye indeed have faith."

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ ۖ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ۖ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۗ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُّلاَئِقُوا اللَّهَ كَمِمَّنْ مِن فَتْنَةٍ قَلِيلَةٌ غَلَبَتْ فِئْتَهُ كَثِيرَةً يَأْذِنُ اللَّهُ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ {249}

[Shakir 2:249] So when Talut departed with the forces, he said: Surely Allah will try you with a river; whoever then drinks from it, he is not of me, and whoever does not taste of it, he is surely of me, except he who takes with his hand as much of it as fills the hand; but with the exception of a few of them they drank from it. So when he had crossed it, he and those who believed with him, they said: We have today no power against Jalut and his forces. Those who were sure that they would meet their Lord said: How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient.

[Pickthal 2:249] And when Saul set out with the army, he said: Lo! Allah will try you by (the ordeal of) a river. Whosoever therefore drinketh thereof he is not of me, and whosoever tasteth it not he is of me, save him who taketh (thereof) in the hollow of his hand. But they drank thereof, all save a few of them. And after he had crossed (the river), he and those who believed with him, they said: We have no power this day against Goliath and his hosts. But those who knew that they would meet Allah exclaimed: How many a little company hath overcome a mighty host by Allah's leave! Allah is with the steadfast.

[Yusufali 2:249] When Talut set forth with the armies, he said: "Allah will test you at the stream: if any drinks of its water, He goes not with my army: Only those who taste not of it go with me: A mere sip out of the hand is excused." but they all drank of it, except a few. When they crossed the river,- He and the faithful ones with him,- they said: "This day We cannot

cope with Goliath and his forces." but those who were convinced that they must meet Allah, said: "How oft, by Allah's will, Hath a small force vanquished a big one? Allah is with those who steadfastly persevere."

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ

الْكَافِرِينَ {250}

[Shakir 2:250] And when they went out against Jalut and his forces they said: Our Lord, pour down upon us patience, and make our steps firm and assist us against the unbelieving people.

[Pickthal 2:250] And when they went into the field against Goliath and his hosts they said: Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk.

[Yusufali 2:250] When they advanced to meet Goliath and his forces, they prayed: "Our Lord! Pour out constancy on us and make our steps firm: Help us against those that reject faith."

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ ۗ وَلَوْلَا

دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ {251}

[Shakir 2:251] So they put them to flight by Allah's permission. And Dawood slew Jalut, and Allah gave him kingdom and wisdom, and taught him of what He pleased. And were it not for Allah's repelling some men with others, the earth would certainly be in a state of disorder; but Allah is Gracious to the creatures.

[Pickthal 2:251] So they routed them by Allah's leave and David slew Goliath; and Allah gave him the kingdom and wisdom, and taught him of that which He willeth. And if Allah had not repelled some men by others the earth would have been corrupted. But Allah is a Lord of Kindness to (His) creatures.

[Yusufali 2:251] By Allah's will they routed them; and David slew Goliath; and Allah gave him power and wisdom and taught him whatever (else) He willed. And did not Allah Check one set of people by means of another, the earth would indeed be full of mischief: But Allah is full of bounty to all the worlds.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۗ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ {252}

[Shakir 2:252] These are the communications of Allah: We recite them to you with truth; and most surely you are (one) of the messengers.

[Pickthal 2:252] These are the portents of Allah which We recite unto thee (Muhammad) with truth, and lo! thou art of the number of (Our) messengers;

[Yusufali 2:252] These are the Signs of Allah: we rehearse them to thee in truth: verily Thou art one of the messengers.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۚ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۗ وَآتَيْنَا

عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ

بَعْدَ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ ۗ وَلَوْ شَاءَ اللَّهُ مَا
اِقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ {253}

[Shakir 2:253] We have made some of these messengers to excel the others among them are they to whom Allah spoke, and some of them He exalted by (many degrees of) rank; and We gave clear miracles to Isa son of Marium, and strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends.

[Pickthal 2:253] Of those messengers, some of whom We have caused to excel others, and of whom there are some unto whom Allah spake, while some of them He exalted (above others) in degree; and We gave Jesus, son of Mary, clear proofs (of Allah's Sovereignty) and We supported him with the holy Spirit. And if Allah had so willed it, those who followed after them would not have fought one with another after the clear proofs had come unto them. But they differed, some of them believing and some disbelieving. And if Allah had so willed it, they would not have fought one with another; but Allah doeth what He will.

[Yusufali 2:253] Those messengers We endowed with gifts, some above others: To one of them Allah spoke; others He raised to degrees (of honour); to Jesus the son of Mary We gave clear (Signs), and strengthened him with the holy spirit. If Allah had so willed, succeeding generations would not have fought among each other, after clear (Signs) had come to them, but they (chose) to wrangle, some believing and others rejecting. If Allah had so willed, they would not have fought each other; but Allah Fulfilleth His plan.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةَ وَلَا شَفَاعَةً
ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ {254}

[Shakir 2:254] O you who believe! spend out of what We have given you before the day comes in which there is no bargaining, neither any friendship nor intercession, and the unbelievers-- they are the unjust.

[Pickthal 2:254] O ye who believe! spend of that wherewith We have provided you ere a day come when there will be no trafficking, nor friendship, nor intercession. The disbelievers, they are the wrong-doers.

[Yusufali 2:254] O ye who believe! Spend out of (the bounties) We have provided for you, before the Day comes when no bargaining (Will avail), nor friendship nor intercession. Those who reject Faith they are the wrong-doers.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۗ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ
إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ {255}

[Shakir 2:255] Allah is He besides Whom there is no god, the Everliving, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great.

[Pickthal 2:255] Allah! There is no deity save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.

[Yusufali 2:255] Allah! There is no god but He,-the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {256}

[Shakir 2:256] There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the Shaitan and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing.

[Pickthal 2:256] There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower.

[Yusufali 2:256] Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ {257}

[Shakir 2:257] Allah is the guardian of those who believe. He brings them out of the darkness into the light; and (as to) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness; they are the inmates of the fire, in it they shall abide.

[Pickthal 2:257] Allah is the Protecting Guardian of those who believe. He bringeth them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein.

[Yusufali 2:257] Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the evil ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (For ever).

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالسَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {258}

[Shakir 2:258] Have you not considered him (Namrud) who disputed with Ibrahim about his Lord, because Allah had given him the kingdom? When Ibrahim said: My Lord is He who gives life and causes to die, he said: I give life and cause death. Ibrahim said: So surely Allah causes the sun to rise from the east, then make it rise from the west; thus he who disbelieved was confounded; and Allah does not guide aright the unjust people.

[Pickthal 2:258] Bethink thee of him who had an argument with Abraham about his Lord, because Allah had given him the kingdom; how, when Abraham said: My Lord is He Who giveth life and causeth death, he answered: I give life and cause death. Abraham said: Lo! Allah causeth the sun to rise in the East, so do thou cause it to come up from the West. Thus was the disbeliever abashed. And Allah guideth not wrongdoing folk.

[Yusufali 2:258] Hast thou not Turned thy vision to one who disputed with Abraham About his Lord, because Allah had granted him power? Abraham said: "My Lord is He Who Giveth life and death." He said: "I give life and death". Said Abraham: "But it is Allah that causeth the sun to rise from the east: Do thou then cause him to rise from the West." Thus was he confounded who (in arrogance) rejected faith. Nor doth Allah Give guidance to a people unjust.

أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَىٰ حِمَارِكَ وَلِتَجْعَلَكَ آيَةً لِلنَّاسِ وَانظُرْ إِلَىٰ الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۗ فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {259}

[Shakir 2:259] Or the like of him (Uzair) who passed by a town, and it had fallen down upon its roofs; he said: When will Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him to life. He said: How long have you tarried? He said: I have tarried a day, or a part of a day. Said He: Nay! you have tarried a hundred years; then look at your food and drink-- years have not passed over it; and look at your ass; and that We may make you a sign to men, and look at the bones, how We set them together, then clothed them with flesh; so when it became clear to him, he said: I know that Allah has power over all things.

[Pickthal 2:259] Or (bethink thee of) the like of him who, passing by a township which had fallen into utter ruin, exclaimed: How shall Allah give this township life after its death? And Allah made him die a hundred years, then brought him back to life. He said: How long hast thou tarried? (The man) said: I have tarried a day or part of a day. (He) said: Nay, but thou hast tarried for a hundred years. Just look at thy food and drink which have not rotted! Look at thine ass! And, that We may make thee a token unto mankind, look at the bones, how We adjust them and then cover them with flesh! And when (the matter) became clear unto him, he said: I know now that Allah is Able to do all things.

[Yusufali 2:259] Or (take) the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: "Oh! how shall Allah bring it (ever) to life, after (this) its death?" but Allah caused him to die for a hundred years, then raised him up (again). He said: "How long didst thou tarry (thus)?" He said: (Perhaps) a day or part of a day." He said: "Nay, thou hast tarried thus a hundred years; but look at thy food and thy drink; they show no signs of age; and look at thy donkey: And that We may make of thee a sign unto the people, Look further at the bones, how We bring them together and clothe them with flesh." When this was shown clearly to him, he said: "I know that Allah hath power over all things."

وَأَذَقَ إِبْرَاهِيمَ رَبُّهُ كَيْفَ تُحْيِي الْمَوْتَى قَالَ أَوَلَمْ تُؤْمِنُ قَالَ بَلَىٰ وَلَكِنَّ لِيْظْمِينَ قَلْبِي
قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِيَنَّكَ
سَعْيًا ۗ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {260}

[Shakir 2:260] And when Ibrahim said: My Lord! show me how Thou givest life to the dead, He said: What! and do you not believe? He said: Yes, but that my heart may be at ease. He said: Then take four of the birds, then train them to follow you, then place on every mountain a part of them, then call them, they will come to you flying; and know that Allah is Mighty, Wise.

[Pickthal 2:260] And when Abraham said (unto his Lord): My Lord! Show me how Thou givest life to the dead, He said: Dost thou not believe? Abraham said: Yea, but (I ask) in order that my heart may be at ease. (His Lord) said: Take four of the birds and cause them to incline unto thee, then place a part of them on each hill, then call them, they will come to thee in haste, and know that Allah is Mighty, Wise.

[Yusufali 2:260] When Abraham said: "Show me, Lord, how You will raise the dead, " He replied: "Have you no faith?" He said "Yes, but just to reassure my heart." Allah said, "Take four birds, draw them to you, and cut their bodies to pieces. Scatter them over the mountain-tops, then call them back. They will come swiftly to you. Know that Allah is Mighty, Wise."

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ
ۗ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ {261}

[Shakir 2:261] The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing

[Pickthal 2:261] *The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which groweth seven ears, in every ear a hundred grains. Allah giveth increase manifold to whom He will. Allah is All-Embracing, All-Knowing.*

[Yusufali 2:261] *The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear hath a hundred grains. Allah giveth manifold increase to whom He pleaseth: And Allah careth for all and He knoweth all things.*

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذَى ۗ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {262}

[Shakir 2:262] *(As for) those who spend their property in the way of Allah, then do not follow up what they have spent with reproach or injury, they shall have their reward from their Lord, and they shall have no fear nor shall they grieve.*

[Pickthal 2:262] *Those who spend their wealth for the cause of Allah and afterward make not reproach and injury to follow that which they have spent; their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve.*

[Yusufali 2:262] *Those who spend their substance in the cause of Allah, and follow not up their gifts with reminders of their generosity or with injury,-for them their reward is with their Lord: on them shall be no fear, nor shall they grieve.*

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتَّبِعُهَا أَذَى ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ {263}

[Shakir 2:263] *Kind speech and forgiveness is better than charity followed by injury; and Allah is Self-sufficient, Forbearing.*

[Pickthal 2:263] *A kind word with forgiveness is better than almsgiving followed by injury. Allah is Absolute, Clement.*

[Yusufali 2:263] *Kind words and the covering of faults are better than charity followed by injury. Allah is free of all wants, and He is Most-Forbearing.*

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ {264}

[Shakir 2:264] *O you who believe! do not make your charity worthless by reproach and injury, like him who spends his property to be seen of men and does not believe in Allah and the last day; so his parable is as the parable of a smooth rock with earth upon it, then a heavy rain falls upon it, so it leaves it bare; they shall not be able to gain anything of what they have earned; and Allah does not guide the unbelieving people.*

[Pickthal 2:264] *O ye who believe! Render not vain your almsgiving by reproach and injury, like him who spendeth his wealth only to be seen of men and believeth not in Allah and the Last Day. His likeness is as the likeness of a rock whereon is dust of earth; a rainstorm smiteth it, leaving*

it smooth and bare. They have no control of aught of that which they have gained. Allah guideth not the disbelieving folk.

[Yusufali 2:264] O ye who believe! cancel not your charity by reminders of your generosity or by injury,- like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day. They are in parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it (Just) a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَظُلٌّ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {265}

[Shakir 2:265] And the parable of those who spend their property to seek the pleasure of Allah and for the certainty 'of their souls is as the parable of a garden on an elevated ground, upon which heavy rain falls so it brings forth its fruit twofold but if heavy rain does not fall upon it, then light rain (is sufficient); and Allah sees what you do.

[Pickthal 2:265] And the likeness of those who spend their wealth in search of Allah's pleasure, and for the strengthening of their souls, is as the likeness of a garden on a height. The rainstorm smiteth it and it bringeth forth its fruit twofold. And if the rainstorm smite it not, then the shower. Allah is Seer of what ye do.

[Yusufali 2:265] And the likeness of those who spend their substance, seeking to please Allah and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not Heavy rain, light moisture sufficeth it. Allah seeth well whatever ye do.

أَيُّودٌ أَحَدَكُمُ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَةٌ ضِعْفَاءُ فَاصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ {266}

[Shakir 2:266] Does one of you like that he should have a garden of palms and vines with streams flowing beneath it; he has in it all kinds of fruits; and old age has overtaken him and he has weak offspring, when, (lo!) a whirlwind with fire in it smites it so it becomes blasted; thus Allah makes the communications clear to you, that you may reflect.

[Pickthal 2:266] Would any of you like to have a garden of palm-trees and vines, with rivers flowing underneath it, with all kinds of fruit for him therein; and old age hath stricken him and he hath feeble offspring; and a fiery whirlwind striketh it and it is (all) consumed by fire. Thus Allah maketh plain His revelations unto you, in order that ye may give thought.

[Yusufali 2:266] Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look after themselves)- that it should be caught in a whirlwind, with fire therein, and be burnt up? Thus doth Allah make clear to you (His) Signs; that ye may consider.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا
الْحَيِّثُ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۖ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ {267}

[Shakir 2:267] O you who believe! spend (benevolently) of the good things that you earn and or what We have brought forth for you out of the earth, and do not aim at what is bad that you may spend (in alms) of it, while you would not take it yourselves unless you have its price lowered, and know that Allah is Self-sufficient, Praiseworthy.

[Pickthal 2:267] O ye who believe! Spend of the good things which ye have earned, and of that which We bring forth from the earth for you, and seek not the bad (with intent) to spend thereof (in charity) when ye would not take it for yourselves save with disdain; and know that Allah is Absolute, Owner of Praise.

[Yusufali 2:267] O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that Allah is Free of all wants, and worthy of all praise.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَغْفِرَةً مِنْهُ وَفَضْلًا ۗ وَاللَّهُ

وَاسِعٌ عَلِيمٌ {268}

[Shakir 2:268] Shaitan threatens you with poverty and enjoins you to be niggardly, and Allah promises you forgiveness from Himself and abundance; and Allah is Ample-giving, Knowing.

[Pickthal 2:268] The devil promiseth you destitution and enjoineth on you lewdness. But Allah promiseth you forgiveness from Himself with bounty. Allah is All-Embracing, All-knowing.

[Yusufali 2:268] The Evil one threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties. And Allah careth for all and He knoweth all things.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۗ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو

الْأَلْبَابِ {269}

[Shakir 2:269] He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good and none but men of understanding mind.

[Pickthal 2:269] He giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. But none remember except men of understanding.

[Yusufali 2:269] He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding.

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ {270}

[Shakir 2:270] And whatever alms you give or (whatever) vow you vow, surely Allah knows it; and the unjust shall have no helpers.

[Pickthal 2:270] Whatever alms ye spend or vow ye vow, lo! Allah knoweth it. Wrong-doers have no helpers.

[Yusufali 2:270] And whatever ye spend in charity or devotion, be sure Allah knows it all. But the wrong-doers have no helpers.

إِنْ تُبْدُوا الصَّدَقَاتِ فَبِعَمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ ۖ وَيُكَفِّرُ

عَنْكُمْ مِنْ سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {271}

[Shakir 2:271] If you give alms openly, it is well, and if you hide it and give it to the poor, it is better for you; and this will do away with some of your evil deeds; and Allah is aware of what you do.

[Pickthal 2:271] If ye publish your almsgiving, it is well, but if ye hide it and give it to the poor, it will be better for you, and will atone for some of your ill-deeds. Allah is Informed of what ye do.

[Yusufali 2:271] If ye disclose (acts of) charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you: It will remove from you some of your (stains of) evil. And Allah is well acquainted with what ye do.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ ۗ وَمَا

تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ {272}

[Shakir 2:272] To make them walk in the right way is not incumbent on you, but Allah guides aright whom He pleases; and whatever good thing you spend, it is to your own good; and you do not spend but to seek Allah's pleasure; and whatever good things you spend shall be paid back to you in full, and you shall not be wronged.

[Pickthal 2:272] The guiding of them is not thy duty (O Muhammad), but Allah guideth whom He will. And whatsoever good thing ye spend, it is for yourselves, when ye spend not save in search of Allah's Countenance; and whatsoever good thing ye spend, it will be repaid to you in full, and ye will not be wronged.

[Yusufali 2:272] It is not required of thee (O Messenger), to set them on the right path, but Allah sets on the right path whom He pleaseth. Whatever of good ye give benefits your own souls, and ye shall only do so seeking the "Face" of Allah. Whatever good ye give, shall be rendered back to you, and ye shall not Be dealt with unjustly.

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ صَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ

مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

{273}

[Shakir 2:273] (Alms are) for the poor who are confined in the way of Allah-- they cannot go about in the land; the ignorant man thinks them to be rich on account of (their) abstaining (from begging); you can recognise them by their mark; they do not beg from men importunately; and whatever good thing you spend, surely Allah knows it.

[Pickthal 2:273] (Alms are) for the poor who are straitened for the cause of Allah, who cannot travel in the land (for trade). The unthinking man accounteth them wealthy because of their restraint. Thou shalt know them

by their mark: They do not beg of men with importunity. And whatsoever good thing ye spend, lo! Allah knoweth it.

[Yusufali 2:273] (Charity is) for those in need, who, in Allah's cause are restricted (from travel), and cannot move about in the land, seeking (For trade or work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their (Unfailing) mark: They beg not importunately from all the sundry. And whatever of good ye give, be assured Allah knoweth it well.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ {274}

[Shakir 2:274] (As for) those who spend their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve.

[Pickthal 2:274] Those who spend their wealth by night and day, by stealth and openly, verily their reward is with their Lord, and their shall no fear come upon them neither shall they grieve.

[Yusufali 2:274] Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ
قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۗ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۚ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَىٰ فَلَهُ
مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ {275}

[Shakir 2:275] Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise. That is because they say, trading is only like usury; and Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, then he desists, he shall have what has already passed, and his affair is in the hands of Allah; and whoever returns (to it)-- these are the inmates of the fire; they shall abide in it.

[Pickthal 2:275] Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch. That is because they say: Trade is just like usury; whereas Allah permitteth trading and forbiddeth usury. He unto whom an admonition from his Lord cometh, and (he) refraineth (in obedience thereto), he shall keep (the profits of) that which is past, and his affair (henceforth) is with Allah. As for him who returneth (to usury) - Such are rightful owners of the Fire. They will abide therein.

[Yusufali 2:275] Those who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness. That is because they say: "Trade is like usury," but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (The offence) are companions of the Fire: They will abide therein (for ever).

يَمْحَقُ اللَّهُ الرَّبَا وَيُزِيهِ الصَّدَقَاتِ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ {276}

[Shakir 2:276] Allah does not bless usury, and He causes charitable deeds to prosper, and Allah does not love any ungrateful sinner.

[Pickthal 2:276] Allah hath blighted usury and made almsgiving fruitful. Allah loveth not the impious and guilty.

[Yusufali 2:276] Allah will deprive usury of all blessing, but will give increase for deeds of charity: For He loveth not creatures ungrateful and wicked.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {277}

[Shakir 2:277] Surely they who believe and do good deeds and keep up prayer and pay the poor-rate they shall have their reward from their Lord, and they shall have no fear, nor shall they grieve.

[Pickthal 2:277] Lo! those who believe and do good works and establish worship and pay the poor-due, their reward is with their Lord and there shall no fear come upon them neither shall they grieve.

[Yusufali 2:277] Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ {278}

[Shakir 2:278] O you who believe! Be careful of (your duty to) Allah and relinquish what remains (due) from usury, if you are believers.

[Pickthal 2:278] O ye who believe! Observe your duty to Allah, and give up what remaineth (due to you) from usury, if ye are (in truth) believers.

[Yusufali 2:278] O ye who believe! Fear Allah, and give up what remains of your demand for usury, if ye are indeed believers.

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ {279}

[Shakir 2:279] But if you do (it) not, then be apprised of war from Allah and His Messenger; and if you repent, then you shall have your capital; neither shall you make (the debtor) suffer loss, nor shall you be made to suffer loss.

[Pickthal 2:279] And if ye do not, then be warned of war (against you) from Allah and His messenger. And if ye repent, then ye have your principal (without interest). Wrong not, and ye shall not be wronged.

[Yusufali 2:279] If ye do it not, Take notice of war from Allah and His Messenger: But if ye turn back, ye shall have your capital sums: Deal not unjustly, and ye shall not be dealt with unjustly.

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۗ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ {280}

[Shakir 2:280] And if (the debtor) is in straitness, then let there be postponement until (he is in) ease; and that you remit (it) as alms is better for you, if you knew.

[Pickthal 2:280] *And if the debtor is in straitened circumstances, then (let there be) postponement to (the time of) ease; and that ye remit the debt as almsgiving would be better for you if ye did but know.*

[Yusufali 2:280] *If the debtor is in a difficulty, grant him time Till it is easy for him to repay. But if ye remit it by way of charity, that is best for you if ye only knew.*

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ {281}

[Shakir 2:281] *And guard yourselves against a day in which you shall be returned to Allah; then every soul shall be paid back in full what it has earned, and they shall not be dealt with unjustly.*

[Pickthal 2:281] *And guard yourselves against a day in which ye will be brought back to Allah. Then every soul will be paid in full that which it hath earned, and they will not be wronged.*

[Yusufali 2:281] *And fear the Day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.*

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا ۚ فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُبَلِّغَ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَىٰ ۚ وَلَا يَأْبُ الشُّهَدَاءُ إِذَا مَا دُعُوا ۚ وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمٌ لِلشُّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۚ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۚ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ ۚ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {282}

[Shakir 2:282] *O you who believe! when you deal with each other in contracting a debt for a fixed time, then write it down; and let a scribe write it down between you with fairness; and the scribe should not refuse to write as Allah has taught him, so he should write; and let him who owes the debt dictate, and he should be careful of (his duty to) Allah, his Lord, and not diminish anything from it; but if he who owes the debt is unsound in understanding, or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness; and call in to witness from among your men two witnesses; but if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the second of the two may remind the other; and the witnesses should not refuse when they are summoned; and be not averse to writing it (whether it is) small or large, with the time of its falling due; this is more equitable in the sight of Allah and assures greater accuracy in testimony, and the nearest (way) that you may not entertain doubts (afterwards), except when it is ready merchandise which you give and take among yourselves*

from hand to hand, then there is no blame on you in not writing it down; and have witnesses when you barter with one another, and let no harm be done to the scribe or to the witness; and if you do (it) then surely it will be a transgression in you, and be careful of (your duty) to Allah, Allah teaches you, and Allah knows all things.

[Pickthal 2:282] O ye who believe! When ye contract a debt for a fixed term, record it in writing. Let a scribe record it in writing between you in (terms of) equity. No scribe should refuse to write as Allah hath taught him, so let him write, and let him who incurreth the debt dictate, and let him observe his duty to Allah his Lord, and diminish naught thereof. But if he who oweth the debt is of low understanding, or weak, or unable himself to dictate, then let the guardian of his interests dictate in (terms of) equity. And call to witness, from among your men, two witnesses. And if two men be not (at hand) then a man and two women, of such as ye approve as witnesses, so that if the one erreth (through forgetfulness) the other will remember. And the witnesses must not refuse when they are summoned. Be not averse to writing down (the contract) whether it be small or great, with (record of) the term thereof. That is more equitable in the sight of Allah and more sure for testimony, and the best way of avoiding doubt between you; save only in the case when it is actual merchandise which ye transfer among yourselves from hand to hand. In that case it is no sin for you if ye write it not. And have witnesses when ye sell one to another, and let no harm be done to scribe or witness. If ye do (harm to them) lo! it is a sin in you. Observe your duty to Allah. Allah is teaching you. And Allah is knower of all things.

[Yusufali 2:282] O ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing Let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as Allah Has taught him, so let him write. Let him who incurs the liability dictate, but let him fear His Lord Allah, and not diminish aught of what he owes. If they party liable is mentally deficient, or weak, or unable Himself to dictate, Let his guardian dictate faithfully, and get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on (For evidence). Disdain not to reduce to writing (your contract) for a future period, whether it be small or big: it is juster in the sight of Allah, More suitable as evidence, and more convenient to prevent doubts among yourselves but if it be a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing. But take witness whenever ye make a commercial contract; and let neither scribe nor witness suffer harm. If ye do (such harm), it would be wickedness in you. So fear Allah; For it is Good that teaches you. And Allah is well acquainted with all things. If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, let the trustee (faithfully) discharge his trust, and let him Fear his Lord conceal not evidence; for

whoever conceals it, - his heart is tainted with sin. And Allah knoweth all that ye do.

وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي
أُؤْتِمِنَ أَمَانَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۗ وَلَا تَكْتُمُوا الشَّهَادَةَ ۗ وَمَنْ يَكْتُمْهَا فَإِنَّهُ آتِمٌ قَلْبُهُ ۗ وَاللَّهُ بِمَا
تَعْمَلُونَ عَلِيمٌ {283}

[Shakir 2:283] *And if you are upon a journey and you do not find a scribe, then (there may be) a security taken into possession; but if one of you trusts another, then he who is trusted should deliver his trust, and let him be careful (of his duty to) Allah, his Lord; and do not conceal testimony, and whoever conceals it, his heart is surely sinful; and Allah knows what you do.*

[Pickthal 2:283] *If ye be on a journey and cannot find a scribe, then a pledge in hand (shall suffice). And if one of you entrusteth to another let him who is trusted deliver up that which is entrusted to him (according to the pact between them) and let him observe his duty to Allah his Lord. Hide not testimony. He who hideth it, verily his heart is sinful. Allah is Aware of what ye do.*

[Yusufali 2:283] *If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, Let the trustee (Faithfully) discharge His trust, and let him fear his Lord. Conceal not evidence; for whoever conceals it,- His heart is tainted with sin. And Allah Knoweth all that ye do.*

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ
فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {284}

[Shakir 2:284] *Whatever is in the heavens and whatever is in the earth is Allah's; and whether you manifest what is in your minds or hide it, Allah will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things.*

[Pickthal 2:284] *Unto Allah (belongeth) whatsoever is in the heavens and whatsoever is in the earth; and whether ye make known what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He will and He will punish whom He will. Allah is Able to do all things.*

[Yusufali 2:284] *To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah Calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah hath power over all things.*

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۗ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا
نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۗ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ {285}

[Shakir 2:285] *The messenger believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His messengers; We make no difference between any of His messengers; and they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course.*

[Pickthal 2:285] *The messenger believeth in that which hath been revealed unto him from his Lord and (so do) believers. Each one believeth in Allah and His angels and His scriptures and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying.*

[Yusufali 2:285] *The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His messengers. "We make no distinction (they say) between one and another of His messengers." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys."*

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ {286}

[Shakir 2:286] *Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought: Our Lord! do not punish us if we forget or make a mistake; Our Lord! do not lay on us a burden as Thou didst lay on those before us, Our Lord do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people.*

[Pickthal 2:286] *Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as thou didst lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, Thou, our Protector, and give us victory over the disbelieving folk.*

[Yusufali 2:286] *On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith."*

سورة آل عمران (Al-i-Imran)

Sura 3

Aya 1 to 200

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

الم {1}

[Shakir 3:1] Alif Lam Mim.

[Pickthal 3:1] Alim. Lam. Mim.

[Yusufali 3:1] A. L. M.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ {2}

[Shakir 3:2] Allah, (there is) no god but He, the Everliving, the Self-subsisting by Whom all things subsist

[Pickthal 3:2] Allah! There is no Allah save Him, the Alive, the Eternal.

[Yusufali 3:2] Allah! There is no god but He,-the Living, the Self-Subsisting, Eternal.

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ {3}

[Shakir 3:3] He has revealed to you the Book with truth, verifying that which is before it, and He revealed the Taurat and the Injeel aforetime, a guidance for the people, and He sent the Furqan.

[Pickthal 3:3] He hath revealed unto thee (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel.

[Yusufali 3:3] It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong).

مَنْ قَبُلْ هُدًى لِلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ ۗ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ ۗ

وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ {4}

[Shakir 3:4] Surely they who disbelieve in the communications of Allah they shall have a severe chastisement; and Allah is Mighty, the Lord of retribution.

[Pickthal 3:4] Aforetime, for a guidance to mankind; and hath revealed the Criterion (of right and wrong). Lo! those who disbelieve the revelations of Allah, theirs will be a heavy doom. Allah is Mighty, Able to Requite (the wrong).

[Yusufali 3:4] Then those who reject Faith in the Signs of Allah will suffer the severest penalty, and Allah is Exalted in Might, Lord of Retribution.

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ {5}

[Shakir 3:5] Allah-- surely nothing is hidden from Him in the earth or in the heaven.

[Pickthal 3:5] Lo! nothing in the earth or in the heavens is hidden from Allah.

[Yusufali 3:5] From Allah, verily nothing is hidden on earth or in the heavens.

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ {6}

[Shakir 3:6] He it is Who shapes you in the wombs as He likes; there is no god but He, the Mighty, the Wise

[Pickthal 3:6] He it is Who fashioneth you in the wombs as pleaseth Him. There is no Allah save Him, the Almighty, the Wise.

[Yusufali 3:6] He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ {7}

[Shakir 3:7] He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. but none knows its interpretation except Allah, and those who are firmly rooted in knowledge say: We believe in it, it is all from our Lord; and none do mind except those having understanding.

[Pickthal 3:7] He it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations - they are the substance of the Book - and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it. None knoweth its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed.

[Yusufali 3:7] He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding.

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۗ إِنَّكَ أَنْتَ الْوَهَّابُ {8}

[Shakir 3:8] Our Lord! make not our hearts to deviate after Thou hast guided us aright, and grant us from Thee mercy; surely Thou art the most liberal Giver.

[Pickthal 3:8] Our Lord! Cause not our hearts to stray after Thou hast guided us, and bestow upon us mercy from Thy Presence. Lo! Thou, only Thou, art the Bestower.

[Yusufali 3:8] "Our Lord!" (they say), "Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure.

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ ۗ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ {9}

[Shakir 3:9] Our Lord! surely Thou art the Gatherer of men on a day about which there is no doubt; surely Allah will not fail (His) promise.

[Pickthal 3:9] Our Lord! Lo! it is Thou Who gatherest mankind together to a Day of which there is no doubt. Lo! Allah faileth not to keep the trust.

[Yusufali 3:9] "Our Lord! Thou art He that will gather mankind Together against a day about which there is no doubt; for Allah never fails in His promise."

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ

{10}

[Shakir 3:10] (As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah, and these it is who are the fuel of the fire.

[Pickthal 3:10] (On that Day) neither the riches nor the progeny of those who disbelieve will aught avail them with Allah. They will be fuel for Fire.

[Yusufali 3:10] Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah: They are themselves but fuel for the Fire.

كَذَّابٍ آلٍ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ ۗ كَذَّبُوا بِآيَاتِنَا فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۗ وَاللَّهُ شَدِيدُ

الْعِقَابِ {11}

[Shakir 3:11] Like the striving of the people of Firon and those before them; they rejected Our communications, so Allah destroyed them on account of their faults; and Allah is severe in requiting (evil).

[Pickthal 3:11] Like Pharaoh's folk and those who were before them, they disbelieved Our revelations and so Allah seized them for their sins. And Allah is severe in punishment.

[Yusufali 3:11] (Their plight will be) no better than that of the people of Pharaoh, and their predecessors: They denied our Signs, and Allah called them to account for their sins. For Allah is strict in punishment.

قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُخْشَرُونَ إِلَىٰ جَهَنَّمَ ۗ وَبِئْسَ الْمِهَادُ {12}

[Shakir 3:12] Say to those who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place.

[Pickthal 3:12] Say (O Muhammad) unto those who disbelieve: Ye shall be overcome and gathered unto Hell, an evil resting-place.

[Yusufali 3:12] Say to those who reject Faith: "Soon will ye be vanquished and gathered together to Hell,-an evil bed indeed (to lie on)!"

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الثَّقَاتِ فِتْنَةً تَقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ

الْعَيْنِ ۗ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ ۗ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ {13}

[Shakir 3:13] Indeed there was a sign for you in the two hosts (which) met together in encounter; one party fighting in the way of Allah and the

other unbelieving, whom they saw twice as many as themselves with the sight of the eye and Allah strengthens with His aid whom He pleases; most surely there is a lesson in this for those who have sight.

[Pickthal 3:13] There was a token for you in two hosts which met: one army fighting in the way of Allah, and another disbelieving, whom they saw as twice their number, clearly, with their very eyes. Thus Allah strengtheneth with His succour whom He will. Lo! herein verily is a lesson for those who have eyes.

[Yusufali 3:13] "There has already been for you a Sign in the two armies that met (in combat): One was fighting in the cause of Allah, the other resisting Allah; these saw with their own eyes Twice their number. But Allah doth support with His aid whom He pleaseth. In this is a warning for such as have eyes to see."

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ

الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ {14}

[Shakir 3:14] The love of desires, of women and sons and hoarded treasures of gold and silver and well bred horses and cattle and tilth, is made to seem fair to men; this is the provision of the life of this world; and Allah is He with Whom is the good goal (of life).

[Pickthal 3:14] Beautified for mankind is love of the joys (that come) from women and offspring; and stored-up heaps of gold and silver, and horses branded (with their mark), and cattle and land. That is comfort of the life of the world. Allah! With Him is a more excellent abode.

[Yusufali 3:14] Fair in the eyes of men is the love of things they covet: Women and sons; Heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (To return to).

قُلْ أَوْبَيْتُكُمْ بِحَيْرٍ مِنْ ذَلِكَ ۗ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ {15}

[Shakir 3:15] Say: Shall I tell you what is better than these? For those who guard (against evil) are gardens with their Lord, beneath which rivers flow, to abide in them, and pure mates and Allah's pleasure; and Allah sees the servants.

[Pickthal 3:15] Say: Shall I inform you of something better than that? For those who keep from evil, with their Lord, are Gardens underneath which rivers flow wherein they will abide, and pure companions, and contentment from Allah. Allah is Seer of His bondmen,

[Yusufali 3:15] Say: Shall I give you glad tidings of things Far better than those? For the righteous are Gardens in nearness to their Lord, with rivers flowing beneath; therein is their eternal home; with companions pure (and holy); and the good pleasure of Allah. For in Allah's sight are (all) His servants,-

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ {16}

[Shakir 3:16] *Those who say: Our Lord! surely we believe, therefore forgive us our faults and save us from the chastisement of the fire.*

[Pickthal 3:16] *Those who say: Our Lord! Lo! we believe. So forgive us our sins and guard us from the punishment of Fire;*

[Yusufali 3:16] (Namely), those who say: "Our Lord! we have indeed believed: forgive us, then, our sins, and save us from the agony of the Fire;"-

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ {17}

[Shakir 3:17] *The patient, and the truthful, and the obedient, and those who spend (benevolently) and those who ask forgiveness in the morning times.*

[Pickthal 3:17] *The steadfast, and the truthful, and the obedient, those who spend (and hoard not), those who pray for pardon in the watches of the night.*

[Yusufali 3:17] *Those who show patience, Firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of Allah); and who pray for forgiveness in the early hours of the morning.*

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ

الْحَكِيمُ {18}

[Shakir 3:18] *Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, the Mighty, the Wise.*

[Pickthal 3:18] *Allah (Himself) is Witness that there is no Allah save Him. And the angels and the men of learning (too are witness). Maintaining His creation in justice, there is no Allah save Him the Almighty, the Wise.*

[Yusufali 3:18] *There is no god but He: That is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise.*

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ

بَغْيًا بَيْنَهُمْ ۗ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {19}

[Shakir 3:19] *Surely the (true) religion with Allah is Islam, and those to whom the Book had been given did not show opposition but after knowledge had come to them, out of envy among themselves; and whoever disbelieves in the communications of Allah then surely Allah is quick in reckoning.*

[Pickthal 3:19] *Lo! religion with Allah (is) the Surrender (to His Will and Guidance). Those who (formerly) received the Scripture differed only after knowledge came unto them, through transgression among themselves. Whoso disbelieveth the revelations of Allah (will find that) lo! Allah is swift at reckoning.*

[Yusufali 3:19] *The Religion before Allah is Islam (submission to His Will): Nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account.*

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ ۗ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ
 أَأَسْلَمْتُمْ ۚ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ {20}

[Shakir 3:20] *But if they dispute with you, say: I have submitted myself entirely to Allah and (so) every one who follows me; and say to those who have been given the Book and the unlearned people: Do you submit yourselves? So if they submit then indeed they follow the right way; and if they turn back, then upon you is only the delivery of the message and Allah sees the servants.*

[Pickthal 3:20] *And if they argue with thee, (O Muhammad), say: I have surrendered my purpose to Allah and (so have) those who follow me. And say unto those who have received the Scripture and those who read not: Have ye (too) surrendered? If they surrender, then truly they are rightly guided, and if they turn away, then it is thy duty only to convey the message (unto them). Allah is Seer of (His) bondmen.*

[Yusufali 3:20] *So if they dispute with thee, say: "I have submitted My whole self to Allah and so have those who follow me." And say to the People of the Book and to those who are unlearned: "Do ye (also) submit yourselves?" If they do, they are in right guidance, but if they turn back, Thy duty is to convey the Message; and in Allah's sight are (all) His servants.*

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ
 النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ {21}

[Shakir 3:21] *Surely (as for) those who disbelieve in the communications of Allah and slay the prophets unjustly and slay those among men who enjoin justice, announce to them a painful chastisement.*

[Pickthal 3:21] *Lo! those who disbelieve the revelations of Allah, and slay the prophets wrongfully, and slay those of mankind who enjoin equity: promise them a painful doom.*

[Yusufali 3:21] *As to those who deny the Signs of Allah and in defiance of right, slay the prophets, and slay those who teach just dealing with mankind, announce to them a grievous penalty.*

أُولَئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ {22}

[Shakir 3:22] *Those are they whose works shall become null in this world as well as the hereafter, and they shall have no helpers.*

[Pickthal 3:22] *Those are they whose works have failed in the world and the Hereafter; and they have no helpers.*

[Yusufali 3:22] *They are those whose works will bear no fruit in this world and in the Hereafter nor will they have anyone to help.*

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيحًا مِنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّوْا فَرِيقًا
 مِنْهُمْ وَهُمْ مُعْرِضُونَ {23}

[Shakir 3:23] *Have you not considered those (Jews) who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a part of them turn back and they withdraw.*

[Pickthal 3:23] *Hast thou not seen how those who have received a portion of the Scripture invoke the Scripture of Allah (in their disputes) that it may judge between them; then a faction of them turn away, being opposed (to it)?*

[Yusufali 3:23] *Hast thou not turned Thy vision to those who have been given a portion of the Book? They are invited to the Book of Allah, to settle their dispute, but a party of them Turn back and decline (The arbitration).*

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَّعَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ {24}

[Shakir 3:24] *This is because they say: The fire shall not touch us but for a few days; and what they have forged deceives them in the matter of their religion.*

[Pickthal 3:24] *That is because they say: The Fire will not touch us save for a certain number of days. That which they used to invent hath deceived them regarding their religion.*

[Yusufali 3:24] *This because they say: "The Fire shall not touch us but for a few numbered days": For their forgeries deceive them as to their own religion.*

فَكَيْفَ إِذَا جَمَعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ {25}

[Shakir 3:25] *Then how will it be when We shall gather them together on a day about which there is no doubt, and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly?*

[Pickthal 3:25] *How (will it be with them) when We have brought them all together to a Day of which there is no doubt, when every soul will be paid in full what it hath earned, and they will not be wronged.*

[Yusufali 3:25] *But how (will they fare) when we gather them together against a day about which there is no doubt, and each soul will be paid out just what it has earned, without (favour or) injustice?*

قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {26}

[Shakir 3:26] *Say: O Allah, Master of the Kingdom! Thou givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from whomsoever Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest in Thine hand is the good; surely, Thou hast power over all things.*

[Pickthal 3:26] *Say: O Allah! Owner of Sovereignty! Thou givest sovereignty unto whom Thou wilt, and Thou withdrawest sovereignty from whom Thou wilt. Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt. In Thy hand is the good. Lo! Thou art Able to do all things.*

[Yusufali 3:26] *Say: "O Allah! Lord of Power (And Rule), Thou givest power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest: In Thy hand is all good. Verily, over all things Thou hast power.*

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ {27}

[Shakir 3:27] *Thou makest the night to pass into the day and Thou makest the day to pass into the night, and Thou bringest forth the living from the dead and Thou bringest forth the dead from the living, and Thou givest sustenance to whom Thou pleasest without measure.*

[Pickthal 3:27] *Thou causest the night to pass into the day, and Thou causest the day to pass into the night. And Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living. And Thou givest sustenance to whom Thou chooseth, without stint.*

[Yusufali 3:27] *"Thou causest the night to gain on the day, and thou causest the day to gain on the night; Thou bringest the Living out of the dead, and Thou bringest the dead out of the Living; and Thou givest sustenance to whom Thou pleasest, without measure."*

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً ۗ وَيَحذَّرْكُمْ اللَّهُ نَفْسَهُ ۗ وَإِلَى اللَّهِ الْمَصِيرُ {28}

[Shakir 3:28] *Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them, guarding carefully; and Allah makes you cautious of (retribution from) Himself; and to Allah is the eventual coming.*

[Pickthal 3:28] *Let not the believers take disbelievers for their friends in preference to believers. Whoso doeth that hath no connection with Allah unless (it be) that ye but guard yourselves against them, taking (as it were) security. Allah biddeth you beware (only) of Himself. Unto Allah is the journeying.*

[Yusufali 3:28] *Let not the believers Take for friends or helpers Unbelievers rather than believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may Guard yourselves from them. But Allah cautions you (To remember) Himself; for the final goal is to Allah.*

قُلْ إِنْ تَخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يُعَلِّمَهُ اللَّهُ ۗ وَيَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {29}

[Shakir 3:29] *Say: Whether you hide what is in your hearts or manifest it, Allah knows it, and He knows whatever is in the heavens and whatever is in the earth, and Allah has power over all things.*

[Pickthal 3:29] *Say, (O Muhammad): Whether ye hide that which is in your breasts or reveal it, Allah knoweth it. He knoweth that which is in the heavens and that which is in the earth, and Allah is Able to do all things.*

[Yusufali 3:29] *Say: "Whether ye hide what is in your hearts or reveal it, Allah knows it all: He knows what is in the heavens, and what is on earth. And Allah has power over all things.*

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۗ وَيَحذَّرْكُمْ اللَّهُ نَفْسَهُ ۗ وَاللَّهُ رَعُوفٌ بِالْعِبَادِ {30}

[Shakir 3:30] *On the day that every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and*

that (evil) there were a long duration of time; and Allah makes you to be cautious of (retribution from) Himself; and Allah is Compassionate to the servants.

[Pickthal 3:30] On the Day when every soul will find itself confronted with all that it hath done of good and all that it hath done of evil (every soul) will long that there might be a mighty space of distance between it and that (evil). Allah biddeth you beware of Him. And Allah is Full of Pity for (His) bondmen.

[Yusufali 3:30] "On the Day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil. But Allah cautions you (To remember) Himself. And Allah is full of kindness to those that serve Him."

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

{31}

[Shakir 3:31] Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful

[Pickthal 3:31] Say, (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful.

[Yusufali 3:31] Say: "If ye do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful."

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ {32}

[Shakir 3:32] Say: Obey Allah and the Messenger; but if they turn back, then surely Allah does not love the unbelievers.

[Pickthal 3:32] Say: Obey Allah and the messenger. But if they turn away, lo! Allah loveth not the disbelievers (in His guidance).

[Yusufali 3:32] Say: "Obey Allah and His Messenger": But if they turn back, Allah loveth not those who reject Faith.

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ {33}

[Shakir 3:33] Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations.

[Pickthal 3:33] Lo! Allah preferred Adam and Noah and the Family of Abraham and the Family of 'Imran above (all His) creatures.

[Yusufali 3:33] Allah did choose Adam and Noah, the family of Abraham, and the family of 'Imran above all people,-

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {34}

[Shakir 3:34] Offspring one of the other; and Allah is Hearing, Knowing.

[Pickthal 3:34] They were descendants one of another. Allah is Hearer, Knower.

[Yusufali 3:34] Offspring, one of the other: And Allah heareth and knoweth all things.

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَدَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ

الْعَلِيمُ {35}

[Shakir 3:35] When a woman of Imran said: My Lord! surely I vow to Thee what is in my womb, to be devoted (to Thy service); accept therefore from me, surely Thou art the Hearing, the Knowing.

[Pickthal 3:35] (Remember) when the wife of Imran said: My Lord! I have vowed unto Thee that which is in my belly as a consecrated (offering). Accept it from me. Lo! Thou, only Thou, art the Hearer, the Knower!

[Yusufali 3:35] Behold! a woman of Imran said: "O my Lord! I do dedicate unto Thee what is in my womb for Thy special service: So accept this of me: For Thou hearest and knowest all things."

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي

سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيدُهَا بِنِكَ وَذَرَّيْتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ {36}

[Shakir 3:36] So when she brought forth, she said: My Lord! Surely I have brought it forth a female-- and Allah knew best what she brought forth-- and the male is not like the female, and I have named it Marium, and I commend her and her offspring into Thy protection from the accursed Shaitan.

[Pickthal 3:36] And when she was delivered she said: My Lord! Lo! I am delivered of a female - Allah knew best of what she was delivered - the male is not as the female; and lo! I have named her Mary, and lo! I crave Thy protection for her and for her offspring from Satan the outcast.

[Yusufali 3:36] When she was delivered, she said: "O my Lord! Behold! I am delivered of a female child!"- and Allah knew best what she brought forth- "And no wise is the male Like the female. I have named her Mary, and I commend her and her offspring to Thy protection from the Evil One, the Rejected."

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ

وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّىٰ لَكِ هَٰذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ

حِسَابٍ {37}

[Shakir 3:37] So her Lord accepted her with a good acceptance and made her grow up a good growing, and gave her into the charge of Zakariya; whenever Zakariya entered the sanctuary to (see) her, he found with her food. He said: O Marium! whence comes this to you? She said: It is from Allah. Surely Allah gives to whom He pleases without measure.

[Pickthal 3:37] And her Lord accepted her with full acceptance and vouchsafed to her a goodly growth; and made Zachariah her guardian. Whenever Zachariah went into the sanctuary where she was, he found that she had food. He said: O Mary! Whence cometh unto thee this (food)? She answered: It is from Allah. Allah giveth without stint to whom He will.

[Yusufali 3:37] Right graciously did her Lord accept her: He made her grow in purity and beauty: To the care of Zakariya was she assigned. Every time that he entered (Her) chamber to see her, He found her supplied with sustenance. He said: "O Mary! Whence (comes) this to you?" She said: "From Allah: for Allah Provides sustenance to whom He pleases without measure."

هَٰذَاكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ {38}

[Shakir 3:38] *There did Zakariya pray to his Lord; he said: My Lord! grant me from Thee good offspring; surely Thou art the Hearer of prayer.*

[Pickthal 3:38] *Then Zachariah prayed unto his Lord and said: My Lord! Bestow upon me of Thy bounty goodly offspring. Lo! Thou art the Hearer of Prayer.*

[Yusufali 3:38] *There did Zakariya pray to his Lord, saying: "O my Lord! Grant unto me from Thee a progeny that is pure: for Thou art He that heareth prayer!"*

فَتَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ
وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ {39}

[Shakir 3:39] *Then the angels called to him as he stood praying in the sanctuary: That Allah gives you the good news of Yahya verifying a Word from Allah, and honorable and chaste and a prophet from among the good ones.*

[Pickthal 3:39] *And the angels called to him as he stood praying in the sanctuary: Allah giveth thee glad tidings of (a son whose name is) John, (who cometh) to confirm a word from Allah lordly, chaste, a prophet of the righteous.*

[Yusufali 3:39] *While he was standing in prayer in the chamber, the angels called unto him: "Allah doth give thee glad tidings of Yahya, witnessing the truth of a Word from Allah, and (be besides) noble, chaste, and a prophet,- of the (goodly) company of the righteous."*

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِي الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ
{40}

[Shakir 3:40] *He said: My Lord! when shall there be a son (born) to me, and old age has already come upon me, and my wife is barren? He said: even thus does Allah what He pleases.*

[Pickthal 3:40] *He said: My Lord! How can I have a son when age hath overtaken me already and my wife is barren? (The angel) answered: So (it will be). Allah doeth what He will.*

[Yusufali 3:40] *He said: "O my Lord! How shall I have son, seeing I am very old, and my wife is barren?" "Thus," was the answer, "Doth Allah accomplish what He willeth."*

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا ۖ وَادْكُرْ رَبَّكَ كَثِيرًا
وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ {41}

[Shakir 3:41] *He said: My Lord! appoint a sign for me. Said He: Your sign is that you should not speak to men for three days except by signs; and remember your Lord much and glorify Him in the evening and the morning.*

[Pickthal 3:41] *He said: My Lord! Appoint a token for me. (The angel) said: The token unto thee (shall be) that thou shalt not speak unto mankind three days except by signs. Remember thy Lord much, and praise (Him) in the early hours of night and morning.*

[Yusufali 3:41] *He said: "O my Lord! Give me a Sign!" "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three days*

but with signals. Then celebrate the praises of thy Lord again and again, and glorify Him in the evening and in the morning."

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ {42}

[Shakir 3:42] *And when the angels said: O Marium! surely Allah has chosen you and purified you and chosen you above the women of of the world.*

[Pickthal 3:42] *And when the angels said: O Mary! Lo! Allah hath chosen thee and made thee pure, and hath preferred thee above (all) the women of creation.*

[Yusufali 3:42] *Behold! the angels said: "O Mary! Allah hath chosen thee and purified thee- chosen thee above the women of all nations.*

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ {43}

[Shakir 3:43] *O Marium! keep to obedience to your Lord and humble yourself, and bow down with those who bow.*

[Pickthal 3:43] *O Mary! Be obedient to thy Lord, prostrate thyself and bow with those who bow (in worship).*

[Yusufali 3:43] *"O Mary! worship Thy Lord devoutly: Prostrate thyself, and bow down (in prayer) with those who bow down."*

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ

وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ {44}

[Shakir 3:44] *This is of the announcements relating to the unseen which We reveal to you; and you were not with them when they cast their pens (to decide) which of them should have Marium in his charge, and you were not with them when they contended one with another.*

[Pickthal 3:44] *This is of the tidings of things hidden. We reveal it unto thee (Muhammad). Thou wast not present with them when they threw their pens (to know) which of them should be the guardian of Mary, nor wast thou present with them when they quarrelled (thereupon).*

[Yusufali 3:44] *This is part of the tidings of the things unseen, which We reveal unto thee (O Messenger!) by inspiration: Thou wast not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary: Nor wast thou with them when they disputed (the point).*

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا

فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ {45}

[Shakir 3:45] *When the angels said: O Marium, surely Allah gives you good news with a Word from Him (of one) whose name is the ' . Messiah, Isa son of Marium, worthy of regard in this world and the hereafter and of those who are made near (to Allah).*

[Pickthal 3:45] *(And remember) when the angels said: O Mary! Lo! Allah giveth thee glad tidings of a word from him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah).*

[Yusufali 3:45] *Behold! the angels said: "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary,*

held in honour in this world and the Hereafter and of (the company of) those nearest to Allah;

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ {46}

[Shakir 3:46] And he shall speak to the people when in the cradle and when of old age, and (he shall be) one of the good ones.

[Pickthal 3:46] He will speak unto mankind in his cradle and in his manhood, and he is of the righteous.

[Yusufali 3:46] "He shall speak to the people in childhood and in maturity. And he shall be (of the company) of the righteous."

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ إِذَا قَضَىٰ أَمْرًا

فَأَنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ {47}

[Shakir 3:47] She said: My Lord! when shall there be a son (born) to I me, and man has not touched me? He said: Even so, Allah creates what He pleases; when He has decreed a matter, He only says to it, Be, and it is.

[Pickthal 3:47] She said: My Lord! How can I have a child when no mortal hath touched me? He said: So (it will be). Allah createth what He will. If He decreeth a thing, He saith unto it only: Be! and it is.

[Yusufali 3:47] She said: "O my Lord! How shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth: When He hath decreed a plan, He but saith to it, 'Be,' and it is!"

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ {48}

[Shakir 3:48] And He will teach him the Book and the wisdom and the Tavat and the Injeel.

[Pickthal 3:48] And He will teach him the Scripture and wisdom, and the Torah and the Gospel,

[Yusufali 3:48] "And Allah will teach him the Book and Wisdom, the Law and the Gospel,

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ

الطَّيْرِ فَانْفُخْ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَىٰ بِإِذْنِ اللَّهِ

وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

{49}

[Shakir 3:49] And (make him) a messenger to the children of Israel: That I have come to you with a sign from your Lord, that I determine for you out of dust like the form of a bird, then I breathe into it and it becomes a bird with Allah's permission and I heal the blind and the leprous, and bring the dead to life with Allah's permission and I inform you of what you should eat and what you should store in your houses; most surely there is a sign in this for you, if you are believers.

[Pickthal 3:49] And will make him a messenger unto the Children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce unto you what ye eat

and what ye store up in your houses. Lo! herein verily is a portent for you, if ye are to be believers.

[Yusufali 3:49] "And (appoint him) a messenger to the Children of Israel, (with this message): "I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's leave: And I heal those born blind, and the lepers, and I quicken the dead, by Allah's leave; and I declare to you what ye eat, and what ye store in your houses. Surely therein is a Sign for you if ye did believe;

وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلِأَجْلِ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ ۚ وَجِئْتُكُمْ بِآيَةٍ
مِّن رَّبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا {50}

[Shakir 3:50] And a verifier of that which is before me of the Taurat and that I may allow you part of that which has been forbidden to you, and I have come to you with a sign from your Lord therefore be careful of (your duty to) Allah and obey me.

[Pickthal 3:50] And (I come) confirming that which was before me of the Torah, and to make lawful some of that which was forbidden unto you. I come unto you with a sign from your Lord, so keep your duty to Allah and obey me.

[Yusufali 3:50] "(I have come to you), to attest the Law which was before me. And to make lawful to you part of what was (Before) forbidden to you; I have come to you with a Sign from your Lord. So fear Allah, and obey me.

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ {51}

[Shakir 3:51] Surely Allah is my Lord and your Lord, therefore serve Him; this is the right path.

[Pickthal 3:51] Lo! Allah is my Lord and your Lord, so worship Him. That is a straight path.

[Yusufali 3:51] "It is Allah Who is my Lord and your Lord; then worship Him. This is a Way that is straight."

فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا
بِاللَّهِ وَاشْهَدَ بِأَنَّا مُسْلِمُونَ {52}

[Shakir 3:52] But when Isa perceived unbelief on their part, he said Who will be my helpers in Allah's way? The disciples said: We are helpers (in the way) of Allah: We believe in Allah and bear witness that we are submitting ones.

[Pickthal 3:52] But when Jesus became conscious of their disbelief, he cried: Who will be my helpers in the cause of Allah? The disciples said: We will be Allah's helpers. We believe in Allah, and bear thou witness that we have surrendered (unto Him).

[Yusufali 3:52] When Jesus found Unbelief on their part He said: "Who will be My helpers to (the work of) Allah?" Said the disciples: "We are Allah's helpers: We believe in Allah, and do thou bear witness that we are Muslims.

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ {53}

[Shakir 3:53] *Our Lord! we believe in what Thou hast revealed and we follow the messenger, so write us down with those who bear witness.*

[Pickthal 3:53] *Our Lord! We believe in that which Thou hast revealed and we follow him whom Thou hast sent. Enrol us among those who witness (to the truth).*

[Yusufali 3:53] *"Our Lord! we believe in what Thou hast revealed, and we follow the Messenger; then write us down among those who bear witness."*

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ {54}

[Shakir 3:54] *And they planned and Allah (also) planned, and Allah is the best of planners.*

[Pickthal 3:54] *And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers.*

[Yusufali 3:54] *And (the unbelievers) plotted and planned, and Allah too planned, and the best of planners is Allah.*

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِ مَرْيَمَ إِنِّي جَاعِلُكَ مِنَ الَّذِينَ كَفَرُوا فَاكْتُبْ مَعَ الْكٰفِرِينَ
اتَّبِعُوا فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ
تَخْتَلِفُونَ {55}

[Shakir 3:55] *And when Allah said: O Isa, I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of those who disbelieve and make those who follow you above those who disbelieve to the day of resurrection; then to Me shall be your return, so I will decide between you concerning that in which you differed.*

[Pickthal 3:55] *(And remember) when Allah said: O Jesus! Lo! I am gathering thee and causing thee to ascend unto Me, and am cleansing thee of those who disbelieve and am setting those who follow thee above those who disbelieve until the Day of Resurrection. Then unto Me ye will (all) return, and I shall judge between you as to that wherein ye used to differ.*

[Yusufali 3:55] *Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute.*

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعْدَدْتُ لَهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ {56}

[Shakir 3:56] *Then as to those who disbelieve, I will chastise them with severe chastisement in this world and the hereafter, and they shall have no helpers.*

[Pickthal 3:56] *As for those who disbelieve I shall chastise them with a heavy chastisement in the world and the Hereafter; and they will have no helpers.*

[Yusufali 3:56] *"As to those who reject faith, I will punish them with terrible agony in this world and in the Hereafter, nor will they have anyone to help."*

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ {57}

[Shakir 3:57] And as to those who believe and do good deeds, He will pay them fully their rewards; and Allah does not love the unjust.

[Pickthal 3:57] And as for those who believe and do good works, He will pay them their wages in full. Allah loveth not wrong-doers.

[Yusufali 3:57] "As to those who believe and work righteousness, Allah will pay them (in full) their reward; but Allah loveth not those who do wrong."

ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ {58}

[Shakir 3:58] This We recite to you of the communications and the wise reminder.

[Pickthal 3:58] This (which) We recite unto thee is a revelation and a wise reminder.

[Yusufali 3:58] "This is what we rehearse unto thee of the Signs and the Message of Wisdom."

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ {59}

[Shakir 3:59] Surely the likeness of Isa is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was.

[Pickthal 3:59] Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is.

[Yusufali 3:59] The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: "Be". And he was.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ {60}

[Shakir 3:60] (This is) the truth from your Lord, so be not of the disputers.

[Pickthal 3:60] (This is) the truth from thy Lord (O Muhammad), so be not thou of those who waver.

[Yusufali 3:60] The Truth (comes) from Allah alone; so be not of those who doubt.

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا

وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ {61}

[Shakir 3:61] But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars.

[Pickthal 3:61] And whoso disputeth with thee concerning him, after the knowledge which hath come unto thee, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie.

[Yusufali 3:61] If any one disputes in this matter with thee, now after (full) knowledge Hath come to thee, say: "Come! let us gather together,- our sons and your sons, our women and your women, ourselves and

yourselves: *Then let us earnestly pray, and invoke the curse of Allah on those who lie!"*

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ ۖ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ ۚ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ {62}

[Shakir 3:62] *Most surely this is the true explanation, and there is no god but Allah; and most surely Allah-- He is the Mighty, the Wise.*

[Pickthal 3:62] *Lo! This verily is the true narrative. There is no Allah save Allah, and lo! Allah, He verily is, is the Mighty, the Wise.*

[Yusufali 3:62] *This is the true account: There is no god except Allah; and Allah-He is indeed the Exalted in Power, the Wise.*

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ {63}

[Shakir 3:63] *But if they turn back, then surely Allah knows the mischief-makers.*

[Pickthal 3:63] *And if they turn away, then lo! Allah is Aware of (who are) the corrupters.*

[Yusufali 3:63] *But if they turn back, Allah hath full knowledge of those who do mischief.*

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا

يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ {64}

[Shakir 3:64] *Say: O followers of the Book! come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims.*

[Pickthal 3:64] *Say: O People of the Scripture! Come to an agreement between us and you: that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside Allah. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him).*

[Yusufali 3:64] *Say: "O People of the Book! come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah's Will).*

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ ۚ أَفَلَا

تَعْقِلُونَ {65}

[Shakir 3:65] *O followers of the Book! why do you dispute about Ibrahim, when the Taurat and the Injeel were not revealed till after him; do you not then understand?*

[Pickthal 3:65] *O People of the Scripture! Why will ye argue about Abraham, when the Torah and the Gospel were not revealed till after him? Have ye then no sense?*

[Yusufali 3:65] *Ye People of the Book! Why dispute ye about Abraham, when the Law and the Gospel Were not revealed Till after him? Have ye no understanding?*

هَآ أَنتُمْ هُؤْلَآءِ حَآجَجْتُمْ فِيمَآ لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَآجِرُونَ فِيمَآ لَيْسَ لَكُمْ بِهِ عِلْمٌ ۗ وَاللَّهُ
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {66}

[Shakir 3:66] Behold! you are they who disputed about that of which you had knowledge; why then do you dispute about that of which you have no knowledge? And Allah knows while you do not know.

[Pickthal 3:66] Lo! ye are those who argue about that whereof ye have some knowledge: Why then argue ye concerning that whereof ye have no knowledge? Allah knoweth. Ye know not.

[Yusufali 3:66] Ah! Ye are those who fell to disputing (Even) in matters of which ye had some knowledge! but why dispute ye in matters of which ye have no knowledge? It is Allah Who knows, and ye who know not!

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ {67}

[Shakir 3:67] Ibrahim was not a Jew nor a Christian but he was (an) upright (man), a Muslim, and he was not one of the polytheists.

[Pickthal 3:67] Abraham was not a Jew, nor yet a Christian; but he was an upright man who had surrendered (to Allah), and he was not of the idolaters.

[Yusufali 3:67] Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah's (Which is Islam), and he joined not gods with Allah.

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا ۗ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ {68}

[Shakir 3:68] Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the guardian of the believers.

[Pickthal 3:68] Lo! those of mankind who have the best claim to Abraham are those who followed him, and this Prophet and those who believe (with him); and Allah is the Protecting Guardian of the believers.

[Yusufali 3:68] Without doubt, among men, the nearest of kin to Abraham, are those who follow him, as are also this Prophet and those who believe: And Allah is the Protector of those who have faith.

وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ {69}

[Shakir 3:69] A party of the followers of the Book desire that they should lead you astray, and they lead not astray but themselves, and they do not perceive.

[Pickthal 3:69] A party of the People of the Scripture long to make you go astray; and they make none to go astray except themselves, but they perceive not.

[Yusufali 3:69] It is the wish of a section of the People of the Book to lead you astray. But they shall lead astray (Not you), but themselves, and they do not perceive!

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ {70}

[Shakir 3:70] O followers of the Book! Why do you disbelieve in the communications of Allah while you witness (them)?

[Pickthal 3:70] *O People of the Scripture! Why disbelieve ye in the revelations of Allah, when ye (yourselves) bear witness (to their truth)?*

[Yusufali 3:70] *Ye People of the Book! Why reject ye the Signs of Allah, of which ye are (Yourselves) witnesses?*

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبُسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ {71}

[Shakir 3:71] *O followers of the Book! Why do you confound the truth with the falsehood and hide the truth while you know?*

[Pickthal 3:71] *O People of the Scripture! Why confound ye truth with falsehood and knowingly conceal the truth?*

[Yusufali 3:71] *Ye People of the Book! Why do ye clothe Truth with falsehood, and conceal the Truth, while ye have knowledge?*

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَيَّ الَّذِينَ آمَنُوا وَجَهَ النَّهَارِ وَكَفَرُوا آخِرَهُ

لَعَلَّهُمْ يَرْجِعُونَ {72}

[Shakir 3:72] *And a party of the followers of the Book say: Avow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve at the end of it, perhaps they go back on their religion.*

[Pickthal 3:72] *And a party of the People of the Scripture say: Believe in that which hath been revealed unto those who believe at the opening of the day, and disbelieve at the end thereof, in order that they may return;*

[Yusufali 3:72] *A section of the People of the Book say: "Believe in the morning what is revealed to the believers, but reject it at the end of the day; perchance they may (themselves) Turn back;*

وَلَا تُؤْمِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ أَن يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ أَوْ

يُجَاجَلُوكُمْ عِنْدَ رَبِّكُمْ ۗ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ {73}

[Shakir 3:73] *And do not believe but in him who follows your religion. Say: Surely the (true) guidance is the guidance of Allah-- that one may be given (by Him) the like of what you were given; or they would contend with you by an argument before your Lord. Say: Surely grace is in the hand of Allah, He gives it to whom He pleases; and Allah is Ample-giving, Knowing.*

[Pickthal 3:73] *And believe not save in one who followeth your religion - Say (O Muhammad): Lo! the guidance is Allah's Guidance - that anyone is given the like of that which was given unto you or that they may argue with you in the presence of their Lord. Say (O Muhammad): Lo! the bounty is in Allah's hand. He bestoweth it on whom He will. Allah is All-Embracing, All-Knowing.*

[Yusufali 3:73] *"And believe no one unless he follows your religion." Say: "True guidance is the Guidance of Allah: (Fear ye) Lest a revelation be sent to someone (else) Like unto that which was sent unto you? or that those (Receiving such revelation) should engage you in argument before your Lord?" Say: "All bounties are in the hand of Allah: He granteth them to whom He pleaseth: And Allah careth for all, and He knoweth all things."*

يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {74}

[Shakir 3:74] *He specially chooses for His mercy whom He pleases; and Allah is the Lord of mighty grace.*

[Pickthal 3:74] He selecteth for His mercy whom He will. Allah is of Infinite Bounty.

[Yusufali 3:74] For His Mercy He specially chooseth whom He pleaseth; for Allah is the Lord of bounties unbounded.

وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِنطَارٍ يُؤَدُّ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بدينارٍ لَا يُؤَدُّ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قائماً ۗ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ {75}

[Shakir 3:75] And among the followers of the Book there are some such that if you entrust one (of them) with a heap of wealth, he shall pay it back to you; and among them there are some such that if you entrust one (of them) with a dinar he shall not pay it back to you except so long as you remain firm in demanding it; this is because they say: There is not upon us in the matter of the unlearned people any way (to reproach); and they tell a lie against Allah while they know.

[Pickthal 3:75] Among the People of the Scripture there is he who, if thou trust him with a weight of treasure, will return it to thee. And among them there is he who, if thou trust him with a piece of gold, will not return it to thee unless thou keep standing over him. That is because they say: We have no duty to the Gentiles. They speak a lie concerning Allah knowingly.

[Yusufali 3:75] Among the People of the Book are some who, if entrusted with a hoard of gold, will (readily) pay it back; others, who, if entrusted with a single silver coin, will not repay it unless thou constantly stoodest demanding, because, they say, "there is no call on us (to keep faith) with these ignorant (Pagans)." but they tell a lie against Allah, and (well) they know it.

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ {76}

[Shakir 3:76] Yea, whoever fulfills his promise and guards (against evil)- then surely Allah loves those who guard (against evil).

[Pickthal 3:76] Nay, but (the chosen of Allah is) he who fulfilleth his pledge and wardeth off (evil); for lo! Allah loveth those who ward off (evil).

[Yusufali 3:76] Nay.- Those that keep their plighted faith and act aright, verily Allah loves those who act aright.

إِنَّ الَّذِينَ بَشَّرُوا بِعَهْدِ اللَّهِ وَأِيمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ {77}

[Shakir 3:77] (As for) those who take a small price for the covenant of Allah and their own oaths-- surely they shall have no portion in the hereafter, and Allah will not speak to them, nor will He look upon them on the day of resurrection nor will He purify them, and they shall have a painful chastisement.

[Pickthal 3:77] Lo! those who purchase a small gain at the cost of Allah's covenant and their oaths, they have no portion in the Hereafter. Allah will neither speak to them nor look upon them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom.

[Yusufali 3:77] As for those who sell the faith they owe to Allah and their own plighted word for a small price, they shall have no portion in the

Hereafter: Nor will Allah (Deign to) speak to them or look at them on the Day of Judgment, nor will He cleans them (of sin): They shall have a grievous penalty.

وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ {78}

[Shakir 3:78] *Most surely there is a party amongst those who distort the Book with their tongue that you may consider it to be (a part) of the Book, and they say, It is from Allah, while it is not from Allah, and they tell a lie against Allah whilst they know.*

[Pickthal 3:78] *And lo! there is a party of them who distort the Scripture with their tongues, that ye may think that what they say is from the Scripture, when it is not from the Scripture. And they say: It is from Allah, when it is not from Allah; and they speak a lie concerning Allah knowingly.*

[Yusufali 3:78] *There is among them a section who distort the Book with their tongues: (As they read) you would think it is a part of the Book, but it is no part of the Book; and they say, "That is from Allah," but it is not from Allah: It is they who tell a lie against Allah, and (well) they know it!*

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحِكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّايُنَّ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ {79}

[Shakir 3:79] *It is not meet for a mortal that Allah should give him the Book and the wisdom and prophethood, then he should say to men: Be my servants rather than Allah's; but rather (he would say): Be worshippers of the Lord because of your teaching the Book and your reading (it yourselves).*

[Pickthal 3:79] *It is not (possible) for any human being unto whom Allah had given the Scripture and wisdom and the prophethood that he should afterwards have said unto mankind: Be slaves of me instead of Allah; but (what he said was): Be ye faithful servants of the Lord by virtue of your constant teaching of the Scripture and of your constant study thereof.*

[Yusufali 3:79] *It is not (possible) that a man, to whom is given the Book, and Wisdom, and the prophetic office, should say to people: "Be ye my worshippers rather than Allah's": on the contrary (He would say) "Be ye worshippers of Him Who is truly the Cherisher of all: For ye have taught the Book and ye have studied it earnestly."*

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۗ أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ {80}

[Shakir 3:80] *And neither would he enjoin you that you should take the angels and the prophets for lords; what! would he enjoin you with unbelief after you are Muslims?*

[Pickthal 3:80] *And he commanded you not that ye should take the angels and the prophets for lords. Would he command you to disbelieve after ye had surrendered (to Allah)?*

[Yusufali 3:80] *Nor would he instruct you to take angels and prophets for Lords and patrons. What! would he bid you to unbelief after ye have bowed your will (To Allah in Islam)?*

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ {81}

[Shakir 3:81] And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom-- then an messenger comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you.

[Pickthal 3:81] When Allah made (His) covenant with the prophets, (He said): Behold that which I have given you of the Scripture and knowledge. And afterward there will come unto you a messenger, confirming that which ye possess. Ye shall believe in him and ye shall help him. He said: Do ye agree, and will ye take up My burden (which I lay upon you) in this (matter)? They answered: We agree. He said: Then bear ye witness. I will be a witness with you.

[Yusufali 3:81] Behold! Allah took the covenant of the prophets, saying: "I give you a Book and Wisdom; then comes to you a messenger, confirming what is with you; do ye believe in him and render him help." Allah said: "Do ye agree, and take this my Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses."

فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ {82}

[Shakir 3:82] Whoever therefore turns back after this, these it is that are the transgressors.

[Pickthal 3:82] Then whosoever after this shall turn away: they will be miscreants.

[Yusufali 3:82] If any turn back after this, they are perverted transgressors.

أَفَعَبِّرَ دِينَ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ {83}

[Shakir 3:83] Is it then other than Allah's religion that they seek (to follow), and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned.

[Pickthal 3:83] Seek they other than the religion of Allah, when unto Him submitteth whosoever is in the heavens and the earth, willingly or unwillingly, and unto Him they will be returned.

[Yusufali 3:83] Do they seek for other than the Religion of Allah?-while all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will (Accepted Islam), and to Him shall they all be brought back.

قُلْ أَمَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ

وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالتَّيْبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ {84}

[Shakir 3:84] Say: We believe in Allah and what has been revealed to us, and what was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and what was given to Musa and Isa and to the prophets from

their Lord; we do not make any distinction between any of them, and to Him do we submit.

[Pickthal 3:84] Say (O Muhammad): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was vouchsafed unto Moses and Jesus and the prophets from their Lord. We make no distinction between any of them, and unto Him we have surrendered.

[Yusufali 3:84] Say: "We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the prophets, from their Lord: We make no distinction between one and another among them, and to Allah do we bow our will (in Islam)."

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ {85}

[Shakir 3:85] And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers.

[Pickthal 3:85] And whoso seeketh as religion other than the Surrender (to Allah) it will not be accepted from him, and he will be a loser in the Hereafter.

[Yusufali 3:85] If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good).

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ ۗ وَاللَّهُ

لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {86}

[Shakir 3:86] How shall Allah guide a people who disbelieved after their believing and (after) they had borne witness that the Messenger was true and clear arguments had come to them; and Allah does not guide the unjust people.

[Pickthal 3:86] How shall Allah guide a people who disbelieved after their belief and (after) they bore witness that the messenger is true and after clear proofs (of Allah's Sovereignty) had come unto them. And Allah guideth not wrongdoing folk.

[Yusufali 3:86] How shall Allah Guide those who reject Faith after they accepted it and bore witness that the Messenger was true and that Clear Signs had come unto them? but Allah guides not a people unjust.

أُولَئِكَ جَزَاؤُهُمْ أَنْ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ {87}

[Shakir 3:87] (As for) these, their reward is that upon them is the curse of Allah and the angels and of men, all together.

[Pickthal 3:87] As for such, their guerdon is that on them rests the curse of Allah and of angels and of men combined.

[Yusufali 3:87] Of such the reward is that on them (rests) the curse of Allah, of His angels, and of all mankind;-

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ {88}

[Shakir 3:88] Abiding in it; their chastisement shall not be lightened nor shall they be respited.

[Pickthal 3:88] They will abide therein. Their doom will not be lightened, neither will they be reprieved;

[Yusufali 3:88] In that will they dwell; nor will their penalty be lightened, nor respite be (their lot);-

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {89}

[Shakir 3:89] Except those who repent after that and amend, then surely Allah is Forgiving, Merciful.

[Pickthal 3:89] Save those who afterward repent and do right. Lo! Allah is Forgiving, Merciful.

[Yusufali 3:89] Except for those that repent (Even) after that, and make amends; for verily Allah is Oft-Forgiving, Most Merciful.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ

{90}

[Shakir 3:90] Surely, those who disbelieve after their believing, then increase in unbelief, their repentance shall not be accepted, and these are they that go astray.

[Pickthal 3:90] Lo! those who disbelieve after their (profession of) belief, and afterward grow violent in disbelief: their repentance will not be accepted. And such are those who are astray.

[Yusufali 3:90] But those who reject Faith after they accepted it, and then go on adding to their defiance of Faith,- never will their repentance be accepted; for they are those who have (of set purpose) gone astray.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلءُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ ۗ

أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ {91}

[Shakir 3:91] Surely, those who disbelieve and die while they are unbelievers, the earth full of gold shall not be accepted from one of them, though he should offer to ransom himself with it, these it is who shall have a painful chastisement, and they shall have no helpers.

[Pickthal 3:91] Lo! those who disbelieve, and die in disbelief, the (whole) earth full of gold would not be accepted from such an one if it were offered as a ransom (for his soul). Theirs will be a painful doom and they will have no helpers.

[Yusufali 3:91] As to those who reject Faith, and die rejecting,- never would be accepted from any such as much gold as the earth contains, though they should offer it for ransom. For such is (in store) a penalty grievous, and they will find no helpers.

لَنْ تَتَّالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۗ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ {92}

[Shakir 3:92] By no means shall you attain to righteousness until you spend (benevolently) out of what you love; and whatever thing you spend, Allah surely knows it.

[Pickthal 3:92] Ye will not attain unto piety until ye spend of that which ye love. And whatsoever ye spend, Allah is Aware thereof.

[Yusufali 3:92] By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well.

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ ۗ
قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ {93}

[Shakir 3:93] All food was lawful to the children of Israel except that which Israel had forbidden to himself, before the Taurat was revealed. Say: Bring then the Taurat and read it, if you are truthful.

[Pickthal 3:93] All food was lawful unto the Children of Israel, save that which Israel forbade himself, (in days) before the Torah was revealed. Say: Produce the Torah and read it (unto us) if ye are truthful.

[Yusufali 3:93] All food was lawful to the Children of Israel, except what Israel Made unlawful for itself, before the Law (of Moses) was revealed. Say: "Bring ye the Law and study it, if ye be men of truth."

فَمَنْ افْتَرَىٰ عَلَى اللَّهِ الْكُذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ {94}

[Shakir 3:94] Then whoever fabricates a lie against Allah after this, these it is that are the unjust.

[Pickthal 3:94] And whoever shall invent a falsehood after that concerning Allah, such will be wrong-doers.

[Yusufali 3:94] If any, after this, invent a lie and attribute it to Allah, they are indeed unjust wrong-doers.

قُلْ صَدَقَ اللَّهُ ۗ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ {95}

[Shakir 3:95] Say: Allah has spoken the truth, therefore follow the religion of Ibrahim, the upright one; and he was not one of the polytheists.

[Pickthal 3:95] Say: Allah speaketh truth. So follow the religion of Abraham, the upright. He was not of the idolaters.

[Yusufali 3:95] Say: "Allah speaketh the Truth: follow the religion of Abraham, the sane in faith; he was not of the Pagans."

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ {96}

[Shakir 3:96] Most surely the first house appointed for men is the one at Bekka, blessed and a guidance for the nations.

[Pickthal 3:96] Lo! the first Sanctuary appointed for mankind was that at Becca, a blessed place, a guidance to the peoples;

[Yusufali 3:96] The first House (of worship) appointed for men was that at Bakka: Full of blessing and of guidance for all kinds of beings:

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ

إِلَيْهِ سَبِيلًا ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ {97}

[Shakir 3:97] In it are clear signs, the standing place of Ibrahim, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) every one who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds.

[Pickthal 3:97] Wherein are plain memorials (of Allah's guidance); the place where Abraham stood up to pray; and whosoever entereth it is safe. And pilgrimage to the House is a duty unto Allah for mankind, for him who

can find a way thither. As for him who disbelieveth, (let him know that) lo! Allah is Independent of (all) creatures.

[Yusufali 3:97] In it are Signs Manifest; (for example), the Station of Abraham; whoever enters it attains security; Pilgrimage thereto is a duty men owe to Allah,- those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures.

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ {98}

[Shakir 3:98] Say: O followers of the Book! why do you disbelieve in the communications of Allah? And Allah is a witness of what you do.

[Pickthal 3:98] Say: O People of the Scripture! Why disbelieve ye in the revelations of Allah, when Allah (Himself) is Witness of what ye do?

[Yusufali 3:98] Say: "O People of the Book! Why reject ye the Signs of Allah, when Allah is Himself witness to all ye do?"

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَن آمَنَ تَبْغُونَهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ ۗ وَمَا اللَّهُ

بِعَاقِلٍ عَمَّا تَعْمَلُونَ {99}

[Shakir 3:99] Say: O followers of the Book! why do you hinder him who believes from the way of Allah? You seek (to make) it crooked, while you are witness, and Allah is not heedless of what you do.

[Pickthal 3:99] Say: O People of the Scripture! Why drive ye back believers from the way of Allah, seeking to make it crooked, when ye are witnesses (to Allah's guidance)? Allah is not unaware of what ye do.

[Yusufali 3:99] Say: "O ye People of the Book! Why obstruct ye those who believe, from the path of Allah, Seeking to make it crooked, while ye were yourselves witnesses (to Allah's Covenant)? but Allah is not unmindful of all that ye do."

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ

{ 100 }

[Shakir 3:100] O you who believe! if you obey a party from among those who have been given the Book, they will turn you back as unbelievers after you have believed.

[Pickthal 3:100] O ye who believe! If ye obey a party of those who have received the Scripture they will make you disbelievers after your belief.

[Yusufali 3:100] O ye who believe! If ye listen to a faction among the People of the Book, they would (indeed) render you apostates after ye have believed!

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۗ وَمَنْ يَعْتَصِم بِاللَّهِ فَقَدْ

هُدِيَ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ { 101 }

[Shakir 3:101] But how can you disbelieve while it is you to whom the communications of Allah are recited, and among you is His Messenger? And whoever holds fast to Allah, he indeed is guided to the right path.

[Pickthal 3:101] How can ye disbelieve, when it is ye unto whom Allah's revelations are recited, and His messenger is in your midst? He who holdeth fast to Allah, he indeed is guided unto a right path.

[Yusufali 3:101] *And how would ye deny Faith while unto you are rehearsed the Signs of Allah, and among you Lives the Messenger? Whoever holds firmly to Allah will be shown a way that is straight.*

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ {102}

[Shakir 3:102] *O you who believe! be careful of (your duty to) Allah with the care which is due to Him, and do not die unless you are Muslims.*

[Pickthal 3:102] *O ye who believe! Observe your duty to Allah with right observance, and die not save as those who have surrendered (unto Him)*

[Yusufali 3:102] *O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam.*

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا اللَّهَ عَلَيْهِمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ {103}

[Shakir 3:103] *And hold fast by the covenant of Allah all together and be not disunited, and remember the favor of Allah on you when you were enemies, then He united your hearts so by His favor you became brethren; and you were on the brink of a pit of fire, then He saved you from it, thus does Allah make clear to you His communications that you may follow the right way.*

[Pickthal 3:103] *And hold fast, all of you together, to the cable of Allah, and do not separate. And remember Allah's favour unto you: How ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace; and (how) ye were upon the brink of an abyss of fire, and He did save you from it. Thus Allah maketh clear His revelations unto you, that haply ye may be guided,*

[Yusufali 3:103] *And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided.*

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ {104}

[Shakir 3:104] *And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.*

[Pickthal 3:104] *And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful.*

[Yusufali 3:104] *Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.*

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۗ وَأُولَٰئِكَ لَهُمْ عَذَابٌ

عَظِيمٌ {105}

[Shakir 3:105] And be not like those who became divided and disagreed after clear arguments had come to them, and these it is that shall have a grievous chastisement.

[Pickthal 3:105] And be ye not as those who separated and disputed after the clear proofs had come unto them. For such there is an awful doom,

[Yusufali 3:105] Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: For them is a dreadful penalty,-

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا

الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ {106}

[Shakir 3:106] On the day when (some) faces shall turn white and (some) faces shall turn black; then as to those whose faces turn black: Did you disbelieve after your believing? Taste therefore the chastisement because you disbelieved.

[Pickthal 3:106] On the Day when (some) faces will be whitened and (some) faces will be blackened; and as for those whose faces have been blackened, it will be said unto them: Disbelieved ye after your (profession of) belief? Then taste the punishment for that ye disbelieved.

[Yusufali 3:106] On the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black: To those whose faces will be black, (will be said): "Did ye reject Faith after accepting it? Taste then the penalty for rejecting Faith."

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ {107}

[Shakir 3:107] And as to those whose faces turn white, they shall be in Allah's mercy; in it they shall-abide.

[Pickthal 3:107] And as for those whose faces have been whitened, in the mercy of Allah they dwell for ever.

[Yusufali 3:107] But those whose faces will be (lit with) white,- they will be in (the light of) Allah's mercy: therein to dwell (for ever).

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۗ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ {108}

[Shakir 3:108] These are the communications of Allah which We recite to you with truth, and Allah does not desire any injustice to the creatures.

[Pickthal 3:108] These are revelations of Allah. We recite them unto thee in truth. Allah willeth no injustice to (His) creatures.

[Yusufali 3:108] These are the Signs of Allah: We rehearse them to thee in Truth: And Allah means no injustice to any of His creatures.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {109}

[Shakir 3:109] And whatever is in the heavens and whatever is in the earth is Allah's; and to Allah all things return

[Pickthal 3:109] Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth; and unto Allah all things are returned.

[Yusufali 3:109] *To Allah belongs all that is in the heavens and on earth: To Him do all questions go back (for decision).*

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ
آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ {110}

[Shakir 3:110] *You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors.*

[Pickthal 3:110] *Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency; and ye believe in Allah. And if the People of the Scripture had believed it had been better for them. Some of them are believers; but most of them are evil-livers.*

[Yusufali 3:110] *Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors.*

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى وَإِنْ يُقَاتِلُوكُمْ يُؤَلُّوكُمُ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ {111}

[Shakir 3:111] *They shall by no means harm you but with a slight evil; and if they fight with you they shall turn (their) backs to you, then shall they not be helped.*

[Pickthal 3:111] *They will not harm you save a trifling hurt, and if they fight against you they will turn and flee. And afterward they will not be helped.*

[Yusufali 3:111] *They will do you no harm, barring a trifling annoyance; if they come out to fight you, they will show you their backs, and no help shall they get.*

ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَيْنَ مَا تُقِفُوا إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبَاءُوا بِغَضَبٍ مِنَ اللَّهِ
وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۚ ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۗ
ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ {112}

[Shakir 3:112] *Abasement is made to cleave to them wherever they are found, except under a covenant with Allah and a covenant with men, and they have become deserving of wrath from Allah, and humiliation is made to cleave to them; this is because they disbelieved in the communications of Allah and slew the prophets unjustly; this is because they disobeyed and exceeded the limits.*

[Pickthal 3:112] *Ignominy shall be their portion wheresoever they are found save (where they grasp) a rope from Allah and a rope from men. They have incurred anger from their Lord, and wretchedness is laid upon them. That is because they used to disbelieve the revelations of Allah, and slew the prophets wrongfully. That is because they were rebellious and used to transgress.*

[Yusufali 3:112] *Shame is pitched over them (Like a tent) wherever they are found, except when under a covenant (of protection) from Allah and from men; they draw on themselves wrath from Allah, and pitched over*

them is (the tent of) destitution. This because they rejected the Signs of Allah, and slew the prophets in defiance of right; this because they rebelled and transgressed beyond bounds.

لَيْسُوا سَوَاءً ۗ مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ

{ 113 }

[Shakir 3:113] They are not all alike; of the followers of the Book there is an upright party; they recite Allah's communications in the nighttime and they adore (Him).

[Pickthal 3:113] They are not all alike. Of the People of the Scripture there is a staunch community who recite the revelations of Allah in the night season, falling prostrate (before Him).

[Yusufali 3:113] Not all of them are alike: Of the People of the Book are a portion that stand (For the right): They rehearse the Signs of Allah all night long, and they prostrate themselves in adoration.

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ

وَأُولَئِكَ مِنَ الصَّالِحِينَ { 114 }

[Shakir 3:114] They believe in Allah and the last day, and they enjoin what is right and forbid the wrong and they strive with one another in hastening to good deeds, and those are among the good.

[Pickthal 3:114] They believe in Allah and the Last Day, and enjoin right conduct and forbid indecency, and vie one with another in good works. These are of the righteous.

[Yusufali 3:114] They believe in Allah and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works: They are in the ranks of the righteous.

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ ۗ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ { 115 }

[Shakir 3:115] And whatever good they do, they shall not be denied it, and Allah knows those who guard (against evil).

[Pickthal 3:115] And whatever good they do, they will not be denied the meed thereof. Allah is Aware of those who ward off (evil).

[Yusufali 3:115] Of the good that they do, nothing will be rejected of them; for Allah knoweth well those that do right.

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ ۗ

هُم فِيهَا خَالِدُونَ { 116 }

[Shakir 3:116] (As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah; and these are the inmates of the fire; therein they shall abide.

[Pickthal 3:116] Lo! the riches and the progeny of those who disbelieve will not avail them aught against Allah; and such are rightful owners of the Fire. They will abide therein.

[Yusufali 3:116] Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah: They will be companions of the Fire,-dwelling therein (for ever).

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ
فَأَهْلَكَتْهُ ۖ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسُهُمْ يَظْلِمُونَ {117}

[Shakir 3:117] The likeness of what they spend in the life of this world is as the likeness of wind in which is intense cold (that) smites the seed produce of a people who have done injustice to their souls and destroys it; and Allah is not unjust to them, but they are unjust to themselves.

[Pickthal 3:117] The likeness of that which they spend in this life of the world is as the likeness of a biting, icy wind which smiteth the harvest of a people who have wronged themselves, and devastateth it. Allah wronged them not, but they do wrong themselves.

[Yusufali 3:117] What they spend in the life of this (material) world May be likened to a wind which brings a nipping frost: It strikes and destroys the harvest of men who have wronged their own souls: it is not Allah that hath wronged them, but they wrong themselves.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةَ مِن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُوا مَا عَنِتُّمْ قَدْ بَدَتِ
الْبُغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنْتُمْ تَعْقِلُونَ
{118}

[Shakir 3:118] O you who believe! do not take for intimate friends from among others than your own people; they do not fall short of inflicting loss upon you; they love what distresses you; vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still; indeed, We have made the communications clear to you, if you will understand.

[Pickthal 3:118] O ye who believe! Take not for intimates others than your own folk, who would spare no pains to ruin you; they love to hamper you. Hatred is revealed by (the utterance of) their mouths, but that which their breasts hide is greater. We have made plain for you the revelations if ye will understand.

[Yusufali 3:118] O ye who believe! Take not into your intimacy those outside your ranks: They will not fail to corrupt you. They only desire your ruin: Rank hatred has already appeared from their mouths: What their hearts conceal is far worse. We have made plain to you the Signs, if ye have wisdom.

هَآ أَنتُمْ أَوْلَاءِ مُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا
عَصَوْا عَلَيْكُمْ الْأَتَامِلَ مِنَ الْعَيْظِ ۚ قُلْ مُوتُوا بِعَيْظِكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ
{119}

[Shakir 3:119] Lo! you are they who will love them while they do not love you, and you believe in the Book (in) the whole of it; and when they meet you they say: We believe, and when they are alone, they bite the ends of their fingers in rage against you. Say: Die in your rage; surely Allah knows what is in the breasts.

[Pickthal 3:119] Lo! ye are those who love them though they love you not, and ye believe in all the Scripture. When they fall in with you they say: We believe; but when they go apart they bite their finger-tips at you, for

rage. Say: Perish in your rage! Lo! Allah is Aware of what is hidden in (your) breasts.

[Yusufali 3:119] Ah! ye are those who love them, but they love you not, though ye believe in the whole of the Book. When they meet you, they say, "We believe": But when they are alone, they bite off the very tips of their fingers at you in their rage. Say: "Perish in you rage; Allah knoweth well all the secrets of the heart."

إِنْ تَمَسَسَكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ۗ إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ {120}

[Shakir 3:120] If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it; and if you are patient and guard yourselves, their scheme will not injure you in any way; surely Allah comprehends what they do.

[Pickthal 3:120] If a lucky chance befall you, it is evil unto them, and if disaster strike you they rejoice thereat. But if ye persevere and keep from evil their guile will never harm you. Lo! Allah is Surrounding what they do.

[Yusufali 3:120] If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if ye are constant and do right, not the least harm will their cunning do to you; for Allah Compasseth round about all that they do.

وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {121}

[Shakir 3:121] And when you did go forth early in the morning from your family to lodge the believers in encampments for war and Allah is Hearing, Knowing.

[Pickthal 3:121] And when thou settedst forth at daybreak from thy housefolk to assign to the believers their positions for the battle, Allah was Hearer, Knower.

[Yusufali 3:121] Remember that morning Thou didst leave Thy household (early) to post the faithful at their stations for battle: And Allah heareth and knoweth all things:

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُهُمَا ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {122}

[Shakir 3:122] When two parties from among you had determined that they should show cowardice, and Allah was the guardian of them both, and in Allah should the believers trust.

[Pickthal 3:122] When two parties of you almost fell away, and Allah was their Protecting Friend. In Allah let believers put their trust.

[Yusufali 3:122] Remember two of your parties Meditated cowardice; but Allah was their protector, and in Allah should the faithful (Ever) put their trust.

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ {123}

[Shakir 3:123] And Allah did certainly assist you at Badr when you were weak; be careful of (your duty to) Allah then, that you may give thanks.

[Pickthal 3:123] Allah had already given you the victory at Badr, when ye were contemptible. So observe your duty to Allah in order that ye may be thankful.

[Yusufali 3:123] Allah had helped you at Badr, when ye were a contemptible little force; then fear Allah; thus May ye show your gratitude.

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ

{ 124 }

[Shakir 3:124] When you said to the believers: Does it not suffice you that your Lord should assist you with three thousand of the angels sent down?

[Pickthal 3:124] When thou didst say unto the believers: Is it not sufficient for you that your Lord should support you with three thousand angels sent down (to your help)?

[Yusufali 3:124] Remember thou saidst to the Faithful: "Is it not enough for you that Allah should help you with three thousand angels (Specially) sent down?"

بَلَىٰ ۚ إِنَّ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمِدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ

الْمَلَائِكَةِ مُسَوِّمِينَ { 125 }

[Shakir 3:125] Yea! if you remain patient and are on your guard, and they come upon you in a headlong manner, your Lord will assist you with five thousand of the havoc-making angels.

[Pickthal 3:125] Nay, but if ye persevere, and keep from evil, and (the enemy) attack you suddenly, your Lord will help you with five thousand angels sweeping on.

[Yusufali 3:125] "Yea, - if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels Making a terrific onslaught.

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ ۗ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ

الْحَكِيمِ { 126 }

[Shakir 3:126] And Allah did not make it but as good news for you, and that your hearts might be at ease thereby, and victory is only from Allah, the Mighty, the Wise.

[Pickthal 3:126] Allah ordained this only as a message of good cheer for you, and that thereby your hearts might be at rest - Victory cometh only from Allah, the Mighty, the Wise -

[Yusufali 3:126] Allah made it but a message of hope for you, and an assurance to your hearts: (in any case) there is no help except from Allah. The Exalted, the Wise:

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ { 127 }

[Shakir 3:127] That He may cut off a portion from among those who disbelieve, or abase them so that they should return disappointed of attaining what they desired.

[Pickthal 3:127] That He may cut off a part of those who disbelieve, or overwhelm them so that they retire, frustrated.

[Yusufali 3:127] That He might cut off a fringe of the Unbelievers or expose them to infamy, and they should then be turned back, frustrated of their purpose.

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ {128}

[Shakir 3:128] You have no concern in the affair whether He turns to them (mercifully) or chastises them, for surely they are unjust.

[Pickthal 3:128] It is no concern at all of thee (Muhammad) whether He relent toward them or punish them; for they are evil-doers.

[Yusufali 3:128] Not for thee, (but for Allah), is the decision: Whether He turn in mercy to them, or punish them; for they are indeed wrong-doers.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ

{129}

[Shakir 3:129] And whatever is in the heavens and whatever is in the earth is Allah's; He forgives whom He pleases and chastises whom He pleases; and Allah is Forgiving, Merciful.

[Pickthal 3:129] Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. He forgiveth whom He will, and punisheth whom He will. Allah is Forgiving, Merciful.

[Yusufali 3:129] To Allah belongeth all that is in the heavens and on earth. He forgiveth whom He pleaseth and punisheth whom He pleaseth; but Allah is Oft-Forgiving, Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ {130}

[Shakir 3:130] O you who believe! do not devour usury, making it double and redouble, and be careful of (your duty to) Allah, that you may be successful.

[Pickthal 3:130] O ye who believe! Devour not usury, doubling and quadrupling (the sum lent). Observe your duty to Allah, that ye may be successful.

[Yusufali 3:130] O ye who believe! Devour not usury, doubled and multiplied; but fear Allah; that ye may (really) prosper.

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ {131}

[Shakir 3:131] And guard yourselves against the fire which has been prepared for the unbelievers.

[Pickthal 3:131] And ward off (from yourselves) the Fire prepared for disbelievers.

[Yusufali 3:131] Fear the Fire, which is repaired for those who reject Faith:

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ {132}

[Shakir 3:132] And obey Allah and the Messenger, that you may be shown mercy.

[Pickthal 3:132] And obey Allah and the messenger, that ye may find mercy.

[Yusufali 3:132] And obey Allah and the Messenger; that ye may obtain mercy.

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَحَتَّىٰ عَرْضَهَا السَّمَاوَاتِ وَالْأَرْضِ ۖ أُعِدَّتْ لِلْمُتَّقِينَ {133}

[Shakir 3:133] *And hasten to forgiveness from your Lord; and a Garden, the extensiveness of which is (as) the heavens and the earth, it is prepared for those who guard (against evil).*

[Pickthal 3:133] *And vie one with another for forgiveness from your Lord, and for a paradise as wide as are the heavens and the earth, prepared for those who ward off (evil);*

[Yusufali 3:133] *Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous,-*

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ

الْمُحْسِنِينَ {134}

[Shakir 3:134] *Those who spend (benevolently) in ease as well as in straitness, and those who restrain (their) anger and pardon men; and Allah loves the doers of good (to others).*

[Pickthal 3:134] *Those who spend (of that which Allah hath given them) in ease and in adversity, those who control their wrath and are forgiving toward mankind; Allah loveth the good;*

[Yusufali 3:134] *Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men;- for Allah loves those who do good;-*

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ

إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ {135}

[Shakir 3:135] *And those who when they commit an indecency or do injustice to their souls remember Allah and ask forgiveness for their faults-- and who forgives the faults but Allah, and (who) do not knowingly persist in what they have done.*

[Pickthal 3:135] *And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins - Who forgiveth sins save Allah only? - and will not knowingly repeat (the wrong) they did.*

[Yusufali 3:135] *And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins,- and who can forgive sins except Allah?- and are never obstinate in persisting knowingly in (the wrong) they have done.*

أُولَٰئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَنِعْمَ أَجْرُ

الْعَامِلِينَ {136}

[Shakir 3:136] *(As for) these-- their reward is forgiveness from their Lord, and gardens beneath which rivers flow, to abide in them, and excellent is the reward of the laborers.*

[Pickthal 3:136] *The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide for ever - a bountiful reward for workers!*

[Yusufali 3:136] For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath,- an eternal dwelling: How excellent a recompense for those who work (and strive)!

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ {137}

[Shakir 3:137] Indeed there have been examples before you; therefore travel in the earth and see what was the end of the rejecters.

[Pickthal 3:137] Systems have passed away before you. Do but travel in the land and see the nature of the consequence for those who did deny (the messengers).

[Yusufali 3:137] Many were the Ways of Life that have passed away before you: travel through the earth, and see what was the end of those who rejected Truth.

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ {138}

[Shakir 3:138] This is a clear statement for men, and a guidance and an admonition to those who guard (against evil).

[Pickthal 3:138] This is a declaration for mankind, a guidance and an admonition unto those who ward off (evil)

[Yusufali 3:138] Here is a plain statement to men, a guidance and instruction to those who fear Allah!

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ {139}

[Shakir 3:139] And be not infirm, and be not grieving, and you shall have the upper hand if you are believers.

[Pickthal 3:139] Faint not nor grieve, for ye will overcome them if ye are (indeed) believers.

[Yusufali 3:139] So lose not heart, nor fall into despair: For ye must gain mastery if ye are true in Faith.

إِنْ يَمَسُّكُمْ فَرْحٌ فَقَدْ مَسَّ الْقَوْمَ فَرْحٌ مِثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ

الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ {140}

[Shakir 3:140] If a wound has afflicted you (at Ohud), a wound like it has also afflicted the (unbelieving) people; and We bring these days to men by turns, and that Allah may know those who believe and take witnesses from among you; and Allah does not love the unjust.

[Pickthal 3:140] If ye have received a blow, the (disbelieving) people have received a blow the like thereof. These are (only) the vicissitudes which We cause to follow one another for mankind, to the end that Allah may know those who believe and may choose witnesses from among you; and Allah loveth not wrong-doers.

[Yusufali 3:140] If a wound hath touched you, be sure a similar wound hath touched the others. Such days (of varying fortunes) We give to men and men by turns: that Allah may know those that believe, and that He may take to Himself from your ranks Martyr-witnesses (to Truth). And Allah loveth not those that do wrong.

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ {141}

[Shakir 3:141] *And that He may purge those who believe and deprive the unbelievers of blessings.*

[Pickthal 3:141] *And that Allah may prove those who believe, and may blight the disbelievers.*

[Yusufali 3:141] *Allah's object also is to purge those that are true in Faith and to deprive of blessing Those that resist Faith.*

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ {142}

[Shakir 3:142] *Do you think that you will enter the garden while Allah has not yet known those who strive hard from among you, and (He has not) known the patient.*

[Pickthal 3:142] *Or deemed ye that ye would enter paradise while yet Allah knoweth not those of you who really strive, nor knoweth those (of you) who are steadfast?*

[Yusufali 3:142] *Did ye think that ye would enter Heaven without Allah testing those of you who fought hard (In His Cause) and remained steadfast?*

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ {143}

[Shakir 3:143] *And certainly you desired death before you met it, so indeed you have seen it and you look (at it)*

[Pickthal 3:143] *And verily ye used to wish for death before ye met it (in the field). Now ye have seen it with your eyes!*

[Yusufali 3:143] *Ye did indeed wish for death before ye met him: Now ye have seen him with your own eyes, (And ye flinch!)*

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ ۚ

وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ {144}

[Shakir 3:144] *And Muhammad is no more than a messenger; the messengers have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful.*

[Pickthal 3:144] *Muhammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels? He who turneth back on his heels doth no hurt to Allah, and Allah will reward the thankful.*

[Yusufali 3:144] *Muhammad is no more than a messenger: many Were the messenger that passed away before him. If he died or were slain, will ye then Turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude.*

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا ۗ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ

يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا ۗ وَسَنَجْزِي الشَّاكِرِينَ {145}

[Shakir 3:145] *And a soul will not die but with the permission of Allah the term is fixed; and whoever desires the reward of this world, I shall give*

him of it, and whoever desires the reward of the hereafter I shall give him of it, and I will reward the grateful.

[Pickthal 3:145] No soul can ever die except by Allah's leave and at a term appointed. Whoso desireth the reward of the world, We bestow on him thereof; and whoso desireth the reward of the Hereafter, We bestow on him thereof. We shall reward the thankful.

[Yusufali 3:145] Nor can a soul die except by Allah's leave, the term being fixed as by writing. If any do desire a reward in this life, We shall give it to him; and if any do desire a reward in the Hereafter, We shall give it to him. And swiftly shall We reward those that (serve us with) gratitude.

وَكَايُنَ مِنْ نَبِيِّ قَاتِلٍ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا

اسْتَكْبَرُوا ۗ وَاللَّهُ يُحِبُّ الصَّابِرِينَ {146}

[Shakir 3:146] And how many a prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allah's way, nor did they weaken, nor did they abase themselves; and Allah loves the patient.

[Pickthal 3:146] And with how many a prophet have there been a number of devoted men who fought (beside him). They quailed not for aught that befell them in the way of Allah, nor did they weaken, nor were they brought low. Allah loveth the steadfast.

[Yusufali 3:146] How many of the prophets fought (in Allah's way), and with them (fought) Large bands of godly men? but they never lost heart if they met with disaster in Allah's way, nor did they weaken (in will) nor give in. And Allah Loves those who are firm and steadfast.

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى

الْقَوْمِ الْكَافِرِينَ {147}

[Shakir 3:147] And their saying was no other than that they said: Our Lord! forgive us our faults and our extravagance in our affair and make firm our feet and help us against the unbelieving people.

[Pickthal 3:147] Their cry was only that they said: Our Lord! forgive us for our sins and wasted efforts, make our foothold sure, and give us victory over the disbelieving folk.

[Yusufali 3:147] All that they said was: "Our Lord! Forgive us our sins and anything We may have done that transgressed our duty: Establish our feet firmly, and help us against those that resist Faith."

فَأَتَاهُمُ اللَّهُ تَوَابَ الدُّنْيَا وَحَسَنَ تَوَابِ الْآخِرَةِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ {148}

[Shakir 3:148] So Allah gave them the reward of this world and better reward of the hereafter and Allah loves those who do good (to others).

[Pickthal 3:148] So Allah gave them the reward of the world and the good reward of the Hereafter. Allah loveth those whose deeds are good.

[Yusufali 3:148] And Allah gave them a reward in this world, and the excellent reward of the Hereafter. For Allah Loveth those who do good.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

{149}

[Shakir 3:149] *O you who believe! if you obey those who disbelieve they will turn you back upon your heels, so you will turn back losers.*

[Pickthal 3:149] *O ye who believe! if ye obey those who disbelieve, they will make you turn back on your heels, and ye turn back as losers.*

[Yusufali 3:149] *O ye who believe! If ye obey the Unbelievers, they will drive you back on your heels, and ye will turn back (from Faith) to your own loss.*

بَلِ اللّٰهِ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ {150}

[Shakir 3:150] *Nay! Allah is your Patron and He is the best of the helpers.*

[Pickthal 3:150] *But Allah is your Protector, and He is the Best of Helpers.*

[Yusufali 3:150] *Nay, Allah is your protector, and He is the best of helpers.*

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللّٰهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ

وَيَبْسُ مَثْوَى الظَّالِمِينَ {151}

[Shakir 3:151] *We will cast terror into the hearts of those who disbelieve, because they set up with Allah that for which He has sent down no authority, and their abode is the fire, and evil is the abode of the unjust.*

[Pickthal 3:151] *We shall cast terror into the hearts of those who disbelieve because they ascribe unto Allah partners, for which no warrant hath been revealed. Their habitation is the Fire, and hapless the abode of the wrong-doers.*

[Yusufali 3:151] *Soon shall We cast terror into the hearts of the Unbelievers, for that they joined companions with Allah, for which He had sent no authority: their abode will be the Fire: And evil is the home of the wrong-doers!*

وَلَقَدْ صَدَقَكُمُ اللّٰهُ وَعْدَهُ إِذْ مُحْسِنُهُمْ بِإِذْنِهِ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَارَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِّنْ

بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ ۖ مِّنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ ۖ ثُمَّ صَرَفَكُمْ

عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللّٰهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ {152}

[Shakir 3:152] *And certainly Allah made good to you His promise when you slew them by His permission, until when you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved; of you were some who desired this world and of you were some who desired the hereafter; then He turned you away from them that He might try you; and He has certainly pardoned you, and Allah is Gracious to the believers.*

[Pickthal 3:152] *Allah verily made good His promise unto you when ye routed them by His leave, until (the moment) when your courage failed you, and ye disagreed about the order and ye disobeyed, after He had shown you that for which ye long. Some of you desired the world, and some of you desired the Hereafter. Therefore He made you flee from them, that He might try you. Yet now He hath forgiven you. Allah is a Lord of Kindness to believers.*

[Yusufali 3:152] Allah did indeed fulfil His promise to you when ye with His permission Were about to annihilate your enemy,-until ye flinched and fell to disputing about the order, and disobeyed it after He brought you in sight (of the booty) which ye covet. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you but He forgave you: For Allah is full of grace to those who believe.

إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَى أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ فَأَتَابَكُمْ عَمَّا بَعَثَ لِكَيْلًا
تَحْزَنُوا عَلَى مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ {153}

[Shakir 3:153] When you ran off precipitately and did not wait for any one, and the Messenger was calling you from your rear, so He gave you another sorrow instead of (your) sorrow, so that you might not grieve at what had escaped you, nor (at) what befell you; and Allah is aware of what you do.

[Pickthal 3:153] When ye climbed (the hill) and paid no heed to anyone, while the messenger, in your rear, was calling you (to fight). Therefor He rewarded you grief for (his) grief, that (He might teach) you not to sorrow either for that which ye missed or for that which befell you. Allah is Informed of what ye do.

[Yusufali 3:153] Behold! ye were climbing up the high ground, without even casting a side glance at any one, and the Messenger in your rear was calling you back. There did Allah give you one distress after another by way of requital, to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. For Allah is well aware of all that ye do.

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَى طَائِفَةً مِّنكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ ۗ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ ۗ يُخْفُونَ فِي أَنفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا ۗ قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {154}

[Shakir 3:154] Then after sorrow He sent down security upon you, a calm coming upon a party of you, and (there was) another party whom their own souls had rendered anxious; they entertained about Allah thoughts of ignorance quite unjustly, saying: We have no hand in the affair. Say: Surely the affair is wholly (in the hands) of Allah. They conceal within their souls what they would not reveal to you. They say: Had we any hand in the affair, we would not have been slain here. Say: Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain, and that Allah might test what was in your breasts and that He might purge what was in your hearts; and Allah knows what is in the breasts.

[Pickthal 3:154] Then, after grief, He sent down security for you. As slumber did it overcome a party of you, while (the other) party, who were

anxious on their own account, thought wrongly of Allah, the thought of ignorance. They said: Have we any part in the cause? Say (O Muhammad): The cause belongeth wholly to Allah. They hide within themselves (a thought) which they reveal not unto thee, saying: Had we had any part in the cause we should not have been slain here. Say: Even though ye had been in your houses, those appointed to be slain would have gone forth to the places where they were to lie. (All this hath been) in order that Allah might try what is in your breasts and prove what is in your hearts. Allah is Aware of what is hidden in the breasts (of men).

[Yusufali 3:154] After (the excitement) of the distress, He sent down calm on a band of you overcome with slumber, while another band was stirred to anxiety by their own feelings, Moved by wrong suspicions of Allah-suspicions due to ignorance. They said: "What affair is this of ours?" Say thou: "Indeed, this affair is wholly Allah's." They hide in their minds what they dare not reveal to thee. They say (to themselves): "If we had had anything to do with this affair, We should not have been in the slaughter here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death"; but (all this was) that Allah might test what is in your breasts and purge what is in your hearts. For Allah knoweth well the secrets of your hearts.

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا
اللَّهُ عَنْهُمْ ۗ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ {155}

[Shakir 3:155] (As for) those of you who turned back on the day when the two armies met, only the Shaitan sought to cause them to make a slip on account of some deeds they had done, and certainly Allah has pardoned them; surely Allah is Forgiving, Forbearing.

[Pickthal 3:155] Lo! those of you who turned back on the day when the two hosts met, Satan alone it was who caused them to backslide, because of some of that which they have earned. Now Allah hath forgiven them. Lo! Allah is Forgiving, Clement.

[Yusufali 3:155] Those of you who turned back on the day the two hosts Met,-it was Satan who caused them to fail, because of some (evil) they had done. But Allah Has blotted out (their fault): For Allah is Oft-Forgiving, Most Forbearing.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا
عُزَىٰ لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۗ وَاللَّهُ يُخَيِّبُ وَيُمِيتُ ۗ
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {156}

[Shakir 3:156] O you who believe! be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died and they would not have been slain; so Allah makes this to be an intense regret in their hearts; and Allah gives life and causes death and Allah sees what you do.

[Pickthal 3:156] O ye who believe! Be not as those who disbelieved and said of their brethren who went abroad in the land or were fighting in the

field: If they had been (here) with us they would not have died or been killed: that Allah may make it anguish in their hearts. Allah giveth life and causeth death; and Allah is Seer of what ye do.

[Yusufali 3:156] O ye who believe! Be not like the Unbelievers, who say of their brethren, when they are travelling through the Earth or engaged in fighting: "If they had stayed with us, they would not have died, or been slain." This that Allah may make it a cause of sighs and regrets in their hearts. It is Allah that gives Life and Death, and Allah sees well all that ye do.

وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ {157}

[Shakir 3:157] And if you are slain in the way of Allah or you die, certainly forgiveness from Allah and mercy is better than what they amass.

[Pickthal 3:157] And what though ye be slain in Allah's way or die therein? Surely pardon from Allah and mercy are better than all that they amass.

[Yusufali 3:157] And if ye are slain, or die, in the way of Allah, forgiveness and mercy from Allah are far better than all they could amass.

وَلَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ {158}

[Shakir 3:158] And if indeed you die or you are slain, certainly to Allah shall you be gathered together.

[Pickthal 3:158] What though ye be slain or die, when unto Allah ye are gathered?

[Yusufali 3:158] And if ye die, or are slain, Lo! it is unto Allah that ye are brought together.

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ

وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ {159}

[Shakir 3:159] Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust.

[Pickthal 3:159] It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him).

[Yusufali 3:159] It is part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him).

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {160}

[Shakir 3:160] *If Allah assists you, then there is none that can overcome you, and if He forsakes you, who is there then that can assist you after Him? And on Allah should the believers rely.*

[Pickthal 3:160] *If Allah is your helper none can overcome you, and if He withdraw His help from you, who is there who can help you after Him? In Allah let believers put their trust.*

[Yusufali 3:160] *If Allah helps you, none can overcome you: If He forsakes you, who is there, after that, that can help you? in Allah, then, Let believers put their trust.*

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ ۚ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ۚ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ {161}

[Shakir 3:161] *And it is not attributable to a prophet that he should act unfaithfully; and he who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on the day of resurrection; then shall every soul be paid back fully what it has earned, and they shall not be dealt with unjustly.*

[Pickthal 3:161] *It is not for any prophet to embezzle. Whoso embezzleth will bring what he embezzled with him on the Day of Resurrection. Then every soul will be paid in full what it hath earned; and they will not be wronged.*

[Yusufali 3:161] *No prophet could (ever) be false to his trust. If any person is so false, He shall, on the Day of Judgment, restore what he misappropriated; then shall every soul receive its due, - whatever it earned, - and none shall be dealt with unjustly.*

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ ۗ وَبِئْسَ الْمَصِيرُ {162}

[Shakir 3:162] *Is then he who follows the pleasure of Allah like him who has made himself deserving of displeasure from Allah, and his abode is hell; and it is an evil destination.*

[Pickthal 3:162] *Is one who followeth the pleasure of Allah as one who hath earned condemnation from Allah, whose habitation is the Fire, a hapless journey's end?*

[Yusufali 3:162] *Is the man who follows the good pleasure of Allah Like the man who draws on himself the wrath of Allah, and whose abode is in Hell?- A woeful refuge!*

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ ۗ وَاللَّهُ بِمَا يَعْمَلُونَ {163}

[Shakir 3:163] *There are (varying) grades with Allah, and Allah sees what they do.*

[Pickthal 3:163] *There are degrees (of grace and reprobation) with Allah, and Allah is Seer of what they do.*

[Yusufali 3:163] *They are in varying gardens in the sight of Allah, and Allah sees well all that they do.*

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ {164}

[Shakir 3:164] Certainly Allah conferred a benefit upon the believers when He raised among them a Messenger from among themselves, reciting to them His communications and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error.

[Pickthal 3:164] Allah verily hath shown grace to the believers by sending unto them a messenger of their own who reciteth unto them His revelations, and causeth them to grow, and teacheth them the Scripture and wisdom; although before (he came to them) they were in flagrant error.

[Yusufali 3:164] Allah did confer a great favour on the believers when He sent among them a messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error.

أَوْلَمَا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ ۗ إِنَّ اللَّهَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ {165}

[Shakir 3:165] What! when a misfortune befell you, and you had certainly afflicted (the unbelievers) with twice as much, you began to say: Whence is this? Say: It is from yourselves; surely Allah has power over all things.

[Pickthal 3:165] And was it so, when a disaster smote you, though ye had smitten (them with a disaster) twice (as great), that ye said: How is this? Say (unto them, O Muhammad): It is from yourselves. Lo! Allah is Able to do all things.

[Yusufali 3:165] What! When a single disaster smites you, although ye smote (your enemies) with one twice as great, do ye say?-"Whence is this?" Say (to them): "It is from yourselves: For Allah hath power over all things."

وَمَا أَصَابَكُمْ يَوْمَ التَّيِّهِ الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ {166}

[Shakir 3:166] And what befell you on the day when the two armies met (at Ohud) was with Allah's knowledge, and that He might know the believers.

[Pickthal 3:166] That which befell you, on the day when the two armies met, was by permission of Allah; that He might know the true believers;

[Yusufali 3:166] What ye suffered on the day the two armies Met, was with the leave of Allah, in order that He might test the believers,-

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا ۚ وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا
لَاتَّبَعْنَاكُمْ ۗ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ ۚ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۗ
وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ {167}

[Shakir 3:167] And that He might know the hypocrites; and it was said to them: Come, fight in Allah's way, or defend yourselves. They said: If we knew fighting, we would certainly have followed you. They were on that day

much nearer to unbelief than to belief. They say with their mouths what is not in their hearts, and Allah best knows what they conceal.

[Pickthal 3:167] And that He might know the hypocrites, unto whom it was said: Come, fight in the way of Allah, or defend yourselves. They answered: If we knew aught of fighting we would follow you. On that day they were nearer disbelief than faith. They utter with their mouths a thing which is not in their hearts. Allah is Best Aware of what they hide.

[Yusufali 3:167] And the Hypocrites also. These were told: "Come, fight in the way of Allah, or (at least) drive (The foe from your city)." They said: "Had we known how to fight, we should certainly have followed you." They were that day nearer to Unbelief than to Faith, saying with their lips what was not in their hearts but Allah hath full knowledge of all they conceal.

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا ۗ قُلْ فَادْرَءُوا عَنِّي أَنفُسِكُمُ الْمَوْتِ إِنَّ كُنْتُمْ

صَادِقِينَ {168}

[Shakir 3:168] Those who said of their brethren whilst they (themselves) held back: Had they obeyed us, they would not have been killed. Say: Then avert death from yourselves if you speak the truth.

[Pickthal 3:168] Those who, while they sat at home, said of their brethren (who were fighting for the cause of Allah): If they had been guided by us they would not have been slain. Say (unto them, O Muhammad): Then avert death from yourselves if ye are truthful.

[Yusufali 3:168] (They are) the ones that say, (of their brethren slain), while they themselves sit (at ease): "If only they had listened to us they would not have been slain." Say: "Avert death from your own selves, if ye speak the truth."

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۗ بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزُقُونَ {169}

[Shakir 3:169] And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord;

[Pickthal 3:169] Think not of those, who are slain in the way of Allah, as dead. Nay, they are living. With their Lord they have provision.

[Yusufali 3:169] Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord;

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ

عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {170}

[Shakir 3:170] Rejoicing in what Allah has given them out of His grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve.

[Pickthal 3:170] Jubilant (are they) because of that which Allah hath bestowed upon them of His bounty, rejoicing for the sake of those who have not joined them but are left behind: That there shall no fear come upon them neither shall they grieve.

[Yusufali 3:170] They rejoice in the bounty provided by Allah: And with regard to those left behind, who have not yet joined them (in their bliss), the (Martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve.

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ {171}

[Shakir 3:171] They rejoice on account of favor from Allah and (His) grace, and that Allah will not waste the reward of the believers.

[Pickthal 3:171] They rejoice because of favour from Allah and kindness, and that Allah wasteth not the wage of the believers.

[Yusufali 3:171] They glory in the Grace and the bounty from Allah, and in the fact that Allah suffereth not the reward of the Faithful to be lost (in the least).

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ ۚ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ

عَظِيمٌ {172}

[Shakir 3:172] (As for) those who responded (at Ohud) to the call of Allah and the Messenger after the wound had befallen them, those among them who do good (to others) and guard (against evil) shall have a great reward.

[Pickthal 3:172] As for those who heard the call of Allah and His messenger after the harm befell them (in the fight); for such of them as do right and ward off (evil), there is great reward.

[Yusufali 3:172] Of those who answered the call of Allah and the Messenger, even after being wounded, those who do right and refrain from wrong have a great reward;-

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ

وَنِعْمَ الْوَكِيلُ {173}

[Shakir 3:173] Those to whom the people said: Surely men have gathered against you, therefore fear them, but this increased their faith, and they said: Allah is sufficient for us and most excellent is the Protector.

[Pickthal 3:173] Those unto whom men said: Lo! the people have gathered against you, therefor fear them. (The threat of danger) but increased the faith of them and they cried: Allah is Sufficient for us! Most Excellent is He in Whom we trust!

[Yusufali 3:173] Men said to them: "A great army is gathering against you": And frightened them: But it (only) increased their Faith: They said: "For us Allah sufficeth, and He is the best disposer of affairs."

فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسْسَهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ ۗ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ

{174}

[Shakir 3:174] So they returned with favor from Allah and (His) grace, no evil touched them and they followed the pleasure of Allah; and Allah is the Lord of mighty grace.

[Pickthal 3:174] So they returned with grace and favour from Allah, and no harm touched them. They followed the good pleasure of Allah, and Allah is of Infinite Bounty.

[Yusufali 3:174] And they returned with Grace and bounty from Allah: no harm ever touched them: For they followed the good pleasure of Allah: And Allah is the Lord of bounties unbounded.

إِنَّمَا دُلَّكُمُ الشَّيْطَانُ يُحَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا اللَّهَ إِن كُنْتُمْ مُؤْمِنِينَ {175}

[Shakir 3:175] *It is only the Shaitan that causes you to fear from his friends, but do not fear them, and fear Me if you are believers.*

[Pickthal 3:175] *It is only the devil who would make (men) fear his partisans. Fear them not; fear Me, if ye are true believers.*

[Yusufali 3:175] *It is only the Evil One that suggests to you the fear of his votaries: Be ye not afraid of them, but fear Me, if ye have Faith.*

وَلَا يَحْزُنُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ {176}

[Shakir 3:176] *And let not those grieve you who fall into unbelief hastily; surely they can do no harm to Allah at all; Allah intends that He should not give them any portion in the hereafter, and they shall have a grievous chastisement.*

[Pickthal 3:176] *Let not their conduct grieve thee, who run easily to disbelief, for lo! they injure Allah not at all. It is Allah's Will to assign them no portion in the Hereafter, and theirs will be an awful doom.*

[Yusufali 3:176] *Let not those grieve thee who rush headlong into Unbelief: Not the least harm will they do to Allah: Allah's plan is that He will give them no portion in the Hereafter, but a severe punishment.*

إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ {177}

[Shakir 3:177] *Surely those who have bought unbelief at the price of faith shall do no harm at all to Allah, and they shall have a painful chastisement.*

[Pickthal 3:177] *Those who purchase disbelief at the price of faith harm Allah not at all, but theirs will be a painful doom.*

[Yusufali 3:177] *Those who purchase Unbelief at the price of faith,- not the least harm will they do to Allah, but they will have a grievous punishment.*

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُثَمِّلِي لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ إِنَّمَا نُثَمِّلِي لَهُمْ لِيُزَادُوا إِثْمًا وَلَهُمْ عَذَابٌ مُّهِينٌ {178}

[Shakir 3:178] *And let not those who disbelieve think that Our granting them respite is better for their souls; We grant them respite only that they may add to their sins; and they shall have a disgraceful chastisement.*

[Pickthal 3:178] *And let not those who disbelieve imagine that the rein We give them bodeeth good unto their souls. We only give them rein that they may grow in sinfulness. And theirs will be a shameful doom.*

[Yusufali 3:178] *Let not the Unbelievers think that our respite to them is good for themselves: We grant them respite that they may grow in their iniquity: But they will have a shameful punishment.*

مَا كَانَ اللَّهُ لِيُذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۗ وَمَا كَانَ اللَّهُ لِيُظِلَّكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِن رُّسُلِهِ مَنْ يَشَاءُ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ ۗ وَإِن تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ {179}

[Shakir 3:179] *On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good; nor is*

Allah going to make you acquainted with the unseen, but Allah chooses of His messengers whom He pleases; therefore believe in Allah and His messengers; and if you believe and guard (against evil), then you shall have a great reward.

[Pickthal 3:179] It is not (the purpose) of Allah to leave you in your present state till He shall separate the wicked from the good. And it is not (the purpose of) Allah to let you know the Unseen. But Allah chooseth of His messengers whom He will, (to receive knowledge thereof). So believe in Allah and His messengers. If ye believe and ward off (evil), yours will be a vast reward.

[Yusufali 3:179] Allah will not leave the believers in the state in which ye are now, until He separates what is evil from what is good nor will He disclose to you the secrets of the Unseen. But He chooses of His Messengers (For the purpose) whom He pleases. So believe in Allah. And His messengers: And if ye believe and do right, ye have a reward without measure.

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخَلُوا بِهِ يَوْمَ الْقِيَامَةِ ۗ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {180}

[Shakir 3:180] And let not those deem, who are niggardly in giving away that which Allah has granted them out of His grace, that it is good for them; nay, it is worse for them; they shall have that whereof they were niggardly made to cleave to their necks on the resurrection day; and Allah's is the heritage of the heavens and the earth; and Allah is aware of what you do.

[Pickthal 3:180] And let not those who hoard up that which Allah hath bestowed upon them of His bounty think that it is better for them. Nay, it is worse for them. That which they hoard will be their collar on the Day of Resurrection. Allah's is the heritage of the heavens and the earth, and Allah is Informed of what ye do.

[Yusufali 3:180] And let not those who covetously withhold of the gifts which Allah Hath given them of His Grace, think that it is good for them: Nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks Like a twisted collar, on the Day of Judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well-acquainted with all that ye do.

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ ۗ سَنَكْتُبُ مَا قَالُوا وَقَتْلُهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ {181}

[Shakir 3:181] Allah has certainly heard the saying of those who said: Surely Allah is poor and we are rich. I will record what they say, and their killing the prophets unjustly, and I will say: Taste the chastisement of burning.

[Pickthal 3:181] Verily Allah heard the saying of those who said, (when asked for contributions to the war): "Allah, forsooth, is poor, and we are rich!" We shall record their saying with their slaying of the prophets wrongfully and We shall say: Taste ye the punishment of burning!

[Yusufali 3:181] Allah hath heard the taunt of those who say: "Truly, Allah is indigent and we are rich!"- We shall certainly record their word

and (their act) of slaying the prophets in defiance of right, and We shall say: "Taste ye the penalty of the Scorching Fire!

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ {182}

[Shakir 3:182] This is for what your own hands have sent before and because Allah is not in the least unjust to the servants.

[Pickthal 3:182] This is on account of that which your own hands have sent before (you to the judgment). Allah is no oppressor of (His) bondmen.

[Yusufali 3:182] "This is because of the (unrighteous deeds) which your hands sent on before ye: For Allah never harms those who serve Him."

الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا آلا نؤمنَ لِرَسُولٍ حَتَّى يَأْتِينَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ ۗ قُلْ قَدْ

جَاءَكُمْ رُسُلٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ {183}

[Shakir 3:183] (Those are they) who said: Surely Allah has enjoined us that we should not believe in any messenger until he brings us an offering which the fire consumes. Say: Indeed, there came to you messengers before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?

[Pickthal 3:183] (The same are) those who say: Lo! Allah hath charged us that we believe not in any messenger until he bring us an offering which fire (from heaven) shall devour. Say (unto them, O Muhammad): Messengers came unto you before me with miracles, and with that (very miracle) which ye describe. Why then did ye slay them? (Answer that) if ye are truthful!

[Yusufali 3:183] They (also) said: "Allah took our promise not to believe in an messenger unless He showed us a sacrifice consumed by Fire (From heaven)." Say: "There came to you messengers before me, with clear Signs and even with what ye ask for: why then did ye slay them, if ye speak the truth?"

فَإِنْ كَذَّبْتُمْ فَقَدْ كَذَّبَ رُسُلٌ مِنْ قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ {184}

[Shakir 3:184] But if they reject you, so indeed were rejected before you messengers who came with clear arguments and scriptures and the illuminating book.

[Pickthal 3:184] And if they deny thee, even so did they deny messengers who were before thee, who came with miracles and with the Psalms and with the Scripture giving light.

[Yusufali 3:184] Then if they reject thee, so were rejected messengers before thee, who came with Clear Signs, Books of dark prophecies, and the Book of Enlightenment.

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ۗ فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ

الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ {185}

[Shakir 3:185] Every soul shall taste of death, and you shall only be paid fully your reward on the resurrection day; then whoever is removed far away from the fire and is made to enter the garden he indeed has attained the object; and the life of this world is nothing but a provision of vanities.

[Pickthal 3:185] Every soul will taste of death. And ye will be paid on the Day of Resurrection only that which ye have fairly earned. Whoso is removed from the Fire and is made to enter paradise, he indeed is triumphant. The life of this world is but comfort of illusion.

[Yusufali 3:185] Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): For the life of this world is but goods and chattels of deception.

لَتُبْلَوْنَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَدَىٰ كَثِيرًا ۖ وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ {186}

[Shakir 3:186] You shall certainly be tried respecting your wealth and your souls, and you shall certainly hear from those who have been given the Book before you and from those who are polytheists much annoying talk; and if you are patient and guard (against evil), surely this is one of the affairs (which should be) determined upon.

[Pickthal 3:186] Assuredly ye will be tried in your property and in your persons, and ye will hear much wrong from those who were given the Scripture before you, and from the idolaters. But if ye persevere and ward off (evil), then that is of the steadfast heart of things.

[Yusufali 3:186] Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly Hear much that will grieve you, from those who received the Book before you and from those who worship many gods. But if ye persevere patiently, and guard against evil,-then that will be a determining factor in all affairs.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا ۖ فَبُئْسَ مَا يَشْتَرُونَ {187}

[Shakir 3:187] And when Allah made a covenant with those who were given the Book: You shall certainly make it known to men and you shall not hide it; but they cast it behind their backs and took a small price for it; so evil is that which they buy.

[Pickthal 3:187] And (remember) when Allah laid a charge on those who had received the Scripture (He said): Ye are to expound it to mankind and not to hide it. But they flung it behind their backs and bought thereby a little gain. Verily evil is that which they have gained thereby.

[Yusufali 3:187] And remember Allah took a covenant from the People of the Book, to make it known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain! And vile was the bargain they made!

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُجِبُونَ أَنَّ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبِنَهُمْ بِمَقَارَةِ مِنَ الْعَذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ {188}

[Shakir 3:188] Do not think those who rejoice for what they have done and love that they should be praised for what they have not done-- so do by no means think them to be safe from the chastisement, and they shall have a painful chastisement.

[Pickthal 3:188] *Think not that those who exult in what they have given, and love to be praised for what they have not done - Think not, they are in safety from the doom. A painful doom is theirs.*

[Yusufali 3:188] *Think not that those who exult in what they have brought about, and love to be praised for what they have not done,- think escape the penalty. For them is a penalty Grievous indeed.*

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {189}

[Shakir 3:189] *And Allah's is the kingdom of the heavens and the earth, and Allah has power over all things.*

[Pickthal 3:189] *Unto Allah belongeth the Sovereignty of the heavens and the earth. Allah is Able to do all things.*

[Yusufali 3:189] *To Allah belongeth the dominion of the heavens and the earth; and Allah hath power over all things.*

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ {190}

[Shakir 3:190] *Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand.*

[Pickthal 3:190] *Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His Sovereignty) for men of understanding,*

[Yusufali 3:190] *Behold! in the creation of the heavens and the earth, and the alternation of night and day,- there are indeed Signs for men of understanding,-*

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا

خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ {191}

[Shakir 3:191] *Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! Glory be to Thee; save us then from the chastisement of the fire:*

[Pickthal 3:191] *Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say): Our Lord! Thou createdst not this in vain. Glory be to Thee! Preserve us from the doom of Fire.*

[Yusufali 3:191] *Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire.*

رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ {192}

[Shakir 3:192] *Our Lord! surely whomsoever Thou makest enter the fire, him Thou hast indeed brought to disgrace, and there shall be no helpers for the unjust:*

[Pickthal 3:192] *Our Lord! Whom Thou causest to enter the Fire: him indeed Thou hast confounded. For evil-doers there will be no helpers.*

[Yusufali 3:192] "Our Lord! any whom Thou dost admit to the Fire, Truly Thou coverest with shame, and never will wrong-doers Find any helpers!

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۗ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ
عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ {193}

[Shakir 3:193] Our Lord! surely we have heard a preacher calling to the faith, saying: Believe in your Lord, so we did believe; Our Lord! forgive us therefore our faults, and cover our evil deeds and make us die with the righteous.

[Pickthal 3:193] Our Lord! Lo! we have heard a crier calling unto Faith: "Believe ye in your Lord!" So we believed. Our Lord! Therefor forgive us our sins, and remit from us our evil deeds, and make us die the death of the righteous.

[Yusufali 3:193] "Our Lord! we have heard the call of one calling (Us) to Faith, 'Believe ye in the Lord,' and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous.

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ ۗ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ {194}

[Shakir 3:194] Our Lord! and grant us what Thou hast promised us by Thy messengers; and disgrace us not on the day of resurrection; surely Thou dost not fail to perform the promise.

[Pickthal 3:194] Our Lord! And give us that which Thou hast promised to us by Thy messengers. Confound us not upon the Day of Resurrection. Lo! Thou breakest not the tryst.

[Yusufali 3:194] "Our Lord! Grant us what Thou didst promise unto us through Thine messengers, and save us from shame on the Day of Judgment: For Thou never breakest Thy promise."

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ
فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ
{195}

[Shakir 3:195] So their Lord accepted their prayer: That I will not waste the work of a worker among you, whether male or female, the one of you being from the other; they, therefore, who fled and were turned out of their homes and persecuted in My way and who fought and were slain, I will most certainly cover their evil deeds, and I will most certainly make them enter gardens beneath which rivers flow; a reward from Allah, and with Allah is yet better reward.

[Pickthal 3:195] And their Lord hath heard them (and He saith): Lo! I suffer not the work of any worker, male or female, to be lost. Ye proceed one from another. So those who fled and were driven forth from their homes and suffered damage for My cause, and fought and were slain, verily I shall remit their evil deeds from them and verily I shall bring them into Gardens

underneath which rivers flow - A reward from Allah. And with Allah is the fairest of rewards.

[Yusufali 3:195] *And their Lord hath accepted of them, and answered them: "Never will I suffer to be lost the work of any of you, be he male or female: Ye are members, one of another: Those who have left their homes, or been driven out therefrom, or suffered harm in My Cause, or fought or been slain,- verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath;- A reward from the presence of Allah, and from His presence is the best of rewards."*

لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ {196}

[Shakir 3:196] *Let it not deceive you that those who disbelieve go to and fro in the cities fearlessly.*

[Pickthal 3:196] *Let not the vicissitude (of the success) of those who disbelieve, in the land, deceive thee (O Muhammad).*

[Yusufali 3:196] *Let not the strutting about of the Unbelievers through the land deceive thee:*

مَتَاعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمَ ۖ وَيَبْتَئَسُ الْهَمَّادُ {197}

[Shakir 3:197] *A brief enjoyment! then their abode is hell, and evil is the resting-place.*

[Pickthal 3:197] *It is but a brief comfort. And afterward their habitation will be hell, an ill abode.*

[Yusufali 3:197] *Little is it for enjoyment: Their ultimate abode is Hell: what an evil bed (To lie on)!*

لُكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِنْ عِنْدِ اللَّهِ ۗ

وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ {198}

[Shakir 3:198] *But as to those who are careful of (their duty to) their Lord, they shall have gardens beneath which rivers flow, abiding in them; an entertainment from their Lord, and that which is with Allah is best for the righteous.*

[Pickthal 3:198] *But those who keep their duty to their Lord, for them are Gardens underneath which rivers flow, wherein they will be safe for ever. A gift of welcome from their Lord. That which Allah hath in store is better for the righteous.*

[Yusufali 3:198] *On the other hand, for those who fear their Lord, are Gardens, with rivers flowing beneath; therein are they to dwell (for ever),- a gift from the presence of Allah; and that which is in the presence of Allah is the best (bliss) for the righteous.*

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتُرُونَ

بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا ۗ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {199}

[Shakir 3:199] *And most surely of the followers of the Book there are those who believe in Allah and (in) that which has been revealed to you and (in) that which has been revealed to them, being lowly before Allah; they do not take a small price for the communications of Allah; these it is that have their reward with their Lord; surely Allah is quick in reckoning.*

[Pickthal 3:199] And lo! of the People of the Scripture there are some who believe in Allah and that which is revealed unto you and that which was revealed unto them, humbling themselves before Allah. They purchase not a trifling gain at the price of the revelations of Allah. Verily their reward is with their Lord. Lo! Allah is swift to take account.

[Yusufali 3:199] And there are, certainly, among the People of the Book, those who believe in Allah, in the revelation to you, and in the revelation to them, bowing in humility to Allah: They will not sell the Signs of Allah for a miserable gain! For them is a reward with their Lord, and Allah is swift in account.

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ {200}

[Shakir 3:200] O you who believe! be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful.

[Pickthal 3:200] O ye who believe! Endure, outdo all others in endurance, be ready, and observe your duty to Allah, in order that ye may succeed.

[Yusufali 3:200] O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper.

سورة النساء (An-Nisa)

Sura 4

Aya 1 to 176

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا

رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا {1}

[Shakir 4:1] O people! be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women; and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship; surely Allah ever watches over you.

[Pickthal 4:1] O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah hath been a watcher over you.

[Yusufali 4:1] O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you.

وَأْتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَّبِعُوا الْحَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۚ إِنَّهُ

كَانَ حُوبًا كَبِيرًا {2}

[Shakir 4:2] And give to the orphans their property, and do not substitute worthless (things) for (their) good (ones), and do not devour their property (as an addition) to your own property; this is surely a great crime.

[Pickthal 4:2] Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! that would be a great sin.

[Yusufali 4:2] To orphans restore their property (When they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your won. For this is indeed a great sin.

وَإِنْ خِفْتُمْ أَلَّا تُفْسِدُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَنِّي وَثَلَاثَ وَرُبَاعَ

فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا {3}

[Shakir 4:3] And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then

(marry) only one or what your right hands possess; this is more proper, that you may not deviate from the right course.

[Pickthal 4:3] And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely that ye will not do injustice.

[Yusufali 4:3] If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice.

وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِنْ طِبَّن لَكُمْ عَنْ شَيْءٍ مِنْهُ فَاكُلُوهُ هَنِيئًا مَرِيئًا {4}

[Shakir 4:4] And give women their dowries as a free gift, but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result.

[Pickthal 4:4] And give unto the women (whom ye marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then ye are welcome to absorb it (in your wealth).

[Yusufali 4:4] And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, Take it and enjoy it with right good cheer.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ

قَوْلًا مَعْرُوفًا {5}

[Shakir 4:5] And do not give away your property which Allah has made for you a (means of) support to the weak of understanding, and maintain them out of (the profits of) it, and clothe them and speak to them words of honest advice.

[Pickthal 4:5] Give not unto the foolish (what is in) your (keeping of their) wealth, which Allah hath given you to maintain; but feed and clothe them from it, and speak kindly unto them.

[Yusufali 4:5] To those weak of understanding Make not over your property, which Allah hath made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا

تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا ۚ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ

بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا {6}

[Shakir 4:6] And test the orphans until they attain puberty; then if you find in them maturity of intellect, make over to them their property, and do not consume it extravagantly and hastily, lest they attain to full age; and whoever is rich, let him abstain altogether, and whoever is poor, let him eat reasonably; then when you make over to them their property, call witnesses in their presence; and Allah is enough as a Reckoner.

[Pickthal 4:6] Prove orphans till they reach the marriageable age; then, if ye find them of sound judgment, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take thereof in reason (for his guardianship). And when ye deliver up their fortune unto orphans, have (the transaction) witnessed in their presence. Allah sufficeth as a Reckoner.

[Yusufali 4:6] Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, Let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When ye release their property to them, take witnesses in their presence: But all-sufficient is Allah in taking account.

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۖ نَصِيبًا مَّفْرُوضًا {7}

[Shakir 4:7] Men shall have a portion of what the parents and the near relatives leave, and women shall have a portion of what the parents and the near relatives leave, whether there is little or much of it; a stated portion.

[Pickthal 4:7] Unto the men (of a family) belongeth a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much - a legal share.

[Yusufali 4:7] From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large,-a determinate share.

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا {8}

[Shakir 4:8] And when there are present at the division the relatives and the orphans and the needy, give them (something) out of it and speak to them kind words.

[Pickthal 4:8] And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on them therefrom and speak kindly unto them.

[Yusufali 4:8] But if at the time of division other relatives, or orphans or poor, are present, feed them out of the (property), and speak to them words of kindness and justice.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا {9}

[Shakir 4:9] And let those fear who, should they leave behind them weakly offspring, would fear on their account, so let them be careful of (their duty to) Allah, and let them speak right words.

[Pickthal 4:9] And let those fear (in their behaviour toward orphans) who if they left behind them weak offspring would be afraid for them. So let them mind their duty to Allah, and speak justly.

[Yusufali 4:9] *Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear Allah, and speak words of appropriate (comfort).*

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا {10}

[Shakir 4:10] *(As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire.*

[Pickthal 4:10] *Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame.*

[Yusufali 4:10] *Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire!*

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ فَإِن كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِن كَانَ لَهُ وَلَدٌ ۚ فَإِن لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ آبَاؤُهُ فَلِلْأُمِّهِ الثُّلُثُ ۚ فَإِن كَانَ لَهُ إِخْوَةٌ فَلِلْأُمِّهِ السُّدُسُ ۚ مِن بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۚ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُم أَقْرَبُ لَكُمْ نَفْعًا ۚ فَرِيضَةٌ مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا {11}

[Shakir 4:11] *Allah enjoins you concerning your children: The male shall have the equal of the portion of two females; then if they are more than two females, they shall have two-thirds of what the deceased has left, and if there is one, she shall have the half; and as for his parents, each of them shall have the sixth of what he has left if he has a child, but if he has no child and (only) his two parents inherit him, then his mother shall have the third; but if he has brothers, then his mother shall have the sixth after (the payment of) a bequest he may have bequeathed or a debt; your parents and your children, you know not which of them is the nearer to you in usefulness; this is an ordinance from Allah: Surely Allah is Knowing, Wise.*

[Pickthal 4:11] *Allah chargeth you concerning (the provision for) your children: to the male the equivalent of the portion of two females, and if there be women more than two, then theirs is two-thirds of the inheritance, and if there be one (only) then the half. And to each of his parents a sixth of the inheritance, if he have a son; and if he have no son and his parents are his heirs, then to his mother appertaineth the third; and if he have brethren, then to his mother appertaineth the sixth, after any legacy he may have bequeathed, or debt (hath been paid). Your parents and your children: Ye know not which of them is nearer unto you in usefulness. It is an injunction from Allah. Lo! Allah is Knower, Wise.*

[Yusufali 4:11] *Allah (thus) directs you as regards your Children's (Inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased Left brothers (or sisters)*

the mother has a sixth. (The distribution in all cases ('s) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-knowing, Al-wise.

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ ۖ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرَّبْعُ مِمَّا تَرَكَنَّ ۖ مِنْ بَعْدِ وَصِيَّةٍ يُوصِيَنَّ بِهَا أَوْ دَيْنٍ ۗ وَلَهُنَّ الرَّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ ۚ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَتُمْ ۚ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا أَوْ دَيْنٍ ۗ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَالَةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ۚ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثَّلَاثِ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرِ مُضَارٍّ ۗ وَصِيَّةً مِنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَلِيمٌ
{12}

[Shakir 4:12] *And you shall have half of what your wives leave if they have no child, but if they have a child, then you shall have a fourth of what they leave after (payment of) any bequest they may have bequeathed or a debt; and they shall have the fourth of what you leave if you have no child, but if you have a child then they shall have the eighth of what you leave after (payment of) a bequest you may have bequeathed or a debt; and if a man or a woman leaves property to be inherited by neither parents nor offspring, and he (or she) has a brother or a sister, then each of them two shall have the sixth, but if they are more than that, they shall be sharers in the third after (payment of) any bequest that may have been bequeathed or a debt that does not harm (others); this is an ordinance from Allah: and Allah is Knowing, Forbearing.*

[Pickthal 4:12] *And unto you belongeth a half of that which your wives leave, if they have no child; but if they have a child then unto you the fourth of that which they leave, after any legacy they may have bequeathed, or debt (they may have contracted, hath been paid). And unto them belongeth the fourth of that which ye leave if ye have no child, but if ye have a child then the eighth of that which ye leave, after any legacy ye may have bequeathed, or debt (ye may have contracted, hath been paid). And if a man or a woman have a distant heir (having left neither parent nor child), and he (or she) have a brother or a sister (only on the mother's side) then to each of them twain (the brother and the sister) the sixth, and if they be more than two, then they shall be sharers in the third, after any legacy that may have been bequeathed or debt (contracted) not injuring (the heirs by willing away more than a third of the heritage) hath been paid. A commandment from Allah. Allah is Knower, Indulgent.*

[Yusufali 4:12] *In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after*

payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by Allah; and Allah is All-knowing, Most Forbearing.

تِلْكَ حُدُودُ اللَّهِ ۖ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَلِكَ الْفَوْزُ الْعَظِيمُ {13}

[Shakir 4:13] These are Allah's limits, and whoever obeys Allah and His Messenger, He will cause him to enter gardens beneath which rivers flow, to abide in them; and this is the great achievement.

[Pickthal 4:13] These are the limits (imposed by) Allah. Whoso obeyeth Allah and His messenger, He will make him enter Gardens underneath which rivers flow, where such will dwell for ever. That will be the great success.

[Yusufali 4:13] Those are limits set by Allah: those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing beneath, to abide therein (for ever) and that will be the supreme achievement.

وَمَنْ يُعِصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ {14}

[Shakir 4:14] And whoever disobeys Allah and His Messenger and goes beyond His limits, He will cause him to enter fire to abide in it, and he shall have an abasing chastisement.

[Pickthal 4:14] And whoso disobeyeth Allah and His messenger and transgresseth His limits, He will make him enter Fire, where he will dwell for ever; his will be a shameful doom.

[Yusufali 4:14] But those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire, to abide therein: And they shall have a humiliating punishment.

وَاللَّاتِي يَأْتِينَ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فاسْتَشْهَدُوا عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّاهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا {15}

[Shakir 4:15] And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness confine them to the houses until death takes them away or Allah opens some way for them.

[Pickthal 4:15] As for those of your women who are guilty of lewdness, call to witness four of you against them. And if they testify (to the truth of the allegation) then confine them to the houses until death take them or (until) Allah appoint for them a way (through new legislation).

[Yusufali 4:15] If any of your women are guilty of lewdness, Take the evidence of four (Reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way.

وَاللَّذَانِ يَأْتِيَانِهَا مِنْكُمْ فَأَدْوُهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا ۚ إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا {16}

[Shakir 4:16] And as for the two who are guilty of indecency from among you, give them both a punishment; then if they repent and amend, turn aside from them; surely Allah is Oft-returning (to mercy), the Merciful.

[Pickthal 4:16] *And as for the two of you who are guilty thereof, punish them both. And if they repent and improve, then let them be. Lo! Allah is ever relenting, Merciful.*

[Yusufali 4:16] *If two men among you are guilty of lewdness, punish them both. If they repent and amend, Leave them alone; for Allah is Oft-returning, Most Merciful.*

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ

عَلَيْهِمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {17}

[Shakir 4:17] *Repentance with Allah is only for those who do evil in ignorance, then turn (to Allah) soon, so these it is to whom Allah turns (mercifully), and Allah is ever Knowing, Wise.*

[Pickthal 4:17] *Forgiveness is only incumbent on Allah toward those who do evil in ignorance (and) then turn quickly (in repentance) to Allah. These are they toward whom Allah relenteth. Allah is ever Knower, Wise.*

[Yusufali 4:17] *Allah accept the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy: For Allah is full of knowledge and wisdom.*

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْآنَ وَلَا

الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۗ أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا {18}

[Shakir 4:18] *And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says: Surely now I repent; nor (for) those who die while they are unbelievers. These are they for whom We have prepared a painful chastisement.*

[Pickthal 4:18] *The forgiveness is not for those who do ill-deeds until, when death attendeth upon one of them, he saith: Lo! I repent now; nor yet for those who die while they are disbelievers. For such We have prepared a painful doom.*

[Yusufali 4:18] *Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says, "Now have I repented indeed;" nor of those who die rejecting Faith: for them have We prepared a punishment most grievous.*

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا

آتَيْنَهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ ۗ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ

تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا {19}

[Shakir 4:19] *O you who believe! it is not lawful for you that you should take women as heritage against (their) will, and do not straiten them in order that you may take part of what you have given them, unless they are guilty of manifest indecency, and treat them kindly; then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it.*

[Pickthal 4:19] *O ye who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen), nor (that) ye should put constraint upon them that ye may take away a part of that which ye have given them, unless they be guilty of flagrant lewdness. But consort with*

them in kindness, for if ye hate them it may happen that ye hate a thing wherein Allah hath placed much good.

[Yusufali 4:19] O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may Take away part of the dower ye have given them,-except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good.

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ۚ
أَتَأْخُذُونَهُ بُهْتَانًا وَإِثْمًا مُّبِينًا {20}

[Shakir 4:20] And if you wish to have (one) wife in place of another and you have given one of them a heap of gold, then take not from it anything; would you take it by slandering (her) and (doing her) manifest wrong?

[Pickthal 4:20] And if ye wish to exchange one wife for another and ye have given unto one of them a sum of money (however great), take nothing from it. Would ye take it by the way of calumny and open wrong?

[Yusufali 4:20] But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, Take not the least bit of it back: Would ye take it by slander and manifest wrong?

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ مِيثَاقًا غَلِيظًا {21}

[Shakir 4:21] And how can you take it when one of you has already gone in to the other and they have made with you a firm covenant?

[Pickthal 4:21] How can ye take it (back) after one of you hath gone in unto the other, and they have taken a strong pledge from you?

[Yusufali 4:21] And how could ye take it when ye have gone in unto each other, and they have Taken from you a solemn covenant?

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا وَسَاءَ
سَبِيلًا {22}

[Shakir 4:22] And marry not woman whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way.

[Pickthal 4:22] And marry not those women whom your fathers married, except what hath already happened (of that nature) in the past. Lo! it was ever lewdness and abomination, and an evil way.

[Yusufali 4:22] And marry not women whom your fathers married,-except what is past: It was shameful and odious,- an abominable custom indeed.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ
وَبَنَاتُ الْأَخْتِ وَأُمَّهَاتُكُمْ اللَّاتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ
وَرَبَائِبُكُمْ اللَّاتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمُ اللَّاتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا
جُنَاحَ عَلَيْكُمْ وَخَالَاتُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ
ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا {23}

[Shakir 4:23] *Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and brothers' daughters and sisters' daughters and your mothers that have suckled you and your foster-sisters and mothers of your wives and your step-daughters who are in your guardianship, (born) of your wives to whom you have gone in, but if you have not gone in to them, there is no blame on you (in marrying them), and the wives of your sons who are of your own loins and that you should have two sisters together, except what has already passed; surely Allah is Forgiving, Merciful.*

[Pickthal 4:23] *Forbidden unto you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters and your sister's daughters, and your foster-mothers, and your foster-sisters, and your mothers-in-law, and your step-daughters who are under your protection (born) of your women unto whom ye have gone in - but if ye have not gone in unto them, then it is no sin for you (to marry their daughters) - and the wives of your sons who (spring) from your own loins. And (it is forbidden unto you) that ye should have two sisters together, except what hath already happened (of that nature) in the past. Lo! Allah is ever Forgiving, Merciful.*

[Yusufali 4:23] *Prohibited to you (For marriage) are:- Your mothers, daughters, sisters; father's sisters, Mother's sisters; brother's daughters, sister's daughters; foster-mothers (Who gave you suck), foster-sisters; your wives' mothers; your step-daughters under your guardianship, born of your wives to whom ye have gone in,- no prohibition if ye have not gone in;- (Those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past; for Allah is Oft-forgiving, Most Merciful;-*

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۚ كِتَابَ اللَّهِ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُمْ مَا وَرَاءَ
ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ
فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا
{24}

[Shakir 4:24] *And all married women except those whom your right hands possess (this is) Allah's ordinance to you, and lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in marriage not committing fornication. Then as to those whom you profit by, give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed; surely Allah is Knowing, Wise.*

[Pickthal 4:24] *And all married women (are forbidden unto you) save those (captives) whom your right hands possess. It is a decree of Allah for you. Lawful unto you are all beyond those mentioned, so that ye seek them with your wealth in honest wedlock, not debauchery. And those of whom ye seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what ye do by mutual agreement after the duty (hath been done). Lo! Allah is ever Knower, Wise.*

[Yusufali 4:24] Also (prohibited are) women already married, except those whom your right hands possess: Thus hath Allah ordained (Prohibitions) against you: Except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property,- desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, agree Mutually (to vary it), there is no blame on you, and Allah is All-knowing, All-wise.

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ
فَتَيَاتِكُمُ الْمُؤْمِنَاتِ ۗ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ ۖ بَعْضُكُمْ مِنْ بَعْضٍ ۗ فَإِنَّكُمْ هُنَّ يُؤْتَوْنَ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرِ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ۗ فَإِذَا أُحْصِنَ فَإِنَّ
أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۗ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ۗ
وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {25}

[Shakir 4:25] And whoever among you has not within his power ampleness of means to marry free believing women, then (he may marry) of those whom your right hands possess from among your believing maidens; and Allah knows best your faith: you are (sprung) the one from the other; so marry them with the permission of their masters, and give them their dowries justly, they being chaste, not fornicating, nor receiving paramours; and when they are taken in marriage, then if they are guilty of indecency, they shall suffer half the punishment which is (inflicted) upon free women. This is for him among you who fears falling into evil; and that you abstain is better for you, and Allah is Forgiving, Merciful.

[Pickthal 4:25] And whoso is not able to afford to marry free, believing women, let them marry from the believing maids whom your right hands possess. Allah knoweth best (concerning) your faith. Ye (proceed) one from another; so wed them by permission of their folk, and give unto them their portions in kindness, they being honest, not debauched nor of loose conduct. And if when they are honourably married they commit lewdness they shall incur the half of the punishment (prescribed) for free women (in that case). This is for him among you who feareth to commit sin. But to have patience would be better for you. Allah is Forgiving, Merciful.

[Yusufali 4:25] If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: And Allah hath full knowledge about your faith. Ye are one from another: Wed them with the leave of their owners, and give them their dowers, according to what is reasonable: They should be chaste, not lustful, nor taking paramours: when they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This (permission) is for those among you who fear sin; but it is better for you that ye practise self-restraint. And Allah is Oft-forgiving, Most Merciful.

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ وَاللَّهُ عَلِيمٌ
حَكِيمٌ {26}

[Shakir 4:26] Allah desires to explain to you, and to guide you into the ways of those before you, and to turn to you (mercifully), and Allah is Knowing, Wise.

[Pickthal 4:26] Allah would explain to you and guide you by the examples of those who were before you, and would turn to you in mercy. Allah is Knower, Wise.

[Yusufali 4:26] Allah doth wish to make clear to you and to show you the ordinances of those before you; and (He doth wish to) turn to you (In Mercy): And Allah is All-knowing, All-wise.

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا {27}

[Shakir 4:27] And Allah desires that He should turn to you (mercifully), and those who follow (their) lusts desire that you should deviate (with) a great deviation.

[Pickthal 4:27] And Allah would turn to you in mercy; but those who follow vain desires would have you go tremendously astray.

[Yusufali 4:27] Allah doth wish to Turn to you, but the wish of those who follow their lusts is that ye should turn away (from Him),- far, far away.

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ ۗ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا {28}

[Shakir 4:28] Allah desires that He should make light your burdens, and man is created weak.

[Pickthal 4:28] Allah would make the burden light for you, for man was created weak.

[Yusufali 4:28] Allah doth wish to lighten your (difficulties): For man was created Weak (in flesh).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ

مِنْكُمْ ۗ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۗ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا {29}

[Shakir 4:29] O you who believe! do not devour your property among yourselves falsely, except that it be trading by your mutual consent; and do not kill your people; surely Allah is Merciful to you.

[Pickthal 4:29] O ye who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful unto you.

[Yusufali 4:29] O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful!

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصَلِّيهِ نَارًا ۗ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا {30}

[Shakir 4:30] And whoever does this aggressively and unjustly, We will soon cast him into fire; and this is easy to Allah.

[Pickthal 4:30] Whoso doeth that through aggression and injustice, we shall cast him into Fire, and that is ever easy for Allah.

[Yusufali 4:30] If any do that in rancour and injustice,- soon shall We cast them into the Fire: And easy it is for Allah.

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا {31}

[Shakir 4:31] *If you shun the great sins which you are forbidden, We will do away with your small sins and cause you to enter an honorable place of entering.*

[Pickthal 4:31] *If ye avoid the great (things) which ye are forbidden, We will remit from you your evil deeds and make you enter at a noble gate.*

[Yusufali 4:31] *If ye (but) eschew the most heinous of the things which ye are forbidden to do, We shall expel out of you all the evil in you, and admit you to a gate of great honour.*

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَتَبُوا ۚ وَلِلنِّسَاءِ
نَصِيبٌ مِّمَّا كَتَبْنَ ۚ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا {32}

[Shakir 4:32] *And do not covet that by which Allah has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they earn; and ask Allah of His grace; surely Allah knows all things.*

[Pickthal 4:32] *And covet not the thing in which Allah hath made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned. (Envy not one another) but ask Allah of His bounty. Lo! Allah is ever Knower of all things.*

[Yusufali 4:32] *And in no wise covet those things in which Allah Hath bestowed His gifts More freely on some of you than on others: To men is allotted what they earn, and to women what they earn: But ask Allah of His bounty. For Allah hath full knowledge of all things.*

وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدْتَ أَيْمَانَكُمْ فَأَتَوْهُمْ نَصِيْبُهُمْ
ۗ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا {33}

[Shakir 4:33] *And to every one We have appointed heirs of what parents and near relatives leave; and as to those with whom your rights hands have ratified agreements, give them their portion; surely Allah is a witness over all things.*

[Pickthal 4:33] *And unto each We have appointed heirs of that which parents and near kindred leave; and as for those with whom your right hands have made a covenant, give them their due. Lo! Allah is ever Witness over all things.*

[Yusufali 4:33] *To (benefit) every one, We have appointed shares and heirs to property left by parents and relatives. To those, also, to whom your right hand was pledged, give their due portion. For truly Allah is witness to all things.*

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۗ
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ
وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ فَإِن أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا
كَبِيرًا {34}

[Shakir 4:34] Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great.

[Pickthal 4:34] Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great.

[Yusufali 4:34] Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all).

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَانْعَمُوا حَكْمًا مِنْ أَهْلِهِ وَحَكْمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ

بَيْنَهُمَا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا {35}

[Shakir 4:35] And if you fear a breach between the two, then appoint judge from his people and a judge from her people; if they both desire agreement, Allah will effect harmony between them, surely Allah is Knowing, Aware.

[Pickthal 4:35] And if ye fear a breach between them twain (the man and wife), appoint an arbiter from his folk and an arbiter from her folk. If they desire amendment Allah will make them of one mind. Lo! Allah is ever Knower, Aware.

[Yusufali 4:35] If ye fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, Allah will cause their reconciliation: For Allah hath full knowledge, and is acquainted with all things.

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ

ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا

يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا {36}

[Shakir 4:36] And serve Allah and do not associate any thing with Him and be good to the parents and to the near of kin and the orphans and the needy and the neighbor of (your) kin and the alien neighbor, and the companion in a journey and the wayfarer and those whom your right hands possess; surely Allah does not love him who is proud, boastful;

[Pickthal 4:36] *And serve Allah. Ascribe no thing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and (the slaves) whom your right hands possess. Lo! Allah loveth not such as are proud and boastful,*

[Yusufali 4:36] *Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess: For Allah loveth not the arrogant, the vainglorious;-*

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَأَعْتَدْنَا

لِلْكَافِرِينَ عَذَابًا مُهِينًا {37}

[Shakir 4:37] *Those who are niggardly and bid people to be niggardly and hide what Allah has given them out of His grace; and We have prepared for the unbelievers a disgraceful chastisement.*

[Pickthal 4:37] *Who hoard their wealth and enjoin avarice on others, and hide that which Allah hath bestowed upon them of His bounty. For disbelievers We prepare a shameful doom;*

[Yusufali 4:37] *(Nor) those who are niggardly or enjoin niggardliness on others, or hide the bounties which Allah hath bestowed on them; for We have prepared, for those who resist Faith, a punishment that steeps them in contempt;-*

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۗ وَمَنْ يَكُنِ الشَّيْطَانُ

لَهُ قَرِينًا فَسَاءَ قَرِينًا {38}

[Shakir 4:38] *And those who spend their property (in alms) to be seen of the people and do not believe in Allah nor in the last day; and as for him whose associate is the Shaitan, an evil associate is he!*

[Pickthal 4:38] *And (also) those who spend their wealth in order to be seen of men, and believe not in Allah nor the Last Day. Whoso taketh Satan for a comrade, a bad comrade hath he.*

[Yusufali 4:38] *Not those who spend of their substance, to be seen of men, but have no faith in Allah and the Last Day: If any take the Evil One for their intimate, what a dreadful intimate he is!*

وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَنْفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ۗ وَكَانَ اللَّهُ بِهِمْ عَلِيمًا

{39}

[Shakir 4:39] *And what (harm) would it have done them if they had believed in Allah and the last day and spent (benevolently) of what Allah had given them? And Allah knows them.*

[Pickthal 4:39] *What have they (to fear) if they believe in Allah and the Last Day and spend (aright) of that which Allah hath bestowed upon them, when Allah is ever Aware of them (and all they do)?*

[Yusufali 4:39] *And what burden Were it on them if they had faith in Allah and in the Last Day, and they spent out of what Allah hath given them for sustenance? For Allah hath full knowledge of them.*

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يضاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا {40}

[Shakir 4:40] Surely Allah does not do injustice to the weight of an atom, and if it is a good deed He multiplies it and gives from Himself a great reward.

[Pickthal 4:40] Lo! Allah wrongeth not even of the weight of an ant; and if there is a good deed, He will double it and will give (the doer) from His presence an immense reward.

[Yusufali 4:40] Allah is never unjust in the least degree: If there is any good (done), He doubleth it, and giveth from His own presence a great reward.

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا {41}

[Shakir 4:41] How will it be, then, when We bring from every people a witness and bring you as a witness against these?

[Pickthal 4:41] But how (will it be with them) when We bring of every people a witness, and We bring thee (O Muhammad) a witness against these?

[Yusufali 4:41] How then if We brought from each people a witness, and We brought thee as a witness against these people!

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصُوا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا

{42}

[Shakir 4:42] On that day will those who disbelieve and disobey the Messenger desire that the earth were levelled with them, and they shall not hide any word from Allah.

[Pickthal 4:42] On that day those who disbelieved and disobeyed the messenger will wish that they were level with the ground, and they can hide no fact from Allah.

[Yusufali 4:42] On that day those who reject Faith and disobey the messenger will wish that the earth Were made one with them: But never will they hide a single fact from Allah!

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي

سَبِيلٍ حَتَّى تَغْتَسِلُوا ۚ وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ

النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ ۗ إِنَّ اللَّهَ كَانَ عَفُورًا

{43}

[Shakir 4:43] O you who believe! do not go near prayer when you are Intoxicated until you know (well) what you say, nor when you are under an obligation to perform a bath-- unless (you are) travelling on the road-- until you have washed yourselves; and if you are sick, or on a journey, or one of you come from the privy or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands; surely Allah is Pardoning, Forgiving.

[Pickthal 4:43] O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter, nor when ye are polluted, save when journeying upon the road, till ye have bathed. And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have touched women,

and ye find not water, then go to high clean soil and rub your faces and your hands (therewith). Lo! Allah is Benign, Forgiving.

[Yusufali 4:43] O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say,- nor in a state of ceremonial impurity (Except when travelling on the road), until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشْتَرُونَ الضَّلَالََةَ وَيُرِيدُونَ أَن تَضَلُّوا السَّبِيلَ
{44}

[Shakir 4:44] Have you not considered those to whom a portion of the Book has been given? They buy error and desire that you should go astray from the way.

[Pickthal 4:44] Seest thou not those unto whom a portion of the Scripture hath been given, how they purchase error, and seek to make you (Muslims) err from the right way?

[Yusufali 4:44] Hast thou not turned Thy vision to those who were given a portion of the Book? they traffic in error, and wish that ye should lose the right path.

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ۚ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا {45}

[Shakir 4:45] And Allah best knows your enemies; and Allah suffices as a Guardian, and Allah suffices as a Helper.

[Pickthal 4:45] Allah knoweth best (who are) your enemies. Allah is sufficient as a Guardian, and Allah is sufficient as a Supporter.

[Yusufali 4:45] But Allah hath full knowledge of your enemies: Allah is enough for a protector, and Allah is enough for a Helper.

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمِعٍ
وَرَاعِنَا لِيَّا بِالْسِنْتِهِمْ وَطَعْنَا فِي الدِّينِ ۚ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْنَا لَكَانَ خَيْرًا لَهُمْ
وَأَقْوَمَ وَلَكِن لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا {46}

[Shakir 4:46] Of those who are Jews (there are those who) alter words from their places and say: We have heard and we disobey and: Hear, may you not be made to hear! and: Raina, distorting (the word) with their tongues and taunting about religion; and if they had said (instead): We have heard and we obey, and hearken, and unturna it would have been better for them and more upright; but Allah has cursed them on account of their unbelief, so they do not believe but a little.

[Pickthal 4:46] Some of those who are Jews change words from their context and say: "We hear and disobey; hear thou as one who heareth not" and "Listen to us!" distorting with their tongues and slandering religion. If they had said: "We hear and we obey: hear thou, and look at us" it had been better for them, and more upright. But Allah hath cursed them for their disbelief, so they believe not, save a few.

[Yusufali 4:46] *Of the Jews there are those who displace words from their (right) places, and say: "We hear and we disobey"; and "Hear what is not Heard"; and "Ra'ina"; with a twist of their tongues and a slander to Faith. If only they had said: "What hear and we obey"; and "Do hear"; and "Do look at us"; it would have been better for them, and more proper; but Allah hath cursed them for their Unbelief; and but few of them will believe.*

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا
فَتَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ۚ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا {47}

[Shakir 4:47] *O you who have been given the Book! believe that which We have revealed, verifying what you have, before We alter faces then turn them on their backs, or curse them as We cursed the violaters of the Sabbath, and the command of Allah shall be executed.*

[Pickthal 4:47] *O ye unto whom the Scripture hath been given! Believe in what We have revealed confirming that which ye possess, before We destroy countenances so as to confound them, or curse them as We cursed the Sabbath-breakers (of old time). The commandment of Allah is always executed.*

[Yusufali 4:47] *O ye People of the Book! believe in what We have (now) revealed, confirming what was (already) with you, before We change the face and fame of some (of you) beyond all recognition, and turn them hindwards, or curse them as We cursed the Sabbath-breakers, for the decision of Allah Must be carried out.*

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا
عَظِيمًا {48}

[Shakir 4:48] *Surely Allah does not forgive that anything should be associated with Him, and forgives what is besides that to whomsoever He pleases; and whoever associates anything with Allah, he devises indeed a great sin.*

[Pickthal 4:48] *Lo! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will. Whoso ascribeth partners to Allah, he hath indeed invented a tremendous sin.*

[Yusufali 4:48] *Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin Most heinous indeed.*

أَلَمْ تَرَ إِلَى الَّذِينَ يُزَكُّونَ أَنفُسَهُمْ ۚ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا {49}

[Shakir 4:49] *Have you not considered those who attribute purity to themselves? Nay, Allah purifies whom He pleases; and they shall not be wronged the husk of a date stone.*

[Pickthal 4:49] *Hast thou not seen those who praise themselves for purity? Nay, Allah purifieth whom He will, and they will not be wronged even the hair upon a date-stone.*

[Yusufali 4:49] *Hast thou not turned Thy vision to those who claim sanctity for themselves? Nay-but Allah Doth sanctify whom He pleaseth. But never will they fail to receive justice in the least little thing.*

انظُرْ كَيْفَ يَفْتُرُونَ عَلَى اللَّهِ الْكُذِبَ وَكَفَى بِهِ إِثْمًا مُّبِينًا {50}

[Shakir 4:50] See how they forge the lie against Allah, and this is sufficient as a manifest sin.

[Pickthal 4:50] See, how they invent lies about Allah! That of itself is flagrant sin.

[Yusufali 4:50] Behold! how they invent a lie against Allah! but that by itself is a manifest sin!

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ آمَنُوا سَبِيلًا {51}

[Shakir 4:51] Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe.

[Pickthal 4:51] Hast thou not seen those unto whom a portion of the Scripture hath been given, how they believe in idols and false deities, and how they say of those (idolaters) who disbelieve: "These are more rightly guided than those who believe"?

[Yusufali 4:51] Hast thou not turned Thy vision to those who were given a portion of the Book? they believe in sorcery and Evil, and say to the Unbelievers that they are better guided in the (right) way Than the believers!

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا {52}

[Shakir 4:52] Those are they whom Allah has cursed, and whomever Allah curses you shall not find any helper for him.

[Pickthal 4:52] Those are they whom Allah hath cursed, and he whom Allah hath cursed, thou (O Muhammad) wilt find for him no helper.

[Yusufali 4:52] They are (men) whom Allah hath cursed: And those whom Allah Hath cursed, thou wilt find, have no one to help.

أَمْ لَهُمْ نَصِيبٌ مِنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا {53}

[Shakir 4:53] Or have they a share in the kingdom? But then they would not give to people even the speck in the date stone.

[Pickthal 4:53] Or have they even a share in the Sovereignty? Then in that case, they would not give mankind even the speck on a date-stone.

[Yusufali 4:53] Have they a share in dominion or power? Behold, they give not a farthing to their fellow-men?

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا {54}

[Shakir 4:54] Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom.

[Pickthal 4:54] Or are they jealous of mankind because of that which Allah of His bounty hath bestowed upon them? For We bestowed upon the house of Abraham (of old) the Scripture and wisdom, and We bestowed on them a mighty kingdom.

[Yusufali 4:54] Or do they envy mankind for what Allah hath given them of his bounty? but We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom.

فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ ۗ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا {55}

[Shakir 4:55] So of them is he who believes in him, and of them is he who turns away from him, and hell is sufficient to burn.

[Pickthal 4:55] And of them were (some) who believed therein and of them were (some) who turned away from it. Hell is sufficient for (their) burning.

[Yusufali 4:55] Some of them believed, and some of them averted their faces from him: And enough is Hell for a burning fire.

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَلَّمَا تَضَجَّتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا

لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا {56}

[Shakir 4:56] (As for) those who disbelieve in Our communications, We shall make them enter fire; so oft as their skins are thoroughly burned, We will change them for other skins, that they may taste the chastisement; surely Allah is Mighty, Wise.

[Pickthal 4:56] Lo! Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they may taste the torment. Lo! Allah is ever Mighty, Wise.

[Yusufali 4:56] Those who reject our Signs, We shall soon cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in Power, Wise.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا

لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا {57}

[Shakir 4:57] And (as for) those who believe and do good deeds, We will make them enter gardens beneath which rivers flow, to abide in them for ever; they shall have therein pure mates, and We shall make them enter a dense shade.

[Pickthal 4:57] And as for those who believe and do good works, We shall make them enter Gardens underneath which rivers flow - to dwell therein for ever; there for them are pure companions - and We shall make them enter plenteous shade.

[Yusufali 4:57] But those who believe and do deeds of righteousness, We shall soon admit to Gardens, with rivers flowing beneath,- their eternal home: Therein shall they have companions pure and holy: We shall admit them to shades, cool and ever deepening.

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُوَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ

إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا {58}

[Shakir 4:58] Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice;

surely Allah admonishes you with what is excellent; surely Allah is Seeing, Hearing.

[Pickthal 4:58] Lo! Allah commandeth you that ye restore deposits to their owners, and, if ye judge between mankind, that ye judge justly. Lo! comely is this which Allah admonisheth you. Lo! Allah is ever Hearer, Seer.

[Yusufali 4:58] Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا {59}

[Shakir 4:59] O you who believe! obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, if you believe in Allah and the last day; this is better and very good in the end.

[Pickthal 4:59] O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the messenger if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.

[Yusufali 4:59] O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination.

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا {60}

[Shakir 4:60] Have you not seen those who assert that they believe in what has been revealed to you and what was revealed before you? They desire to summon one another to the judgment of the Shaitan, though they were commanded to deny him, and the Shaitan desires to lead them astray into a remote error.

[Pickthal 4:60] Hast thou not seen those who pretend that they believe in that which is revealed unto thee and that which was revealed before thee, how they would go for judgment (in their disputes) to false deities when they have been ordered to abjure them? Satan would mislead them far astray.

[Yusufali 4:60] Hast thou not turned Thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgment (in their disputes) to the Evil One, though they were ordered to reject him. But Satan's wish is to lead them astray far away (from the right).

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُتَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا {61}

[Shakir 4:61] And when it is said to them: Come to what Allah has revealed and to the Messenger, you will see the hypocrites turning away from you with (utter) aversion.

[Pickthal 4:61] *And when it is said unto them: Come unto that which Allah hath revealed and unto the messenger, thou seest the hypocrites turn from thee with aversion.*

[Yusufali 4:61] *When it is said to them: "Come to what Allah hath revealed, and to the Messenger": Thou seest the Hypocrites avert their faces from thee in disgust.*

فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا
وَتَوْفِيقًا {62}

[Shakir 4:62] *But how will it be when misfortune befalls them on account of what their hands have sent before? Then they will come to you swearing by Allah: We did not desire (anything) but good and concord.*

[Pickthal 4:62] *How would it be if a misfortune smote them because of that which their own hands have sent before (them)? Then would they come unto thee, swearing by Allah that they were seeking naught but harmony and kindness.*

[Yusufali 4:62] *How then, when they are seized by misfortune, because of the deeds which they hands have sent forth? Then their come to thee, swearing by Allah: "We meant no more than good-will and conciliation!"*

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا
{63}

[Shakir 4:63] *These are they of whom Allah knows what is in their hearts; therefore turn aside from them and admonish them, and speak to them effectual words concerning themselves.*

[Pickthal 4:63] *Those are they, the secrets of whose hearts Allah knoweth. So oppose them and admonish them, and address them in plain terms about their souls.*

[Yusufali 4:63] *Those men,-Allah knows what is in their hearts; so keep clear of them, but admonish them, and speak to them a word to reach their very souls.*

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۗ وَلَوْ أَنْتُمْ إِذْ ظَلَمْتُمْ أَنْفُسَكُمْ جَاءُوكَ فَاسْتَغْفَرُوا
اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا {64}

[Shakir 4:64] *And We did not send any messenger but that he should be obeyed by Allah's permission; and had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Messenger had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful.*

[Pickthal 4:64] *We sent no messenger save that he should be obeyed by Allah's leave. And if, when they had wronged themselves, they had but come unto thee and asked forgiveness of Allah, and asked forgiveness of the messenger, they would have found Allah Forgiving, Merciful.*

[Yusufali 4:64] *We sent not a messenger, but to be obeyed, in accordance with the will of Allah. If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful.*

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا
قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا {65}

[Shakir 4:65] *But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission.*

[Pickthal 4:65] *But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest, and submit with full submission.*

[Yusufali 4:65] *But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction.*

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنِ اقْتُلُوا أَنفُسَكُمْ أَوِ اخْرُجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ
أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا {66}

[Shakir 4:66] *And if We had prescribed for them: Lay down your lives or go forth from your homes, they would not have done it except a few of them; and if they had done what they were admonished, it would have certainly been better for them and best in strengthening (them);*

[Pickthal 4:66] *And if We had decreed for them: Lay down your lives or go forth from your dwellings, but few of them would have done it; though if they did what they are exhorted to do it would be better for them, and more strengthening;*

[Yusufali 4:66] *If We had ordered them to sacrifice their lives or to leave their homes, very few of them would have done it: But if they had done what they were (actually) told, it would have been best for them, and would have gone farthest to strengthen their (faith);*

وَإِذَا لَا تَأْتِيَنَّهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا {67}

[Shakir 4:67] *And then We would certainly have given them from Ourselves a great reward.*

[Pickthal 4:67] *And then We should bestow upon them from Our presence an immense reward,*

[Yusufali 4:67] *And We should then have given them from our presence a great reward;*

وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا {68}

[Shakir 4:68] *And We would certainly have guided them in the right path.*

[Pickthal 4:68] *And should guide them unto a straight path.*

[Yusufali 4:68] *And We should have shown them the Straight Way.*

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ ۗ وَحَسُنَ أُولَٰئِكَ رَفِيقًا {69}

[Shakir 4:69] *And whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!*

[Pickthal 4:69] *Whoso obeyeth Allah and the messenger, they are with those unto whom Allah hath shown favour, of the prophets and the saints and the martyrs and the righteous. The best of company are they!*

[Yusufali 4:69] *All who obey Allah and the messenger are in the company of those on whom is the Grace of Allah,- of the prophets (who teach), the sincere (lovers of Truth), the witnesses (who testify), and the Righteous (who do good): Ah! what a beautiful fellowship!*

ذَلِكَ الْفَضْلُ مِنَ اللَّهِ ۗ وَكَفَىٰ بِاللَّهِ عَلِيمًا {70}

[Shakir 4:70] *This is grace from Allah, and sufficient is Allah as the Knower.*

[Pickthal 4:70] *That is bounty from Allah, and Allah sufficeth as Knower.*

[Yusufali 4:70] *Such is the bounty from Allah: And sufficient is it that Allah knoweth all.*

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا تَوْبَاتٍ أَوْ انفِرُوا جَمِيعًا {71}

[Shakir 4:71] *O you who believe! take your precaution, then go forth in detachments or go forth in a body.*

[Pickthal 4:71] *O ye who believe! Take your precautions, then advance the proven ones, or advance all together.*

[Yusufali 4:71] *O ye who believe! Take your precautions, and either go forth in parties or go forth all together.*

وَإِنَّ مِنْكُمْ لَمَنْ لَيُبْتَئِنَ فِإِنْ أَصَابَكُمْ مِصِيبَةٌ قَالُوا قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا

{72}

[Shakir 4:72] *And surely among you is he who would certainly hang back! If then a misfortune befalls you he says: Surely Allah conferred a benefit on me that I was not present with them.*

[Pickthal 4:72] *Lo! among you there is he who loitereth; and if disaster overtook you, he would say: Allah hath been gracious unto me since I was not present with them.*

[Yusufali 4:72] *There are certainly among you men who would tarry behind: If a misfortune befalls you, they say: "Allah did favour us in that we were not present among them."*

وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنْتُ مَعَهُمْ

فَأَفُوزَ فَوْزًا عَظِيمًا {73}

[Shakir 4:73] *And if grace from Allah come to you, he would certainly cry out, as if there had not been any friendship between you and him: Would that I had been with them, then I should have attained a mighty good fortune.*

[Pickthal 4:73] *And if a bounty from Allah befell you, he would surely cry, as if there had been no love between you and him: Oh, would that I had been with them, then should I have achieved a great success!*

[Yusufali 4:73] *But if good fortune comes to you from Allah, they would be sure to say - as if there had never been Ties of affection between you and them - "Oh! I wish I had been with them; a fine thing should I then have made of it!"*

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۚ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ
يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا {74}

[Shakir 4:74] *Therefore let those fight in the way of Allah, who sell this world's life for the hereafter; and whoever fights in the way of Allah, then be he slain or be he victorious, We shall grant him a mighty reward.*

[Pickthal 4:74] *Let those fight in the way of Allah who sell the life of this world for the other. Whoso fighteth in the way of Allah, be he slain or be he victorious, on him We shall bestow a vast reward.*

[Yusufali 4:74] *Let those fight in the cause of Allah Who sell the life of this world for the hereafter. To him who fighteth in the cause of Allah,- whether he is slain or gets victory - Soon shall We give him a reward of great (value).*

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ
رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا
{75}

[Shakir 4:75] *And what reason have you that you should not fight in the way of Allah and of the weak among the men and the women and the children, (of) those who say: Our Lord! cause us to go forth from this town, whose people are oppressors, and give us from Thee a guardian and give us from Thee a helper.*

[Pickthal 4:75] *How should ye not fight for the cause of Allah and of the feeble among men and of the women and the children who are crying: Our Lord! Bring us forth from out this town of which the people are oppressors! Oh, give us from thy presence some protecting friend! Oh, give us from Thy presence some defender!*

[Yusufali 4:75] *And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)?- Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!"*

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ
الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا {76}

[Shakir 4:76] *Those who believe fight in the way of Allah, and those who disbelieve fight in the way of the Shaitan. Fight therefore against the friends of the Shaitan; surely the strategy of the Shaitan is weak.*

[Pickthal 4:76] *Those who believe do battle for the cause of Allah; and those who disbelieve do battle for the cause of idols. So fight the minions of the devil. Lo! the devil's strategy is ever weak.*

[Yusufali 4:76] *Those who believe fight in the cause of Allah, and those who reject Faith Fight in the cause of Evil: So fight ye against the friends of Satan: feeble indeed is the cunning of Satan.*

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً ۖ وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا {77}

[Shakir 4:77] *Have you not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate; but when fighting is prescribed for them, lo! a party of them fear men as they ought to have feared Allah, or (even) with a greater fear, and say: Our Lord! why hast Thou ordained fighting for us? Wherefore didst Thou not grant us a delay to a near end? Say: The provision of this world is short, and the hereafter is better for him who guards (against evil); and you shall not be wronged the husk of a date stone.*

[Pickthal 4:77] *Hast thou not seen those unto whom it was said: Withhold your hands, establish worship and pay the poordue, but when fighting was prescribed for them behold! a party of them fear mankind even as their fear of Allah or with greater fear, and say: Our Lord! Why hast Thou ordained fighting for us? If only Thou wouldst give us respite yet a while! Say (unto them, O Muhammad): The comfort of this world is scant; the Hereafter will be better for him who wardeth off (evil); and ye will not be wronged the down upon a date-stone.*

[Yusufali 4:77] *Hast thou not turned Thy vision to those who were told to hold back their hands (from fight) but establish regular prayers and spend in regular charity? When (at length) the order for fighting was issued to them, behold! a section of them feared men as - or even more than - they should have feared Allah: They said: "Our Lord! Why hast Thou ordered us to fight? Wouldst Thou not Grant us respite to our (natural) term, near (enough)?" Say: "Short is the enjoyment of this world: the Hereafter is the best for those who do right: Never will ye be dealt with unjustly in the very least!*

أَيْنَمَا تَكُونُوا يُدْرِككُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّسَيَّدَةٍ ۗ وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ ۗ قُلْ كُلُّ مِنْ عِنْدِ اللَّهِ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا {78}

[Shakir 4:78] *Wherever you are, death will overtake you, though you are in lofty towers, and if a benefit comes to them, they say: This is from Allah; and if a misfortune befalls them, they say: This is from you. Say: All is from Allah, but what is the matter with these people that they do not make approach to understanding what is told (them)?*

[Pickthal 4:78] *Wheresoever ye may be, death will overtake you, even though ye were in lofty towers. Yet if a happy thing befalleth them they say: This is from Allah; and if an evil thing befalleth them they say: This is of*

thy doing (O Muhammad). Say (unto them): All is from Allah. What is amiss with these people that they come not nigh to understand a happening?

[Yusufali 4:78] "Wherever ye are, death will find you out, even if ye are in towers built up strong and high!" If some good befalls them, they say, "This is from Allah"; but if evil, they say, "This is from thee" (O Prophet). Say: "All things are from Allah." But what hath come to these people, that they fail to understand a single fact?

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ۚ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا

وَكَفَى بِاللَّهِ شَهِيدًا {79}

[Shakir 4:79] Whatever benefit comes to you (O man!), it is from Allah, and whatever misfortune befalls you, it is from yourself, and We have sent you (O Prophet!), to mankind as a messenger; and Allah is sufficient as a witness.

[Pickthal 4:79] Whatever of good befalleth thee (O man) it is from Allah, and whatever of ill befalleth thee it is from thyself. We have sent thee (Muhammad) as a messenger unto mankind and Allah is sufficient as Witness.

[Yusufali 4:79] Whatever good, (O man!) happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul. and We have sent thee as a messenger to (instruct) mankind. And enough is Allah for a witness.

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۗ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا {80}

[Shakir 4:80] Whoever obeys the Messenger, he indeed obeys Allah, and whoever turns back, so We have not sent you as a keeper over them.

[Pickthal 4:80] Whoso obeyeth the messenger hath obeyed Allah, and whoso turneth away: We have not sent thee as a warder over them.

[Yusufali 4:80] He who obeys the Messenger, obeys Allah: But if any turn away, We have not sent thee to watch over their (evil deeds).

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا

يَبْتَئُونَ فَأَعْرَضَ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَى بِاللَّهِ وَكِيلًا {81}

[Shakir 4:81] And they say: Obedience. But when they go out from your presence, a party of them decide by night upon doing otherwise than what you say; and Allah writes down what they decide by night, therefore turn aside from them and trust in Allah, and Allah is sufficient as a protector.

[Pickthal 4:81] And they say: (It is) obedience; but when they have gone forth from thee a party of them spend the night in planning other than what thou sayest. Allah recordeth what they plan by night. So oppose them and put thy trust in Allah. Allah is sufficient as Trustee.

[Yusufali 4:81] They have "Obedience" on their lips; but when they leave thee, a section of them Meditate all night on things very different from what thou tellest them. But Allah records their nightly (plots): So keep clear of them, and put thy trust in Allah, and enough is Allah as a disposer of affairs.

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانِ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا {82}

[Shakir 4:82] Do they not then meditate on the Quran? And if it were from any other than Allah, they would have found in it many a discrepancy.

[Pickthal 4:82] Will they not then ponder on the Qur'an? If it had been from other than Allah they would have found therein much incongruity.

[Yusufali 4:82] Do they not consider the Qur'an (with care)? Had it been from other Than Allah, they would surely have found therein Much discrepancy.

وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ
لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا
{83}

[Shakir 4:83] And when there comes to them news of security or fear they spread it abroad; and if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it, and were it not for the grace of Allah upon you and His mercy, you would have certainly followed the Shaitan save a few

[Pickthal 4:83] And if any tidings, whether of safety or fear, come unto them, they noise it abroad, whereas if they had referred it to the messenger and to such of them as are in authority, those among them who are able to think out the matter would have known it. If it had not been for the grace of Allah upon you and His mercy ye would have followed Satan, save a few (of you).

[Yusufali 4:83] When there comes to them some matter touching (Public) safety or fear, they divulge it. If they had only referred it to the Messenger, or to those charged with authority among them, the proper investigators would have Tested it from them (direct). Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have fallen into the clutches of Satan.

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ ۗ وَحَرِّضَ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكْفِ بِأَسْ
الَّذِينَ كَفَرُوا ۗ وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا {84}

[Shakir 4:84] Fight then in Allah's way; this is not imposed on you except In relation to yourself, and rouse the believers to ardor maybe Allah will restrain the fighting of those who disbelieve and Allah is strongest in prowess and strongest to give an exemplary punishment.

[Pickthal 4:84] So fight (O Muhammad) in the way of Allah Thou art not taxed (with the responsibility for anyone) except thyself - and urge on the believers. Peradventure Allah will restrain the might of those who disbelieve. Allah is stronger in might and stronger in inflicting punishment.

[Yusufali 4:84] Then fight in Allah's cause - Thou art held responsible only for thyself - and rouse the believers. It may be that Allah will restrain the fury of the Unbelievers; for Allah is the strongest in might and in punishment.

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَمَنْ يَشْفَعْ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا
ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُقِيتًا {85}

[Shakir 4:85] *Whoever joins himself (to another) in a good cause shall have a share of it, and whoever joins himself (to another) in an evil cause shall have the responsibility of it, and Allah controls all things.*

[Pickthal 4:85] *Whoso interveneth in a good cause will have the reward thereof, and whoso interveneth in an evil cause will bear the consequence thereof. Allah overseeth all things.*

[Yusufali 4:85] *Whoever recommends and helps a good cause becomes a partner therein: And whoever recommends and helps an evil cause, shares in its burden: And Allah hath power over all things.*

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا {86}

[Shakir 4:86] *And when you are greeted with a greeting, greet with a better (greeting) than it or return it; surely Allah takes account of all things.*

[Pickthal 4:86] *When ye are greeted with a greeting, greet ye with a better than it or return it. Lo! Allah taketh count of all things.*

[Yusufali 4:86] *When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. Allah takes careful account of all things.*

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۖ لِيَجْمَعَٰكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۗ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

{87}

[Shakir 4:87] *Allah, there is no god but He-- He will most certainly gather you together on the resurrection day, there is no doubt in it; and who is more true in word than Allah?*

[Pickthal 4:87] *Allah! There is no Allah save Him. He gathereth you all unto a Day of Resurrection whereof there is no doubt. Who is more true in statement than Allah?*

[Yusufali 4:87] *Allah! There is no god but He: of a surety He will gather you together against the Day of Judgment, about which there is no doubt. And whose word can be truer than Allah's?*

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرَكَّهُمْ بِمَا كَسَبُوا ۗ أَتُرِيدُونَ أَنْ تَهْتَدُوا مِنْ أَضَلِّ اللَّهِ

وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا {88}

[Shakir 4:88] *What is the matter with you, then, that you have become two parties about the hypocrites, while Allah has made them return (to unbelief) for what they have earned? Do you wish to guide him whom Allah has caused to err? And whomsoever Allah causes to err, you shall by no means find a way for him.*

[Pickthal 4:88] *What aileth you that ye are become two parties regarding the hypocrites, when Allah cast them back (to disbelief) because of what they earned? Seek ye to guide him whom Allah hath sent astray? He whom Allah sendeth astray, for him thou (O MUhammad) canst not find a road.*

[Yusufali 4:88] *Why should ye be divided into two parties about the Hypocrites? Allah hath upset them for their (evil) deeds. Would ye guide those whom Allah hath thrown out of the Way? For those whom Allah hath thrown out of the Way, never shalt thou find the Way.*

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وُليَاءَ وَلَا تَصِيرُوا
{89}

[Shakir 4:89] They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike; therefore take not from among them friends until they fly (their homes) in Allah's way; but if they turn back, then seize them and kill them wherever you find them, and take not from among them a friend or a helper.

[Pickthal 4:89] They long that ye should disbelieve even as they disbelieve, that ye may be upon a level (with them). So choose not friends from them till they forsake their homes in the way of Allah; if they turn back (to enmity) then take them and kill them wherever ye find them, and choose no friend nor helper from among them,

[Yusufali 4:89] They but wish that ye should reject Faith, as they do, and thus be on the same footing (as they): But take not friends from their ranks until they flee in the way of Allah (From what is forbidden). But if they turn renegades, seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks;-

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ۚ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ ۚ فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا
إِلَيْكُمْ السَّلْمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا {90}

[Shakir 4:90] Except those who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people; and if Allah had pleased, He would have given them power over you, so that they should have certainly fought you; therefore if they withdraw from you and do not fight you and offer you peace, then Allah has not given you a way against them.

[Pickthal 4:90] Except those who seek refuge with a people between whom and you there is a covenant, or (those who) come unto you because their hearts forbid them to make war on you or make war on their own folk. Had Allah willed He could have given them power over you so that assuredly they would have fought you. So, if they hold aloof from you and wage not war against you and offer you peace, Allah alloweth you no way against them.

[Yusufali 4:90] Except those who join a group between whom and you there is a treaty (of peace), or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If Allah had pleased, He could have given them power over you, and they would have fought you: Therefore if they withdraw from you but fight you not, and (instead) send you (Guarantees of) peace, then Allah Hath opened no way for you (to war against them).

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوا بِنُفُسِهِمْ وَبِأَمْوَالِهِمْ كُلٌّ مَّا رَدُّوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا ۖ
فَإِنْ لَمْ يَعْتَزْلُوكُمْ وَيُلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُرُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ ۖ
وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا {91}

[Shakir 4:91] You will find others who desire that they should be safe from you and secure from their own people; as often as they are sent back to the mischief they get thrown into it headlong; therefore if they do not withdraw from you, and (do not) offer you peace and restrain their hands, then seize them and kill them wherever you find them; and against these We have given you a clear authority.

[Pickthal 4:91] Ye will find others who desire that they should have security from you, and security from their own folk. So often as they are returned to hostility they are plunged therein. If they keep not aloof from you nor offer you peace nor hold their hands, then take them and kill them wherever ye find them. Against such We have given you clear warrant.

[Yusufali 4:91] Others you will find that wish to gain your confidence as well as that of their people: Every time they are sent back to temptation, they succumb thereto: if they withdraw not from you nor give you (guarantees) of peace besides restraining their hands, seize them and slay them wherever ye get them: In their case We have provided you with a clear argument against them.

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَأً ۖ وَمَنْ قَتَلَ مُؤْمِنًا خَطَأً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ
مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا ۖ فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ
وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ ۖ فَمَنْ لَمْ يَجِدْ
فَصِيَامًا شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {92}

[Shakir 4:92] And it does not behoove a believer to kill a believer except by mistake, and whoever kills a believer by mistake, he should free a believing slave, and blood-money should be paid to his people unless they remit it as alms; but if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices), and if he is from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave; but he who cannot find (a slave) should fast for two months successively: a penance from Allah, and Allah is Knowing, Wise.

[Pickthal 4:92] It is not for a believer to kill a believer unless (it be) by mistake. He who hath killed a believer by mistake must set free a believing slave, and pay the blood-money to the family of the slain, unless they remit it as a charity. If he (the victim) be of a people hostile unto you, and he is a believer, then (the penance is) to set free a believing slave. And if he cometh of a folk between whom and you there is a covenant, then the blood-money must be paid unto his folk and (also) a believing slave must be set free. And whoso hath not the wherewithal must fast two consecutive months. A penance from Allah. Allah is Knower, Wise.

[Yusufali 4:92] *Never should a believer kill a believer; but (If it so happens) by mistake, (Compensation is due): If one (so) kills a believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a believer, the freeing of a believing slave (Is enough). If he belonged to a people with whom ye have treaty of Mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to Allah: for Allah hath all knowledge and all wisdom.*

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا

عَظِيمًا {93}

[Shakir 4:93] *And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.*

[Pickthal 4:93] *Whoso slayeth a believer of set purpose, his reward is hell for ever. Allah is wroth against him and He hath cursed him and prepared for him an awful doom.*

[Yusufali 4:93] *If a man kills a believer intentionally, his recompense is Hell, to abide therein (For ever): And the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.*

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا صَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُّوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ

مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ ۖ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ

عَلَيْكُمْ فَتَبَيَّنُّوا ۗ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا {94}

[Shakir 4:94] *O you who believe! when you go to war in Allah's way, make investigation, and do not say to any one who offers you peace: You are not a believer. Do you seek goods of this world's life! But with Allah there are abundant gains; you too were such before, then Allah conferred a benefit on you; therefore make investigation; surely Allah is aware of what you do.*

[Pickthal 4:94] *O ye who believe! When ye go forth (to fight) in the way of Allah, be careful to discriminate, and say not unto one who offereth you peace: "Thou art not a believer," seeking the chance profits of this life (so that ye may despoil him). With Allah are plenteous spoils. Even thus (as he now is) were ye before; but Allah hath since then been gracious unto you. Therefore take care to discriminate. Allah is ever Informed of what ye do.*

[Yusufali 4:94] *O ye who believe! When ye go abroad in the cause of Allah, investigate carefully, and say not to any one who offers you a salutation: "Thou art none of a believer!" Coveting the perishable goods of this life: with Allah are profits and spoils abundant. Even thus were ye yourselves before, till Allah conferred on you His favours: Therefore carefully investigate. For Allah is well aware of all that ye do.*

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ
وَأَنْفُسِهِمْ ۖ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً ۗ وَكُلًّا وَعَدَّ اللَّهُ
الْحُسْنَ ۗ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا {95}

[Shakir 4:95] *The holders back from among the believers, not having any injury, and those who strive hard in Allah's way with their property and their persons are not equal; Allah has made the strivers with their property and their persons to excel the holders back a (high) degree, and to each (class) Allah has promised good; and Allah shall grant to the strivers above the holders back a mighty reward:*

[Pickthal 4:95] *Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allah with their wealth and lives. Allah hath conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each Allah hath promised good, but He hath bestowed on those who strive a great reward above the sedentary;*

[Yusufali 4:95] *Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) Hath Allah promised good: But those who strive and fight Hath He distinguished above those who sit (at home) by a special reward,-*

دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {96}

[Shakir 4:96] *(High) degrees from Him and protection and mercy, and Allah is Forgiving, Merciful.*

[Pickthal 4:96] *Degrees of rank from Him, and forgiveness and mercy. Allah is ever Forgiving, Merciful.*

[Yusufali 4:96] *Ranks specially bestowed by Him, and Forgiveness and Mercy. For Allah is Oft-forgiving, Most Merciful.*

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ
ۗ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا ۗ فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا
{97}

[Shakir 4:97] *Surely (as for) those whom the angels cause to die while they are unjust to their souls, they shall say: In what state were you? They shall say: We were weak in the earth. They shall say: Was not Allah's earth spacious, so that you should have migrated therein? So these it is whose abode is hell, and it is an evil resort*

[Pickthal 4:97] *Lo! as for those whom the angels take (in death) while they wrong themselves, (the angels) will ask: In what were ye engaged? They will say: We were oppressed in the land. (The angels) will say: Was not Allah's earth spacious that ye could have migrated therein? As for such, their habitation will be hell, an evil journey's end;*

[Yusufali 4:97] *When angels take the souls of those who die in sin against their souls, they say: "In what (plight) Were ye?" They reply:*

"Weak and oppressed Were we in the earth." They say: "Was not the earth of Allah spacious enough for you to move yourselves away (From evil)?" Such men will find their abode in Hell,- What an evil refuge! -

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا

{98}

[Shakir 4:98] Except the weak from among the men and the children who have not in their power the means nor can they find a way (to escape);

[Pickthal 4:98] Except the feeble among men, and the women, and the children, who are unable to devise a plan and are not shown a way.

[Yusufali 4:98] Except those who are (really) weak and oppressed - men, women, and children - who have no means in their power, nor (a guide-post) to their way.

فَأُولَٰئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ ۗ وَكَانَ اللَّهُ عَافُوًا غَفُورًا {99}

[Shakir 4:99] So these, it may be, Allah will pardon them, and Allah is Pardoning, Forgiving.

[Pickthal 4:99] As for such, it may be that Allah will pardon them. Allah is ever Clement, Forgiving.

[Yusufali 4:99] For these, there is hope that Allah will forgive: For Allah doth blot out (sins) and forgive again and again.

وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعِمًا كَثِيرًا وَسَعَةً ۗ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا

إِلَى اللَّهِ وَرَسُولِهِ تَمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {100}

[Shakir 4:100] And whoever flies in Allah's way, he will find in the earth many a place of refuge and abundant resources, and whoever goes forth from his house flying to Allah and His Messenger, and then death overtakes him, his reward is indeed with Allah and Allah is Forgiving, Merciful.

[Pickthal 4:100] Whoso migrateth for the cause of Allah will find much refuge and abundance in the earth, and whoso forsaketh his home, a fugitive unto Allah and His messenger, and death overtaketh him, his reward is then incumbent on Allah. Allah is ever Forgiving, Merciful.

[Yusufali 4:100] He who forsakes his home in the cause of Allah, finds in the earth Many a refuge, wide and spacious: Should he die as a refugee from home for Allah and His Messenger, His reward becomes due and sure with Allah: And Allah is Oft-forgiving, Most Merciful.

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ

الَّذِينَ كَفَرُوا ۗ إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا {101}

[Shakir 4:101] And when you journey in the earth, there is no blame on you if you shorten the prayer, if you fear that those who disbelieve will cause you distress, surely the unbelievers are your open enemy.

[Pickthal 4:101] And when ye go forth in the land, it is no sin for you to curtail (your) worship if ye fear that those who disbelieve may attack you. In truth the disbelievers are an open enemy to you.

[Yusufali 4:101] When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the Unbelievers May attack you: For the Unbelievers are unto you open enemies.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا
فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ
وَأَسْلِحَتَهُمْ ۗ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً
وَاحِدَةً ۗ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ
وَخُذُوا حِذْرَكُمْ ۗ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا {102}

[Shakir 4:102] *And when you are among them and keep up the prayer for them, let a party of them stand up with you, and let them take their arms; then when they have prostrated themselves let them go to your rear, and let another party who have not prayed come forward and pray with you, and let them take their precautions and their arms; (for) those who disbelieve desire that you may be careless of your arms and your luggage, so that they may then turn upon you with a sudden united attack, and there is no blame on you, if you are annoyed with rain or if you are sick, that you lay down your arms, and take your precautions; surely Allah has prepared a disgraceful chastisement for the unbelievers.*

[Pickthal 4:102] *And when thou (O Muhammad) art among them and arranges (their) worship for them, let only a party of them stand with thee (to worship) and let them take their arms. Then when they have performed their prostrations let them fall to the rear and let another party come that hath not worshipped and let them worship with thee, and let them take their precaution and their arms. Those who disbelieve long for you to neglect your arms and your baggage that they may attack you once for all. It is no sin for you to lay aside your arms, if rain impedeth you or ye are sick. But take your precaution. Lo! Allah prepareth for the disbelievers shameful punishment.*

[Yusufali 4:102] *When thou (O Messenger) art with them, and standest to lead them in prayer, Let one party of them stand up (in prayer) with thee, Taking their arms with them: When they finish their prostrations, let them Take their position in the rear. And let the other party come up which hath not yet prayed - and let them pray with thee, Taking all precaution, and bearing arms: the Unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take (every) precaution for yourselves. For the Unbelievers Allah hath prepared a humiliating punishment.*

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۗ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ
ۗ إِنَّ الصَّلَاةَ كَانَتْ عَلَىٰ الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا {103}

[Shakir 4:103] *Then when you have finished the prayer, remember Allah standing and sitting and reclining; but when you are secure (from danger) keep up prayer; surely prayer is a timed ordinance for the believers.*

[Pickthal 4:103] *When ye have performed the act of worship, remember Allah, standing, sitting and reclining. And when ye are in safety, observe proper worship. Worship at fixed times hath been enjoined on the believers.*

[Yusufali 4:103] When ye pass (Congregational) prayers, celebrate Allah's praises, standing, sitting down, or lying down on your sides; but when ye are free from danger, set up Regular Prayers: For such prayers are enjoined on believers at stated times.

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا

يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {104}

[Shakir 4:104] And be not weak hearted in pursuit of the enemy; if you suffer pain, then surely they (too) suffer pain as you suffer pain, and you hope from Allah what they do not hope; and Allah is Knowing, Wise.

[Pickthal 4:104] Relent not in pursuit of the enemy. If ye are suffering, lo! they suffer even as ye suffer and ye hope from Allah that for which they cannot hope. Allah is ever Knower, Wise.

[Yusufali 4:104] And slacken not in following up the enemy: If ye are suffering hardships, they are suffering similar hardships; but ye have Hope from Allah, while they have none. And Allah is full of knowledge and wisdom.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۗ وَلَا تَكُنْ لِلْخَائِنِينَ

خَصِيمًا {105}

[Shakir 4:105] Surely We have revealed the Book to you with the truth that you may judge between people by means of that which Allah has taught you; and be not an advocate on behalf of the treacherous.

[Pickthal 4:105] Lo! We reveal unto thee the Scripture with the truth, that thou mayst judge between mankind by that which Allah showeth thee. And be not thou a pleader for the treacherous;

[Yusufali 4:105] We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by Allah: so be not (used) as an advocate by those who betray their trust;

وَأَسْتَغْفِرِ اللَّهَ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا {106}

[Shakir 4:106] And ask forgiveness of Allah; surely Allah is Forgiving, Merciful.

[Pickthal 4:106] And seek forgiveness of Allah. Lo! Allah is ever Forgiving, Merciful.

[Yusufali 4:106] But seek the forgiveness of Allah; for Allah is Oft-forgiving, Most Merciful.

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا أَثِيمًا {107}

[Shakir 4:107] And do not plead on behalf of those who act unfaithfully to their souls; surely Allah does not love him who is treacherous, sinful;

[Pickthal 4:107] And plead not on behalf of (people) who deceive themselves. Lo! Allah loveth not one who is treacherous and sinful.

[Yusufali 4:107] Contend not on behalf of such as betray their own souls; for Allah loveth not one given to perfidy and crime:

يَسْتَحْفُونَ مِنَ النَّاسِ وَلَا يَسْتَحْفُونَ مِنَ اللَّهِ ۗ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ ۗ

وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا {108}

[Shakir 4:108] They hide themselves from men and do not hide themselves from Allah, and He is with them when they meditate by night words which please Him not, and Allah encompasses what they do.

[Pickthal 4:108] They seek to hide from men and seek not to hide from Allah. He is with them when by night they hold discourse displeasing unto Him. Allah ever surroundeth what they do.

[Yusufali 4:108] They may hide (Their crimes) from men, but they cannot hide (Them) from Allah, seeing that He is in their midst when they plot by night, in words that He cannot approve: And Allah Doth compass round all that they do.

هَا أَنْتُمْ هُؤُلَاءِ جَادَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَامَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكَيْلًا {109}

[Shakir 4:109] Behold! you are they who (may) plead for them in this world's life, but who will plead for them with Allah on the resurrection day, or who shall be their protector?

[Pickthal 4:109] Ho! ye are they who pleaded for them in the life of the world. But who will plead with Allah for them on the Day of Resurrection, or who will then be their defender?

[Yusufali 4:109] Ah! These are the sort of men on whose behalf ye may contend in this world; but who will contend with Allah on their behalf on the Day of Judgment, or who will carry their affairs through?

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا {110}

[Shakir 4:110] And whoever does evil or acts unjustly to his soul, then asks forgiveness of Allah, he shall find Allah Forgiving, Merciful.

[Pickthal 4:110] Yet whoso doeth evil or wrongeth his own soul, then seeketh pardon of Allah, will find Allah Forgiving, Merciful.

[Yusufali 4:110] If any one does evil or wrongs his own soul but afterwards seeks Allah's forgiveness, he will find Allah Oft-forgiving, Most Merciful.

وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {111}

[Shakir 4:111] And whoever commits a sin, he only commits it against his own soul; and Allah is Knowing, Wise.

[Pickthal 4:111] Whoso committeth sin committeth it only against himself. Allah is ever Knower, Wise.

[Yusufali 4:111] And if any one earns sin. he earns it against His own soul: for Allah is full of knowledge and wisdom.

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا {112}

[Shakir 4:112] And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a calumny and a manifest sin.

[Pickthal 4:112] And whoso committeth a delinquency or crime, then throweth (the blame) thereof upon the innocent, hath burdened himself with falsehood and a flagrant crime.

[Yusufali 4:112] *But if any one earns a fault or a sin and throws it on to one that is innocent, He carries (on himself) (Both) a falsehood and a flagrant sin.*

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضْلُوكَ وَمَا يُضْلُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ ۖ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ۖ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا {113}

[Shakir 4:113] *And were it not for Allah's grace upon you and His mercy a party of them had certainly designed to bring you to perdition and they do not bring (aught) to perdition but their own souls, and they shall not harm you in any way, and Allah has revealed to you the Book and the wisdom, and He has taught you what you did not know, and Allah's grace on you is very great.*

[Pickthal 4:113] *But for the grace of Allah upon thee (Muhammad), and His mercy, a party of them had resolved to mislead thee, but they will mislead only themselves and they will hurt thee not at all. Allah revealeth unto thee the Scripture and wisdom, and teacheth thee that which thou knewest not. The grace of Allah toward thee hath been infinite.*

[Yusufali 4:113] *But for the Grace of Allah to thee and his Mercy, a party of them would certainly have plotted to lead thee astray. But (in fact) they will only Lead their own souls astray, and to thee they can do no harm in the least. For Allah hath sent down to thee the Book and wisdom and taught thee what thou Knewest not (before): And great is the Grace of Allah unto thee.*

لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۗ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا {114}

[Shakir 4:114] *There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people; and whoever does this seeking Allah's pleasure, We will give him a mighty reward.*

[Pickthal 4:114] *There is no good in much of their secret conferences save (in) him who enjoineith almsgiving and kindness and peace-making among the people. Whoso doeth that, seeking the good pleasure of Allah, We shall bestow on him a vast reward.*

[Yusufali 4:114] *In most of their secret talks there is no good: But if one exhorts to a deed of charity or justice or conciliation between men, (Secrecy is permissible): To him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value).*

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا {115}

[Shakir 4:115] *And whoever acts hostilely to the Messenger after that guidance has become manifest to him, and follows other than the way of the believers, We will turn him to that to which he has (himself) turned and make him enter hell; and it is an evil resort.*

[Pickthal 4:115] *And whoso opposeth the messenger after the guidance (of Allah) hath been manifested unto him, and followeth other than the believer's way, We appoint for him that unto which he himself hath turned, and expose him unto hell - a hapless journey's end!*

[Yusufali 4:115] *If anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, We shall leave him in the path he has chosen, and land him in Hell,- what an evil refuge!*

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ

صَلَاةً بَعِيدًا {116}

[Shakir 4:116] *Surely Allah does not forgive that anything should be associated with Him, and He forgives what is besides this to whom He pleases; and whoever associates anything with Allah, he indeed strays off into a remote error.*

[Pickthal 4:116] *Lo! Allah pardoneth not that partners should be ascribed unto Him. He pardoneth all save that to whom He will. Whoso ascribeth partners unto Allah hath wandered far astray.*

[Yusufali 4:116] *Allah forgiveth not (The sin of) joining other gods with Him; but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah, Hath strayed far, far away (from the right).*

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاتًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا {117}

[Shakir 4:117] *They do not call besides Him on anything but idols, and they do not call on anything but a rebellious Shaitan.*

[Pickthal 4:117] *They invoke in His stead only females; they pray to none else than Satan, a rebel*

[Yusufali 4:117] *(The Pagans), leaving Him, call but upon female deities: They call but upon satan the persistent rebel!*

لَعَنَهُ اللَّهُ ۗ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا {118}

[Shakir 4:118] *Allah has cursed him; and he said: Most certainly I will take of Thy servants an appointed portion:*

[Pickthal 4:118] *Whom Allah cursed, and he said: Surely I will take of Thy bondmen an appointed portion,*

[Yusufali 4:118] *Allah did curse him, but he said: "I will take of Thy servants a portion Marked off;*

وَلَأُضِلَّنَّهُمْ وَلَأُمَنِّيَنَّهُمْ وَلَا مَرَنَّهُمْ فَلَيُبَتِّكُنَّ آذَانَ الْأَنْعَامِ وَلَا مَرَنَّهُمْ فَلَيعْيِرَنَّ خَلْقَ اللَّهِ ۗ وَمَنْ

يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا {119}

[Shakir 4:119] *And most certainly I will lead them astray and excite in them vain desires, and bid them so that they shall slit the ears of the cattle, and most certainly I will bid them so that they shall alter Allah's creation; and whoever takes the Shaitan for a guardian rather than Allah he indeed shall suffer a manifest loss.*

[Pickthal 4:119] *And surely I will lead them astray, and surely I will arouse desires in them, and surely I will command them and they will cut the cattle' ears, and surely I will command them and they will change*

Allah's creation. Whoso chooseth Satan for a patron instead of Allah is verily a loser and his loss is manifest.

[Yusufali 4:119] "I will mislead them, and I will create in them false desires; I will order them to slit the ears of cattle, and to deface the (fair) nature created by Allah." Whoever, forsaking Allah, takes satan for a friend, hath of a surety suffered a loss that is manifest.

يَعِدُّهُمْ وَيُمْنِّيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا {120}

[Shakir 4:120] He gives them promises and excites vain desires in them; and the Shaitan does not promise them but to deceive.

[Pickthal 4:120] He promiseth them and stirreth up desires in them, and Satan promiseth them only to beguile.

[Yusufali 4:120] Satan makes them promises, and creates in them false desires; but satan's promises are nothing but deception.

أُولَئِكَ مَاوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا {121}

[Shakir 4:121] These are they whose abode is hell, and they shall not find any refuge from it.

[Pickthal 4:121] For such, their habitation will be hell, and they will find no refuge therefrom.

[Yusufali 4:121] They (his dupes) will have their dwelling in Hell, and from it they will find no way of escape.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا

وَعَدَ اللَّهُ حَقًّا ۖ وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا {122}

[Shakir 4:122] And (as for) those who believe and do good, We will make them enter into gardens beneath which rivers flow, to abide therein for ever; (it is) a promise of Allah, true (indeed), and who is truer of word than Allah?

[Pickthal 4:122] But as for those who believe and do good works We shall bring them into Gardens underneath which rivers flow, wherein they will abide for ever. It is a promise from Allah in truth; and who can be more truthful than Allah in utterance?

[Yusufali 4:122] But those who believe and do deeds of righteousness, - we shall soon admit them to gardens, with rivers flowing beneath, - to dwell therein for ever. Allah's promise is the truth, and whose word can be truer than Allah's?

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ ۚ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا

وَلَا نَصِيرًا {123}

[Shakir 4:123] (This) shall not be in accordance with your vain desires nor in accordance with the vain desires of the followers of the Book; whoever does evil, he shall be requited with it, and besides Allah he will find for himself neither a guardian nor a helper.

[Pickthal 4:123] It will not be in accordance with your desires, nor the desires of the People of the Scripture. He who doeth wrong will have the recompense thereof, and will not find against Allah any protecting friend or helper.

[Yusufali 4:123] *Not your desires, nor those of the People of the Book (can prevail): whoever works evil, will be requited accordingly. Nor will he find, besides Allah, any protector or helper.*

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ

تَقِيرًا {124}

[Shakir 4:124] *And whoever does good deeds whether male or female and he (or she) is a believer-- these shall enter the garden, and they shall not be dealt with a jot unjustly.*

[Pickthal 4:124] *And whoso doeth good works, whether of male or female, and he (or she) is a believer, such will enter paradise and they will not be wronged the dint in a date-stone.*

[Yusufali 4:124] *If any do deeds of righteousness,- be they male or female - and have faith, they will enter Heaven, and not the least injustice will be done to them.*

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ وَاتَّخَذَ اللَّهُ

إِبْرَاهِيمَ خَلِيلًا {125}

[Shakir 4:125] *And who has a better religion than he who submits himself entirely to Allah? And he is the doer of good (to others) and follows the faith of Ibrahim, the upright one, and Allah took Ibrahim as a friend.*

[Pickthal 4:125] *Who is better in religion than he who surrendereth his purpose to Allah while doing good (to men) and followeth the tradition of Abraham, the upright? Allah (Himself) chose Abraham for friend.*

[Yusufali 4:125] *Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham the true in Faith? For Allah did take Abraham for a friend.*

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا {126}

[Shakir 4:126] *And whatever is in the heavens and whatever is in the earth is Allah's; and Allah encompasses all things.*

[Pickthal 4:126] *Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. Allah ever surroundeth all things.*

[Yusufali 4:126] *But to Allah belong all things in the heavens and on earth: And He it is that Encompasseth all things.*

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۗ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ
الَّتِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعَفِينَ مِنَ الْوِلْدَانِ وَأَنْ تَقُومُوا

لِلْيَتَامَىٰ بِالْقِسْطِ ۗ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا {127}

[Shakir 4:127] *And they ask you a decision about women. Say: Allah makes known to you His decision concerning them, and that which is recited to you in the Book concerning female orphans whom you do not give what is appointed for them while you desire to marry them, and concerning the weak among children, and that you should deal towards orphans with equity; and whatever good you do, Allah surely knows it.*

[Pickthal 4:127] *They consult thee concerning women. Say: Allah giveth you decree concerning them, and the Scripture which hath been recited*

unto you (giveth decree), concerning female orphans and those unto whom ye give not that which is ordained for them though ye desire to marry them, and (concerning) the weak among children, and that ye should deal justly with orphans. Whatever good ye do, lo! Allah is ever Aware of it.

[Yusufali 4:127] They ask thy instruction concerning the women say: Allah doth instruct you about them: And (remember) what hath been rehearsed unto you in the Book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans. There is not a good deed which ye do, but Allah is well-acquainted therewith.

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا ۖ
وَالصُّلْحُ خَيْرٌ ۗ وَأُحْضِرَتِ الْأَنفُسُ الشُّحَّ ۗ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا
{128}

[Shakir 4:128] And if a woman fears ill usage or desertion on the part of her husband, there is no blame on them, if they effect a reconciliation between them, and reconciliation is better, and avarice has been made to be present in the (people's) minds; and if you do good (to others) and guard (against evil), then surely Allah is aware of what you do.

[Pickthal 4:128] If a woman feareth ill treatment from her husband, or desertion, it is no sin for them twain if they make terms of peace between themselves. Peace is better. But greed hath been made present in the minds (of men). If ye do good and keep from evil, lo! Allah is ever Informed of what ye do.

[Yusufali 4:128] If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practise self-restraint, Allah is well-acquainted with all that ye do.

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوهَا كَالْمُعَلَّقَةِ ۗ
وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا {129}

[Shakir 4:129] And you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination, so that you leave her as it were in suspense; and if you effect a reconciliation and guard (against evil), then surely Allah is Forgiving, Merciful.

[Pickthal 4:129] Ye will not be able to deal equally between (your) wives, however much ye wish (to do so). But turn not altogether away (from one), leaving her as in suspense. If ye do good and keep from evil, lo! Allah is ever Forgiving, Merciful.

[Yusufali 4:129] Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding, and practise self-restraint, Allah is Oft-forgiving, Most Merciful.

وَأِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ ۗ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا {130}

[Shakir 4:130] And if they separate, Allah will render them both free from want out of His ampleness, and Allah is Ample-giving, Wise.

[Pickthal 4:130] But if they separate, Allah will compensate each out of His abundance. Allah is ever All-Embracing, All-Knowing.

[Yusufali 4:130] But if they disagree (and must part), Allah will provide abundance for all from His all-reaching bounty: for Allah is He that careth for all and is Wise.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۗ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا {131}

[Shakir 4:131] And whatever is in the heavens and whatever is in the earth is Allah's and certainly We enjoined those who were given the Book before you and (We enjoin) you too that you should be careful of (your duty to) Allah; and if you disbelieve, then surely whatever is in the heavens and whatever is in the earth is Allah's and Allah is Self-sufficient, Praise-worthy.

[Pickthal 4:131] Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And We charged those who received the Scripture before you, and (We charge) you, that ye keep your duty toward Allah. And if ye disbelieve, lo! unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, and Allah is ever Absolute, Owner of Praise.

[Yusufali 4:131] To Allah belong all things in the heavens and on earth. Verily we have directed the People of the Book before you, and you (o Muslims) to fear Allah. But if ye deny Him, lo! unto Allah belong all things in the heavens and on earth, and Allah is free of all wants, worthy of all praise.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَفَى بِاللَّهِ وَكِيلًا {132}

[Shakir 4:132] And whatever is in the heavens and whatever is in the earth is Allah's, and Allah is sufficient as a Protector.

[Pickthal 4:132] Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And Allah is sufficient as Defender.

[Yusufali 4:132] Yea, unto Allah belong all things in the heavens and on earth, and enough is Allah to carry through all affairs.

إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ۗ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكُمْ قَدِيرًا {133}

[Shakir 4:133] If He please, He can make you pass away, O people! and bring others; and Allah has the power to do this.

[Pickthal 4:133] If He will, He can remove you, O people, and produce others (in your stead). Allah is Able to do that.

[Yusufali 4:133] If it were His will, He could destroy you, o mankind, and create another race; for He hath power this to do.

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۗ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا {134}

[Shakir 4:134] *Whoever desires the reward of this world, then with Allah is the reward of this world and the hereafter; and Allah is Hearing, Seeing.*

[Pickthal 4:134] *Whoso desireth the reward of the world, (let him know that) with Allah is the reward of the world and the Hereafter. Allah is ever Hearer, Seer.*

[Yusufali 4:134] *If any one desires a reward in this life, in Allah's (gift) is the reward (both) of this life and of the hereafter: for Allah is He that heareth and seeth (all things).*

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ
إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا ۗ وَإِن تَلَوُا أَوْ تَعْرَضُوا
فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا {135}

[Shakir 4:135] *O you who believe! be maintainers of justice, bearers of witness of Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion; therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do.*

[Pickthal 4:135] *O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (them ye are). So follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever Informed of what ye do.*

[Yusufali 4:135] *O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.*

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالَّذِي نَزَّلَ مِنْ
قَبْلُ ۗ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا {136}

[Shakir 4:136] *O you who believe! believe in Allah and His Messenger and the Book which He has revealed to His Messenger and the Book which He revealed before; and whoever disbelieves in Allah and His angels and His messengers and the last day, he indeed strays off into a remote error.*

[Pickthal 4:136] *O ye who believe! Believe in Allah and His messenger and the Scripture which He hath revealed unto His messenger, and the Scripture which He revealed aforetime. Whoso disbelieveth in Allah and His angels and His scriptures and His messengers and the Last Day, he verily hath wandered far astray.*

[Yusufali 4:136] *O ye who believe! Believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him). Any who denieth Allah, His angels, His Books, His Messengers, and the Day of Judgment, hath gone far, far astray.*

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَزْدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُعْفِرْ لَهُمْ وَلَا
لِيَهْدِيَهُمْ سَبِيلًا {137}

[Shakir 4:137] Surely (as for) those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will not forgive them nor guide them in the (right) path.

[Pickthal 4:137] Lo! those who believe, then disbelieve and then (again) believe, then disbelieve, and then increase in disbelief, Allah will never pardon them, nor will He guide them unto a way.

[Yusufali 4:137] Those who believe, then reject faith, then believe (again) and (again) reject faith, and go on increasing in unbelief,- Allah will not forgive them nor guide them nor guide them on the way.

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا {138}

[Shakir 4:138] Announce to the hypocrites that they shall have a painful chastisement:

[Pickthal 4:138] Bear unto the hypocrites the tidings that for them there is a painful doom;

[Yusufali 4:138] To the Hypocrites give the glad tidings that there is for them (but) a grievous penalty;-

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ أَلْيَبْتَغُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ

جَمِيعًا {139}

[Shakir 4:139] Those who take the unbelievers for guardians rather than believers. Do they seek honor from them? Then surely all honor is for Allah.

[Pickthal 4:139] Those who chose disbelievers for their friends instead of believers! Do they look for power at their hands? Lo! all power appertaineth to Allah.

[Yusufali 4:139] Yea, to those who take for friends unbelievers rather than believers: is it honour they seek among them? Nay,- all honour is with Allah.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَعْفَدُوا

مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ إِنَّكُمْ إِذَا مَثَلْتُمْ ۗ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي

جَهَنَّمَ جَمِيعًا {140}

[Shakir 4:140] And indeed He has revealed to you in the Book that when you hear Allah's communications disbelieved in and mocked at do not sit with them until they enter into some other discourse; surely then you would be like them; surely Allah will gather together the hypocrites and the unbelievers all in hell.

[Pickthal 4:140] He hath already revealed unto you in the Scripture that, when ye hear the revelations of Allah rejected and derided, (ye) sit not with them (who disbelieve and mock) until they engage in some other conversation. Lo! in that case (if ye stayed) ye would be like unto them. Lo! Allah will gather hypocrites and disbelievers, all together, into hell;

[Yusufali 4:140] *Already has He sent you Word in the Book, that when ye hear the signs of Allah held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme: if ye did, ye would be like them. For Allah will collect the hypocrites and those who defy faith - all in Hell:-*

الَّذِينَ يَتَّبِعُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فِتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَحِذْ عَلَيْكُمْ وَنَمْنَعُكُمْ مِنَ الْمُؤْمِنِينَ ۗ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ ۗ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا {141}

[Shakir 4:141] *Those who wait for (some misfortune to befall) you then If you have a victory from Allah they say: Were we not with you? And i. there IS a chance for the unbelievers, they say: Did we not acquire the mastery over you and defend you from the believers? So Allah shall Judge between you on the day of resurrection, and Allah will by no means give the unbelievers a way against the believers.*

[Pickthal 4:141] *Those who wait upon occasion in regard to you and, if a victory cometh unto you from Allah, say: Are we not with you? and if the disbelievers meet with a success say: Had we not the mastery of you, and did we not protect you from the believers? - Allah will judge between you at the Day of Resurrection, and Allah will not give the disbelievers any way (of success) against the believers.*

[Yusufali 4:141] *(These are) the ones who wait and watch about you: if ye do gain a victory from Allah, they say: "Were we not with you?" - but if the unbelievers gain a success, they say (to them): "Did we not gain an advantage over you, and did we not guard you from the believers?" but Allah will judge betwixt you on the Day of Judgment. And never will Allah grant to the unbelievers a way (to triumphs) over the believers.*

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالًا يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا {142}

[Shakir 4:142] *Surely the hypocrites strive to deceive Allah, and He shall requite their deceit to them, and when they stand up to prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah save a little.*

[Pickthal 4:142] *Lo! the hypocrites seek to beguile Allah, but it is He Who beguileth them. When they stand up to worship they perform it languidly and to be seen of men, and are mindful of Allah but little;*

[Yusufali 4:142] *The Hypocrites - they think they are over-reaching Allah, but He will over-reach them: When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance;*

مُدْبِدِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ ۗ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا {143}

[Shakir 4:143] *Wavering between that (and this), (belonging) neither to these nor to those; and whomsoever Allah causes to err, you shall not find a way for him.*

[Pickthal 4:143] *Swaying between this (and that), (belonging) neither to these nor to those. He whom Allah causeth to go astray, thou (O Muhammad) wilt not find a way for him:*

[Yusufali 4:143] *(They are) distracted in mind even in the midst of it,- being (sincerely) for neither one group nor for another whom Allah leaves straying,- never wilt thou find for him the way.*

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ
عَلَيْكُمْ سُلْطَانًا مُبِينًا { 144 }

[Shakir 4:144] *O you who believe! do not take the unbelievers for friends rather than the believers; do you desire that you should give to Allah a manifest proof against yourselves?*

[Pickthal 4:144] *O ye who believe! Choose not disbelievers for (your) friends in place of believers. Would ye give Allah a clear warrant against you?*

[Yusufali 4:144] *O ye who believe! Take not for friends unbelievers rather than believers: Do ye wish to offer Allah an open proof against yourselves?*

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا { 145 }

[Shakir 4:145] *Surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for them.*

[Pickthal 4:145] *Lo! the hypocrites (will be) in the lowest deep of the Fire, and thou wilt find no helper for them;*

[Yusufali 4:145] *The Hypocrites will be in the lowest depths of the Fire: no helper wilt thou find for them;-*

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ
يُؤْتِ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا { 146 }

[Shakir 4:146] *Except those who repent and amend and hold fast to Allah and are sincere in their religion to Allah, these are with the believers, and Allah will grant the believers a mighty reward.*

[Pickthal 4:146] *Save those who repent and amend and hold fast to Allah and make their religion pure for Allah (only). Those are with the believers. And Allah will bestow on the believers an immense reward.*

[Yusufali 4:146] *Except for those who repent, mend (their lives) hold fast to Allah, and purify their religion as in Allah's sight: if so they will be (numbered) with the believers. And soon will Allah grant to the believers a reward of immense value.*

مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ ۗ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا { 147 }

[Shakir 4:147] *Why should Allah chastise you if you are grateful and believe? And Allah is the Multiplier of rewards, Knowing*

[Pickthal 4:147] *What concern hath Allah for your punishment if ye are thankful (for His mercies) and believe (in Him)? Allah was ever Responsive, Aware.*

[Yusufali 4:147] What can Allah gain by your punishment, if ye are grateful and ye believe? Nay, it is Allah that recogniseth (all good), and knoweth all things.

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ ۗ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا {148}

[Shakir 4:148] Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done; and Allah is Hearing, Knowing.

[Pickthal 4:148] Allah loveth not the utterance of harsh speech save by one who hath been wronged. Allah is ever Hearer, Knower.

[Yusufali 4:148] Allah loveth not that evil should be noised abroad in public speech, except where injustice hath been done; for Allah is He who heareth and knoweth all things.

إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُورًا قَدِيرًا {149}

[Shakir 4:149] If you do good openly or do it in secret or pardon an evil then surely Allah is Pardoning, Powerful.

[Pickthal 4:149] If ye do good openly or keep it secret, or forgive evil, lo! Allah is ever Forgiving, Powerful.

[Yusufali 4:149] Whether ye publish a good deed or conceal it or cover evil with pardon, verily Allah doth blot out (sins) and hath power (in the judgment of values).

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ

وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا {150}

[Shakir 4:150] Surely those who disbelieve in Allah and His messengers and (those who) desire to make a distinction between Allah and His messengers and say: We believe in some and disbelieve in others, and desire to take a course between (this and) that.

[Pickthal 4:150] Lo! those who disbelieve in Allah and His messengers, and seek to make distinction between Allah and His messengers, and say: We believe in some and disbelieve in others, and seek to choose a way in between;

[Yusufali 4:150] Those who deny Allah and His messengers, and (those who) wish to separate Allah from His messengers, saying: "We believe in some but reject others": And (those who) wish to take a course midway,-

أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا {151}

[Shakir 4:151] These it is that are truly unbelievers, and We have prepared for the unbelievers a disgraceful chastisement.

[Pickthal 4:151] Such are disbelievers in truth; and for disbelievers We prepare a shameful doom.

[Yusufali 4:151] They are in truth (equally) unbelievers; and we have prepared for unbelievers a humiliating punishment.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ ۗ وَكَانَ اللَّهُ

عَفُورًا رَحِيمًا {152}

[Shakir 4:152] *And those who believe in Allah and His messengers and do not make a distinction between any of them-- Allah will grant them their rewards; and Allah is Forgiving, Merciful.*

[Pickthal 4:152] *But those who believe in Allah and His messengers and make no distinction between any of them, unto them Allah will give their wages; and Allah was ever Forgiving, Merciful.*

[Yusufali 4:152] *To those who believe in Allah and His messengers and make no distinction between any of the messengers, we shall soon give their (due) rewards: for Allah is Oft-forgiving, Most Merciful.*

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ ۖ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ
فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ۖ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ
الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ ۖ وَآتَيْنَا مُوسَىٰ سُلْطَانًا مُبِينًا {153}

[Shakir 4:153] *The followers of the Book ask you to bring down to them a book from heaven; so indeed they demanded of Musa a greater thing than that, for they said: Show us Allah manifestly; so the lightning overtook them on account of their injustice. Then they took the calf (for a god), after clear signs had come to them, but We pardoned this; and We gave to Musa clear authority.*

[Pickthal 4:153] *The people of the Scripture ask of thee that thou shouldst cause an (actual) Book to descend upon them from heaven. They asked a greater thing of Moses aforesaid, for they said: Show us Allah plainly. The storm of lightning seized them for their wickedness. Then (even) after that) they chose the calf (for worship) after clear proofs (of Allah's Sovereignty) had come unto them. And We forgave them that! And We bestowed on Moses evident authority.*

[Yusufali 4:153] *The people of the Book ask thee to cause a book to descend to them from heaven: Indeed they asked Moses for an even greater (miracle), for they said: "Show us Allah in public," but they were dazed for their presumption, with thunder and lightning. Yet they worshipped the calf even after clear signs had come to them; even so we forgave them; and gave Moses manifest proofs of authority.*

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ
وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا {154}

[Shakir 4:154] *And We lifted the mountain (Sainai) over them at (the taking of the covenant) and We said to them: Enter the door making obeisance; and We said to them: Do not exceed the limits of the Sabbath, and We made with them a firm covenant.*

[Pickthal 4:154] *And We caused the Mount to tower above them at (the taking of) their covenant: and We bade them: Enter the gate, prostrate! and We bode them: Transgress not the Sabbath! and We took from them a firm covenant.*

[Yusufali 4:154] *And for their covenant we raised over them (the towering height) of Mount (Sinai); and (on another occasion) we said: "Enter the gate with humility"; and (once again) we commanded them:*

"Transgress not in the matter of the sabbath." And we took from them a solemn covenant.

فَبِمَا نَفَضْنَاهُمْ مِيثَاقَهُمْ وَكُفْرِهِمْ بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۚ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا {155}

[Shakir 4:155] Therefore, for their breaking their covenant and their disbelief in the communications of Allah and their killing the prophets wrongfully and their saying: Our hearts are covered; nay! Allah set a seal upon them owing to their unbelief, so they shall not believe except a few.

[Pickthal 4:155] Then because of their breaking of their covenant, and their disbelieving in the revelations of Allah, and their slaying of the prophets wrongfully, and their saying: Our hearts are hardened - Nay, but Allah set a seal upon them for their disbelief, so that they believe not save a few -

[Yusufali 4:155] (They have incurred divine displeasure): In that they broke their covenant; that they rejected the signs of Allah; that they slew the Messengers in defiance of right; that they said, "Our hearts are the wrappings (which preserve Allah's Word; We need no more)";- Nay, Allah hath set the seal on their hearts for their blasphemy, and little is it they believe;-

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَانًا عَظِيمًا {156}

[Shakir 4:156] And for their unbelief and for their having uttered against Marium a grievous calumny.

[Pickthal 4:156] And because of their disbelief and of their speaking against Mary a tremendous calumny;

[Yusufali 4:156] That they rejected Faith; that they uttered against Mary a grave false charge;

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا {157}

[Shakir 4:157] And their saying: Surely we have killed the Messiah, Isa son of Marium, the messenger of Allah; and they did not kill him nor did they crucify him, but it appeared to them so (like Isa) and most surely those who differ therein are only in a doubt about it; they have no knowledge respecting it, but only follow a conjecture, and they killed him not for sure.

[Pickthal 4:157] And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger - they slew him not nor crucified him, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain.

[Yusufali 4:157] That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah";- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not:-

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۖ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا {158}

[Shakir 4:158] Nay! Allah took him up to Himself; and Allah is Mighty, Wise.

[Pickthal 4:158] But Allah took him up unto Himself. Allah was ever Mighty, Wise.

[Yusufali 4:158] Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise;-

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا {159}

[Shakir 4:159] And there is not one of the followers of the Book but most certainly believes in this before his death, and on the day of resurrection he (Isa) shall be a witness against them.

[Pickthal 4:159] There is not one of the People of the Scripture but will believe in him before his death, and on the Day of Resurrection he will be a witness against them -

[Yusufali 4:159] And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them;-

فَيُظْلَمُونَ مِنَ الَّذِينَ هَادُوا حَرَّمْنَا عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا

{160}

[Shakir 4:160] Wherefore for the iniquity of those who are Jews did We disallow to them the good things which had been made lawful for them and for their hindering many (people) from Allah's way.

[Pickthal 4:160] Because of the wrongdoing of the Jews We forbade them good things which were (before) made lawful unto them, and because of their much hindering from Allah's way,

[Yusufali 4:160] For the iniquity of the Jews We made unlawful for them certain (foods) good and wholesome which had been lawful for them;- in that they hindered many from Allah's Way;-

وَأَخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالِ النَّاسِ بِالْبَاطِلِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا

أَلِيمًا {161}

[Shakir 4:161] And their taking usury though indeed they were forbidden it and their devouring the property of people falsely, and We have prepared for the unbelievers from among them a painful chastisement.

[Pickthal 4:161] And of their taking usury when they were forbidden it, and of their devouring people's wealth by false pretences, We have prepared for those of them who disbelieve a painful doom.

[Yusufali 4:161] That they took usury, though they were forbidden; and that they devoured men's substance wrongfully;- we have prepared for those among them who reject faith a grievous punishment.

لُكِنِ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ ۗ وَالْمُقِيمِينَ الصَّلَاةَ ۗ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا

{162}

[Shakir 4:162] *But the firm in knowledge among them and the believers believe in what has been revealed to you and what was revealed before you, and those who keep up prayers and those who give the poor-rate and the believers in Allah and the last day, these it is whom We will give a mighty reward.*

[Pickthal 4:162] *But those of them who are firm in knowledge and the believers believe in that which is revealed unto thee, and that which was revealed before thee, especially the diligent in prayer and those who pay the poor-due, the believers in Allah and the Last Day. Upon these We shall bestow immense reward.*

[Yusufali 4:162] *But those among them who are well-grounded in knowledge, and the believers, believe in what hath been revealed to thee and what was revealed before thee: And (especially) those who establish regular prayer and practise regular charity and believe in Allah and in the Last Day: To them shall We soon give a great reward.*

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالتَّيِّبِينَ مِنْ بَعْدِهِ ۖ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۖ وَآتَيْنَا دَاوُودَ زَبُورًا
{ 163 }

[Shakir 4:163] *Surely We have revealed to you as We revealed to Nuh, and the prophets after him, and We revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and Isa and Ayub and Yunus and Haroun and Sulaiman and We gave to Dawood Psalms.*

[Pickthal 4:163] *Lo! We inspire thee as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as We imparted unto David the Psalms;*

[Yusufali 4:163] *We have sent thee inspiration, as We sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and solomon, and to David We gave the Psalms.*

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا
{ 164 }

[Shakir 4:164] *And (We sent) messengers We have mentioned to you before and messengers we have not mentioned to you; and to Musa, Allah addressed His Word, speaking (to him):*

[Pickthal 4:164] *And messengers We have mentioned unto thee before and messengers We have not mentioned unto thee; and Allah spake directly unto Moses;*

[Yusufali 4:164] *Of some messengers We have already told thee the story; of others We have not;- and to Moses Allah spoke direct;-*

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا { 165 }

[Shakir 4:165] (We sent) messengers as the givers of good news and as warners, so that people should not have a plea against Allah after the (coming of) messengers; and Allah is Mighty, Wise.

[Pickthal 4:165] Messengers of good cheer and of warning, in order that mankind might have no argument against Allah after the messengers. Allah was ever Mighty, Wise.

[Yusufali 4:165] Messengers who gave good news as well as warning, that mankind, after (the coming) of the messengers, should have no plea against Allah: For Allah is Exalted in Power, Wise.

لُكِنَ اللَّهُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ ۗ وَكَفَى بِاللَّهِ شَهِيدًا
 { 166 }

[Shakir 4:166] But Allah bears witness by what He has revealed to you that He has revealed it with His knowledge, and the angels bear witness (also); and Allah is sufficient as a witness.

[Pickthal 4:166] But Allah (Himself) testifieth concerning that which He hath revealeth unto thee; in His knowledge hath He revealed it; and the angels also testify. And Allah is sufficient Witness.

[Yusufali 4:166] But Allah beareth witness that what He hath sent unto thee He hath sent from His (own) knowledge, and the angels bear witness: But enough is Allah for a witness.

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا { 167 }

[Shakir 4:167] Surely (as for) those who disbelieve and hinder (men) from Allah's way, they indeed have strayed off into a remote

[Pickthal 4:167] Lo! those who disbelieve and hinder (others) from the way of Allah, they verily have wandered far astray.

[Yusufali 4:167] Those who reject Faith and keep off (men) from the way of Allah, have verily strayed far, far away from the Path.

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا { 168 }

[Shakir 4:168] Surely (as for) those who disbelieve and act unjustly Allah will not forgive them nor guide them to a path

[Pickthal 4:168] Lo! those who disbelieve and deal in wrong, Allah will never forgive them, neither will He guide them unto a road,

[Yusufali 4:168] Those who reject Faith and do wrong,- Allah will not forgive them nor guide them to any way-

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ۗ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا { 169 }

[Shakir 4:169] Except the path of hell, to abide in it for ever, and this is easy to Allah.

[Pickthal 4:169] Except the road of hell, wherein they will abide for ever. And that is ever easy for Allah.

[Yusufali 4:169] Except the way of Hell, to dwell therein for ever. And this to Allah is easy.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَأَمِنُوا خَيْرًا لَكُمْ ۗ وَإِنْ تَكْفُرُوا فَإِنَّ

لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا { 170 }

[Shakir 4:170] *O people! surely the Messenger has come to you with the truth from your Lord, therefore believe, (it shall be) good for you and If you disbelieve, then surely whatever is in the heavens and the earth is Allah's; and Allah is Knowing, Wise.*

[Pickthal 4:170] *O mankind! The messenger hath come unto you with the Truth from your Lord. Therefor believe; (it is) better for you. But if ye disbelieve, still, lo! unto Allah belongeth whatsoever is in the heavens and the earth. Allah is ever Knower, Wise.*

[Yusufali 4:170] *O Mankind! The Messenger hath come to you in truth from Allah: believe in him: It is best for you. But if ye reject Faith, to Allah belong all things in the heavens and on earth: And Allah is All-knowing, All-wise.*

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۚ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولَ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةً ۚ انْتَهَوْا خَيْرًا لَّكُمْ ۚ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَفَىٰ بِاللَّهِ وَكِيلًا {171}

[Shakir 4:171] *O followers of the Book! do not exceed the limits in your religion, and do not speak (lies) against Allah, but (speak) the truth; the Messiah, Isa son of Marium is only a messenger of Allah and His Word which He communicated to Marium and a spirit from Him; believe therefore in Allah and His messengers, and say not, Three. Desist, it is better for you; Allah is only one Allah; far be It from His glory that He should have a son, whatever is in the heavens and whatever is in the earth is His, and Allah is sufficient for a Protector.*

[Pickthal 4:171] *O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three" - Cease! (it is) better for you! - Allah is only One Allah. Far is it removed from His Transcendent Majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.*

[Yusufali 4:171] *O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a messenger of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in Allah and His messengers. Say not "Trinity" : desist: it will be better for you: for Allah is one Allah: Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.*

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ۗ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا {172}

[Shakir 4:172] *The Messiah does by no means disdain that he should be a servant of Allah, nor do the angels who are near to Him, and whoever*

disdains His service and is proud, He will gather them all together to Himself.

[Pickthal 4:172] The Messiah will never scorn to be a slave unto Allah, nor will the favoured angels. Whoso scorneth His service and is proud, all such will He assemble unto Him;

[Yusufali 4:172] Christ disdaineth nor to serve and worship Allah, nor do the angels, those nearest (to Allah): those who disdain His worship and are arrogant,-He will gather them all together unto Himself to (answer).

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ

اسْتَنكَفُوا وَسَتَكْبُرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا {173}

[Shakir 4:173] Then as for those who believe and do good, He will pay them fully their rewards and give them more out of His grace; and as for those who disdain and are proud, He will chastise them with a painful chastisement. And they shall not find for themselves besides Allah a guardian or a helper

[Pickthal 4:173] Then, as for those who believed and did good works, unto them will He pay their wages in full, adding unto them of His bounty; and as for those who were scornful and proud, them will He punish with a painful doom. And they will not find for them, against Allah, any protecting friend or helper.

[Yusufali 4:173] But to those who believe and do deeds of righteousness, He will give their (due) rewards,- and more, out of His bounty: But those who are disdainful and arrogant, He will punish with a grievous penalty; Nor will they find, besides Allah, any to protect or help them.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا {174}

[Shakir 4:174] O people! surely there has come to you manifest proof from your Lord and We have sent to you clear light.

[Pickthal 4:174] O mankind! Now hath a proof from your Lord come unto you, and We have sent down unto you a clear light;

[Yusufali 4:174] O mankind! verily there hath come to you a convincing proof from your Lord: For We have sent unto you a light (that is) manifest.

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِنْهُ وَقَضَىٰ وَيَهْدِيهِمْ إِلَىٰ صِرَاطًا

مُسْتَقِيمًا {175}

[Shakir 4:175] Then as for those who believe in Allah and hold fast by Him, He will cause them to enter into His mercy and grace and guide them to Himself on a right path.

[Pickthal 4:175] As for those who believe in Allah, and hold fast unto Him, them He will cause to enter into His mercy and grace, and will guide them unto Him by a straight road.

[Yusufali 4:175] Then those who believe in Allah, and hold fast to Him,- soon will He admit them to mercy and grace from Himself, and guide them to Himself by a straight way.

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ۚ إِنْ أَمْرُو هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا

تَرَكَ ۗ وَهِيَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ ۚ فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الشُّلْثَانِ مِمَّا تَرَكَ ۗ وَإِنْ كَانُوا

إِخْوَةٌ رَجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۗ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ {176}

[Shakir 4:176] They ask you for a decision of the law. Say: Allah gives you a decision concerning the person who has neither parents nor offspring; if a man dies (and) he has no son and he has a sister, she shall have half of what he leaves, and he shall be her heir she has no son; but if there be two (sisters), they shall have two-thirds of what he leaves; and if there are brethren, men and women, then the male shall have the like of the portion of two females; Allah makes clear to you, lest you err; and Allah knows all things.

[Pickthal 4:176] They ask thee for a pronouncement. Say: Allah hath pronounced for you concerning distant kindred. If a man die childless and he have a sister, hers is half the heritage, and he would have inherited from her had she died childless. And if there be two sisters, then theirs are two-thirds of the heritage, and if they be brethren, men and women, unto the male is the equivalent of the share of two females. Allah expoundeth unto you, so that ye err not. Allah is Knower of all things.

[Yusufali 4:176] They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: If (such a deceased was) a woman, who left no child, Her brother takes her inheritance: If there are two sisters, they shall have two-thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah make clear to you (His law), lest ye err. And Allah hath knowledge of all things.

سورة المائدة (Al-Ma'ida)

Sura 5

Aya 1 to 120

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۖ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُنْتَنَى عَلَيْكُمْ غَيْرَ مُحِلِّي

الصَّيْدِ وَأَنْتُمْ حُرْمٌ ۗ إِنَّ اللَّهَ يَخْتَصُمُ مَا يُرِيدُ {1}

[Shakir 5:1] O you who believe! fulfill the obligations. The cattle quadrupeds are allowed to you except that which is recited to you, not violating the prohibition against game when you are entering upon the performance of the pilgrimage; surely Allah orders what He desires.

[Pickthal 5:1] O ye who believe! Fulfil your indentures. The beast of cattle is made lawful unto you (for food) except that which is announced unto you (herein), game being unlawful when ye are on the pilgrimage. Lo! Allah ordaineth that which pleaseth Him.

[Yusufali 5:1] O ye who believe! fulfil (all) obligations. Lawful unto you (for food) are all four-footed animals, with the exceptions named: But animals of the chase are forbidden while ye are in the sacred precincts or in pilgrim garb: for Allah doth command according to His will and plan.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ

النَّبِيِّاتِ الْحَرَامِ يَنْتَعُونَ فَضلاً مِنْ رَبِّهِمْ وَرِضْوَاناً ۗ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۗ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ

قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا ۗ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى

الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {2}

[Shakir 5:2] O you who believe! do not violate the signs appointed by Allah nor the sacred month, nor (interfere with) the offerings, nor the sacrificial animals with garlands, nor those going to the sacred house seeking the grace and pleasure of their Lord; and when you are free from the obligations of the pilgrimage, then hunt, and let not hatred of a people-- because they hindered you from the Sacred Masjid-- incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil).

[Pickthal 5:2] O ye who believe! Profane not Allah's monuments nor the Sacred Month nor the offerings nor the garlands, nor those repairing to the Sacred House, seeking the grace and pleasure of their Lord. But when ye have left the sacred territory, then go hunting (if ye will). And let not your hatred of a folk who (once) stopped your going to the inviolable place of worship seduce you to transgress; but help ye one another unto righteousness and pious duty. Help not one another unto sin and

transgression, but keep your duty to Allah. Lo! Allah is severe in punishment.

[Yusufali 5:2] *O ye who believe! Violate not the sanctity of the symbols of Allah, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the sacred house, seeking of the bounty and good pleasure of their Lord. But when ye are clear of the sacred precincts and of pilgrim garb, ye may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear Allah: for Allah is strict in punishment.*

حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةَ وَالْمَوْقُوذَةَ
وَالْمُتْرَدِيَةَ وَالتَّطِيحَةَ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۗ
ذَلِكُمْ فِسْقٌ ۗ الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ ۗ الْيَوْمَ أَكْمَلْتُ
لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ۗ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ
غَيْرِ مُتَجَانِفٍ لِإِثْمٍ ۗ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {3}

[Shakir 5:3] *Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal) and that beaten to death, and that killed by a fall and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter, and what is sacrificed on stones set up (for idols) and that you divide by the arrows; that is a transgression. This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion; but whoever is compelled by hunger, not inclining willfully to sin, then surely Allah is Forgiving, Merciful.*

[Pickthal 5:3] *Forbidden unto you (for food) are carrion and blood and swineflesh, and that which hath been dedicated unto any other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which hath been killed by (the goring of) horns, and the devoured of wild beasts, saving that which ye make lawful (by the death-stroke), and that which hath been immolated unto idols. And (forbidden is it) that ye swear by the divining arrows. This is an abomination. This day are those who disbelieve in despair of (ever harming) your religion; so fear them not, fear Me! This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islam. Whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is Forgiving, Merciful.*

[Yusufali 5:3] *Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of*

meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful.

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۚ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ
تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ ۗ
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {4}

[Shakir 5:4] They ask you as to what is allowed to them. Say: The good things are allowed to you, and what you have taught the beasts and birds of prey, training them to hunt-- you teach them of what Allah has taught you-- so eat of that which they catch for you and mention the name of Allah over it; and be careful of (your duty to) Allah; surely Allah is swift in reckoning.

[Pickthal 5:4] They ask thee (O Muhammad) what is made lawful for them. Say: (all) good things are made lawful for you. And those beasts and birds of prey which ye have trained as hounds are trained, ye teach them that which Allah taught you; so eat of that which they catch for you and mention Allah's name upon it, and observe your duty to Allah. Lo! Allah is swift to take account.

[Yusufali 5:4] They ask thee what is lawful to them (as food). Say: lawful unto you are (all) things good and pure: and what ye have taught your trained hunting animals (to catch) in the manner directed to you by Allah: eat what they catch for you, but pronounce the name of Allah over it: and fear Allah; for Allah is swift in taking account.

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ لَّكُمْ وَطَعَامُكُمْ حَلَلٌ لَهُمْ
وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ
أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ ۗ وَمَن يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ
وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ {5}

[Shakir 5:5] This day (all) the good things are allowed to you; and the food of those who have been given the Book is lawful for you and your food is lawful for them; and the chaste from among the believing women and the chaste from among those who have been given the Book before you (are lawful for you); when you have given them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret; and whoever denies faith, his work indeed is of no account, and in the hereafter he shall be one of the losers.

[Pickthal 5:5] This day are (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (lawful for you) when ye give them their marriage portions and live with them in honour, not in fornication, nor taking them as secret concubines. Whoso

denieth the faith, his work is vain and he will be among the losers in the Hereafter.

[Yusufali 5:5] This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time, - when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues if any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ ۗ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ {6}

[Shakir 5:6] O you who believe! when you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles; and if you are under an obligation to perform a total ablution, then wash (yourselves) and if you are sick or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith, Allah does not desire to put on you any difficulty, but He wishes to purify you and that He may complete His favor on you, so that you may be grateful.

[Pickthal 5:6] O ye who believe! When ye rise up for prayer, wash your faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. And if ye are unclean, purify yourselves. And if ye are sick or on a journey, or one of you cometh from the closet, or ye have had contact with women, and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks.

[Yusufali 5:6] O ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands, Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful.

وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقْتُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ {7}

[Shakir 5:7] And remember the favor of Allah on you and His covenant with which He bound you firmly, when you said: We have heard and we obey, and be careful of (your duty to) Allah, surely Allah knows what is in the breasts.

[Pickthal 5:7] Remember Allah's grace upon you and His covenant by which He bound you when ye said: We hear and we obey; And keep your duty to Allah. Lo! He knoweth what is in the breasts (of men).

[Yusufali 5:7] And call in remembrance the favour of Allah unto you, and His covenant, which He ratified with you, when ye said: "We hear and we obey": And fear Allah, for Allah knoweth well the secrets of your hearts.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا
وَاعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ {8}

[Shakir 5:8] O you who believe! Be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, and be careful of (your duty to) Allah; surely Allah is Aware of what you do.

[Pickthal 5:8] O ye who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo! Allah is Informed of what ye do.

[Yusufali 5:8] O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well-acquainted with all that ye do.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ {9}

[Shakir 5:9] Allah has promised to those who believe and do good deeds (that) they shall have forgiveness and a mighty reward.

[Pickthal 5:9] Allah hath promised those who believe and do good works: Theirs will be forgiveness and immense reward.

[Yusufali 5:9] To those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ {10}

[Shakir 5:10] And (as for) those who disbelieve and reject our communications, these are the companions of the name.

[Pickthal 5:10] And they who disbelieve and deny Our revelations, such are rightful owners of hell.

[Yusufali 5:10] Those who reject faith and deny our signs will be companions of Hell-fire.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أُنْزِلَ عَلَيْهِمْ مَنَّانٌ فَنَسُوا حَتَّىٰ إِذَا تَوَلَّوْا لَأَخَذُنَّ اللَّهُ أُلُوفًا مِّنْهُمْ لَعْنَةُ اللَّهِ عَلَىٰ الْكَافِرِينَ

وَاعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ {11}

[Shakir 5:11] O you who believe! remember Allah's favor on you when a people had determined to stretch forth their hands towards you, but He withheld their hands from you, and be careful of (your duty to) Allah; and on Allah let the believers rely.

[Pickthal 5:11] *O ye who believe! Remember Allah's favour unto you, how a people were minded to stretch out their hands against you but He withheld their hands from you; and keep your duty to Allah. In Allah let believers put their trust.*

[Yusufali 5:11] *O ye who believe! Call in remembrance the favour of Allah unto you when certain men formed the design to stretch out their hands against you, but (Allah) held back their hands from you: so fear Allah. And on Allah let believers put (all) their trust.*

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ {12}

[Shakir 5:12] *And certainly Allah made a covenant with the children of Israel, and We raised up among them twelve chieftains; and Allah said: Surely I am with you; if you keep up prayer and pay the poor-rate and believe in My messengers and assist them and offer to Allah a goodly gift, I will most certainly cover your evil deeds, and I will most certainly cause you to enter into gardens beneath which rivers flow, but whoever disbelieves from among you after that, he indeed shall lose the right way.*

[Pickthal 5:12] *Allah made a covenant of old with the Children of Israel and We raised among them twelve chieftains, and Allah said: Lo! I am with you. If ye establish worship and pay the poor-due, and believe in My messengers and support them, and lend unto Allah a kindly loan, surely I shall remit your sins, and surely I shall bring you into Gardens underneath which rivers flow. Whoso among you disbelieveth after this will go astray from a plain road.*

[Yusufali 5:12] *Allah did aforetime take a covenant from the Children of Israel, and we appointed twelve captains among them. And Allah said: "I am with you: if ye (but) establish regular prayers, practise regular charity, believe in my messengers, honour and assist them, and loan to Allah a beautiful loan, verily I will wipe out from you your evils, and admit you to gardens with rivers flowing beneath; but if any of you, after this, resisteth faith, he hath truly wandered from the path or rectitude."*

فِيمَا نَفَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَن مَوَاضِعِهِ ۗ وَنَسُوا حَظًّا مِمَّا دُكِّرُوا بِهِ ۗ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ {13}

[Shakir 5:13] *But on account of their breaking their covenant We cursed them and made their hearts hard; they altered the words from their places and they neglected a portion of what they were reminded of; and you shall always discover treachery in them excepting a few of them; so pardon them and turn away; surely Allah loves those who do good (to others).*

[Pickthal 5:13] *And because of their breaking their covenant, We have cursed them and made hard their hearts. They change words from their context and forget a part of that whereof they were admonished. Thou wilt*

not cease to discover treachery from all save a few of them. But bear with them and pardon them. Lo! Allah loveth the kindly.

[Yusufali 5:13] But because of their breach of their covenant, We cursed them, and made their hearts grow hard; they change the words from their (right) places and forget a good part of the message that was sent them, nor wilt thou cease to find them- barring a few - ever bent on (new) deceits: but forgive them, and overlook (their misdeeds): for Allah loveth those who are kind.

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ
وَالْبَغْضَاءَ إِلَىٰ يَوْمِ الْقِيَامَةِ ۗ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ { 14 }

[Shakir 5:14] And with those who say, We are Christians, We made a covenant, but they neglected a portion of what they were reminded of, therefore We excited among them enmity and hatred to the day of resurrection; and Allah will inform them of what they did.

[Pickthal 5:14] And with those who say: "Lo! we are Christians," We made a covenant, but they forgot a part of that whereof they were admonished. Therefor We have stirred up enmity and hatred among them till the Day of Resurrection, when Allah will inform them of their handiwork.

[Yusufali 5:14] From those, too, who call themselves Christians, We did take a covenant, but they forgot a good part of the message that was sent them: so we estranged them, with enmity and hatred between the one and the other, to the day of judgment. And soon will Allah show them what it is they have done.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو
عَن كَثِيرٍ ۗ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ { 15 }

[Shakir 5:15] O followers of the Book! indeed Our Messenger has come to you making clear to you much of what you concealed of the Book and passing over much; indeed, there has come to you light and a clear Book from Allah;

[Pickthal 5:15] O People of the Scripture! Now hath Our messenger come unto you, expounding unto you much of that which ye used to hide in the Scripture, and forgiving much. now hath come unto you light from Allah and plain Scripture,

[Yusufali 5:15] O people of the Book! There hath come to you our Messenger, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary): There hath come to you from Allah a (new) light and a perspicuous Book, -

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ
إِلَى صِرَاطٍ مُسْتَقِيمٍ { 16 }

[Shakir 5:16] With it Allah guides him who will follow His pleasure into the ways of safety and brings them out of utter darkness into light by His will and guides them to the right path.

[Pickthal 5:16] Whereby Allah guideth him who seeketh His good pleasure unto paths of peace. He bringeth them out of darkness unto light by His decree, and guideth them unto a straight path.

[Yusufali 5:16] Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His will, unto the light,- guideth them to a path that is straight.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۚ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَ مَنْ فِي الْأَرْضِ جَمِيعًا ۗ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۗ يَخْلُقُ مَا يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ { 17 }

[Shakir 5:17] Certainly they disbelieve who say: Surely, Allah-- He is the Messiah, son of Marium. Say: Who then could control anything as against Allah when He wished to destroy the Messiah son of Marium and his mother and all those on the earth? And Allah's is the kingdom of the heavens and the earth and what is between them; He creates what He pleases; and Allah has power over all things,

[Pickthal 5:17] They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say: Who then can do aught against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth? Allah's is the Sovereignty of the heavens and the earth and all that is between them. He createth what He will. And Allah is Able to do all things.

[Yusufali 5:17] In blasphemy indeed are those that say that Allah is Christ the son of Mary. Say: "Who then hath the least power against Allah, if His will were to destroy Christ the son of Mary, his mother, and all every - one that is on the earth? For to Allah belongeth the dominion of the heavens and the earth, and all that is between. He createth what He pleaseth. For Allah hath power over all things."

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ ۗ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِمَّنْ خَلَقَ ۗ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ { 18 }

[Shakir 5:18] And the Jews and the Christians say: We are the sons of Allah and His beloved ones. Say: Why does He then chastise you for your faults? Nay, you are mortals from among those whom He has created, He forgives whom He pleases and chastises whom He pleases; and Allah's is the kingdom of the heavens and the earth and what is between them, and to Him is the eventual coming.

[Pickthal 5:18] The Jews and Christians say: We are sons of Allah and His loved ones. Say: Why then doth He chastise you for your sins? Nay, ye are but mortals of His creating. He forgiveth whom He will, and chastiseth whom He will. Allah's is the Sovereignty of the heavens and the earth and all that is between them, and unto Him is the journeying.

[Yusufali 5:18] (Both) the Jews and the Christians say: "We are sons of Allah, and his beloved." Say: "Why then doth He punish you for your sins? Nay, ye are but men,- of the men he hath created: He forgiveth whom He

pleaseth, and He punisheth whom He pleaseth: and to Allah belongeth the dominion of the heavens and the earth, and all that is between: and unto Him is the final goal (of all)"

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {19}

[Shakir 5:19] *O followers of the Book! indeed Our Messenger has come to you explaining to you after a cessation of the (mission of the) messengers, lest you say: There came not to us a giver of good news or a warner, so indeed there has come to you a giver of good news and a warner; and Allah has power over all things.*

[Pickthal 5:19] *O People of the Scripture! Now hath Our messenger come unto you to make things plain unto you after an interval (of cessation) of the messengers, lest ye should say: There came not unto us a messenger of cheer nor any warner. Now hath a messenger of cheer and a warner come unto you. Allah is Able to do all things.*

[Yusufali 5:19] *O People of the Book! Now hath come unto you, making (things) clear unto you, Our Messenger, after the break in (the series of) our messengers, lest ye should say: "There came unto us no bringer of glad tidings and no warner (from evil)": But now hath come unto you a bringer of glad tidings and a warner (from evil). And Allah hath power over all things.*

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَآتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ {20}

[Shakir 5:20] *And when Musa said to his people: O my people! remember the favor of Allah upon you when He raised prophets among you and made you kings and gave you what He had not given to any other among the nations.*

[Pickthal 5:20] *And (remember) when Moses said unto his people: O my people! Remember Allah's favour unto you, how He placed among you prophets, and He made you kings, and gave you that (which) He gave not to any (other) of (His) creatures.*

[Yusufali 5:20] *Remember Moses said to his people: "O my people! Call in remembrance the favour of Allah unto you, when He produced prophets among you, made you kings, and gave you what He had not given to any other among the peoples.*

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ {21}

[Shakir 5:21] *O my people! enter the holy land which Allah has prescribed for you and turn not on your backs for then you will turn back losers.*

[Pickthal 5:21] *O my people! Go into the holy land which Allah hath ordained for you. Turn not in flight, for surely ye turn back as losers:*

[Yusufali 5:21] *"O my people! Enter the holy land which Allah hath assigned unto you, and turn not back ignominiously, for then will ye be overthrown, to your own ruin."*

قَالُوا يَا مُوسَى إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَدْخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا
دَاخِلُونَ {22}

[Shakir 5:22] They said: O Musa! surely there is a strong race in it, and we will on no account enter it until they go out from it, so if they go out from it, then surely we will enter.

[Pickthal 5:22] They said: O Moses! Lo! a giant people (dwell) therein and lo! we go not in till they go forth from thence. When they go forth from thence, then we will enter (not till then).

[Yusufali 5:22] They said: "O Moses! In this land are a people of exceeding strength: Never shall we enter it until they leave it: if (once) they leave, then shall we enter."

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ
عَالِمُونَ ۗ وَعَلَى اللَّهِ فِتْوَاكُمْ إِن كُنْتُمْ مُؤْمِنِينَ {23}

[Shakir 5:23] Two men of those who feared, upon both of whom Allah had bestowed a favor, said: Enter upon them by the gate, for when you have entered it you shall surely be victorious, and on Allah should you rely if you are believers.

[Pickthal 5:23] Then out spake two of those who feared (their Lord, men) unto whom Allah had been gracious: Enter in upon them by the gate, for if ye enter by it, lo! ye will be victorious. So put your trust (in Allah) if ye are indeed believers.

[Yusufali 5:23] (But) among (their) Allah-fearing men were two on whom Allah had bestowed His grace: They said: "Assault them at the (proper) Gate: when once ye are in, victory will be yours; But on Allah put your trust if ye have faith."

قَالُوا يَا مُوسَى إِنَّا لَن نَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ
{24}

[Shakir 5:24] They said: O Musa! we shall never enter it so long as they are in it; go therefore you and your Lord, then fight you both surely we will here sit down.

[Pickthal 5:24] They said: O Moses! We will never enter (the land) while they are in it. So go thou and thy Lord and fight! We will sit here.

[Yusufali 5:24] They said: "O Moses! while they remain there, never shall we be able to enter, to the end of time. Go thou, and thy Lord, and fight ye two, while we sit here (and watch)."

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَقَوْمِ الْفَاسِقِينَ {25}

[Shakir 5:25] He said: My Lord! Surely I have no control (upon any) but my own self and my brother; therefore make a separation between us and the nation of transgressors.

[Pickthal 5:25] He said: My Lord! I have control of none but myself and my brother, so distinguish between us and the wrong-doing folk.

[Yusufali 5:25] He said: "O my Lord! I have power only over myself and my brother: so separate us from this rebellious people!"

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ ۖ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ

{26}

[Shakir 5:26] He said: So it shall surely be forbidden to them for forty years, they shall wander about in the land, therefore do not grieve for the nation of transgressors.

[Pickthal 5:26] (Their Lord) said: For this the land will surely be forbidden them for forty years that they will wander in the earth, bewildered. So grieve not over the wrongdoing folk.

[Yusufali 5:26] Allah said: "Therefore will the land be out of their reach for forty years: In distraction will they wander through the land: But sorrow thou not over these rebellious people.

وَإِثْلَ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ

لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ {27}

[Shakir 5:27] And relate to them the story of the two sons of Adam with truth when they both offered an offering, but it was accepted from one of them and was not accepted from the other. He said: I will most certainly slay you. (The other) said: Allah only accepts from those who guard (against evil).

[Pickthal 5:27] But recite unto them with truth the tale of the two sons of Adam, how they offered each a sacrifice, and it was accepted from the one of them and it was not accepted from the other. (The one) said: I will surely kill thee. (The other) answered: Allah accepteth only from those who ward off (evil).

[Yusufali 5:27] Recite to them the truth of the story of the two sons of Adam. Behold! they each presented a sacrifice (to Allah): It was accepted from one, but not from the other. Said the latter: "Be sure I will slay thee." "Surely," said the former, "Allah doth accept of the sacrifice of those who are righteous.

لَنْ بَسَطْتُ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

{28}

[Shakir 5:28] If you will stretch forth your hand towards me to slay me, I am not one to stretch forth my hand towards you to slay you surely I fear Allah, the Lord of the worlds:

[Pickthal 5:28] Even if thou stretch out thy hand against me to kill me, I shall not stretch out my hand against thee to kill thee, lo! I fear Allah, the Lord of the Worlds.

[Yusufali 5:28] "If thou dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against thee to slay thee: for I do fear Allah, the cherisher of the worlds.

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ ۖ وَذَلِكَ جَزَاءُ الظَّالِمِينَ {29}

[Shakir 5:29] Surely I wish that you should bear the sin committed against me and your own sin, and so you would be of the inmates of the fire, and this is the recompense of the unjust.

[Pickthal 5:29] *Lo! I would rather thou shouldst bear the punishment of the sin against me and thine own sin and become one of the owners of the fire. That is the reward of evil-doers.*

[Yusufali 5:29] *"For me, I intend to let thee draw on thyself my sin as well as thine, for thou wilt be among the companions of the fire, and that is the reward of those who do wrong."*

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ {30}

[Shakir 5:30] *Then his mind facilitated to him the slaying of his brother so he slew him; then he became one of the losers*

[Pickthal 5:30] *But (the other's) mind imposed on him the killing of his brother, so he slew him and became one of the losers.*

[Yusufali 5:30] *The (selfish) soul of the other led him to the murder of his brother: he murdered him, and became (himself) one of the lost ones.*

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سَوْءَةَ أَخِيهِ ۗ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ

أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُوَارِي سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ {31}

[Shakir 5:31] *Then Allah sent a crow digging up the earth so that he might show him how he should cover the dead body of his brother. He said: Woe me! do I lack the strength that I should be like this crow and cover the dead body of my brother? So he became of those who regret.*

[Pickthal 5:31] *Then Allah sent a raven scratching up the ground, to show him how to hide his brother's naked corpse. He said: Woe unto me! Am I not able to be as this raven and so hide my brother's naked corpse? And he became repentant.*

[Yusufali 5:31] *Then Allah sent a raven, who scratched the ground, to show him how to hide the shame of his brother. "Woe is me!" said he; "Was I not even able to be as this raven, and to hide the shame of my brother?" then he became full of regrets-*

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا

قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۗ وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ

كَثِيرًا مِنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ {32}

[Shakir 5:32] *For this reason did We prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men; and certainly Our messengers came to them with clear arguments, but even after that many of them certainly act extravagantly in the land.*

[Pickthal 5:32] *For that cause We decreed for the Children of Israel that whosoever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah's Sovereignty), but afterwards lo! many of them became prodigals in the earth.*

[Yusufali 5:32] *On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our messengers with clear signs, yet, even after that, many of them continued to commit excesses in the land.*

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُنَقَّطَعُ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ۚ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ {33}

[Shakir 5:33] *The punishment of those who wage war against Allah and His messenger and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned; this shall be as a disgrace for them in this world, and in the hereafter they shall have a grievous chastisement,*

[Pickthal 5:33] *The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom;*

[Yusufali 5:33] *The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter;*

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ عَفُورٌ رَحِيمٌ {34}

[Shakir 5:34] *Except those who repent before you have them in your power; so know that Allah is Forgiving, Merciful.*

[Pickthal 5:34] *Save those who repent before ye overpower them. For know that Allah is Forgiving, Merciful.*

[Yusufali 5:34] *Except for those who repent before they fall into your power: in that case, know that Allah is Oft-forgiving, Most Merciful.*

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ {35}

[Shakir 5:35] *O you who believe! be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful.*

[Pickthal 5:35] *O ye who believe! Be mindful of your duty to Allah, and seek the way of approach unto Him, and strive in His way in order that ye may succeed.*

[Yusufali 5:35] *O ye who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in his cause: that ye may prosper.*

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ {36}

[Shakir 5:36] Surely (as for) those who disbelieve, even if they had what is in the earth, all of it, and the like of it with it, that they might ransom themselves with it from the punishment of the day of resurrection, it shall not be accepted from them, and they shall have a painful punishment.

[Pickthal 5:36] As for those who disbelieve, lo! if all that is in the earth were theirs, and as much again therewith, to ransom them from the doom on the Day of Resurrection, it would not be accepted from them. Theirs will be a painful doom.

[Yusufali 5:36] As to those who reject Faith,- if they had everything on earth, and twice repeated, to give as ransom for the penalty of the Day of Judgment, it would never be accepted of them, theirs would be a grievous penalty.

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُقِيمٌ {37}

[Shakir 5:37] They would desire to go forth from the fire, and they shall not go forth from it, and they shall have a lasting punishment.

[Pickthal 5:37] They will wish to come forth from the Fire, but they will not come forth from it. Theirs will be a lasting doom.

[Yusufali 5:37] Their wish will be to get out of the Fire, but never will they get out therefrom: their penalty will be one that endures.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ

{38}

[Shakir 5:38] And (as for) the man who steals and the woman who steals, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah; and Allah is Mighty, Wise.

[Pickthal 5:38] As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Allah is Mighty, Wise.

[Yusufali 5:38] As to the thief, Male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime: and Allah is Exalted in power.

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۗ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ {39}

[Shakir 5:39] But whoever repents after his iniquity and reforms (himself), then surely Allah will turn to him (mercifully); surely Allah is Forgiving, Merciful.

[Pickthal 5:39] But whoso repenteth after his wrongdoing and amendeth, lo! Allah will relent toward him. Lo! Allah is Forgiving, Merciful.

[Yusufali 5:39] But if the thief repents after his crime, and amends his conduct, Allah turneth to him in forgiveness; for Allah is Oft-forgiving, Most Merciful.

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ

شَيْءٍ قَدِيرٌ {40}

[Shakir 5:40] Do you not know that Allah-- His is the kingdom of the heavens and the earth; He chastises whom He pleases; and forgives whom He pleases and Allah has power over all things.

[Pickthal 5:40] Knowest thou not that unto Allah belongeth the Sovereignty of the heavens and the earth? He punisheth whom He will, and forgiveth whom He will. Allah is Able to do all things.

[Yusufali 5:40] Knowest thou not that to Allah (alone) belongeth the dominion of the heavens and the earth? He punisheth whom He pleaseth, and He forgiveth whom He pleaseth: and Allah hath power over all things.

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخِرِينَ لَمْ يَأْتُوكَ يَحْرَفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِينَاهُمْ هَذَا فَخُدُوهُ وَإِنْ لَمْ تُؤْتُوهُ فَاحْذَرُوا ۗ وَمَنْ يَرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا ۗ أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ ۗ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ {41}

[Shakir 5:41] O Messenger! let not those grieve you who strive together in hastening to unbelief from among those who say with their mouths: We believe, and their hearts do not believe, and from among those who are Jews; they are listeners for the sake of a lie, listeners for another people who have not come to you; they alter the words from their places, saying: If you are given this, take it, and if you are not given this, be cautious; and as for him whose temptation Allah desires, you cannot control anything for him with Allah. Those are they for whom Allah does not desire that He should purify their hearts; they shall have disgrace in this world, and they shall have a grievous chastisement in the hereafter.

[Pickthal 5:41] O Messenger! Let not them grieve thee who vie one with another in the race to disbelief, of such as say with their mouths: "We believe," but their hearts believe not, and of the Jews: listeners for the sake of falsehood, listeners on behalf of other folk who come not unto thee, changing words from their context and saying: If this be given unto you, receive it, but if this be not given unto you, then beware! He whom Allah doometh unto sin, thou (by thine efforts) wilt avail him naught against Allah. Those are they for whom the Will of Allah is that He cleanse not their hearts. Theirs in the world will be ignominy, and in the Hereafter an awful doom;

[Yusufali 5:41] O Messenger! let not those grieve thee, who race each other into unbelief: (whether it be) among those who say "We believe" with their lips but whose hearts have no faith; or it be among the Jews,- men who will listen to any lie,- will listen even to others who have never so much as come to thee. They change the words from their (right) times and places: they say, "If ye are given this, take it, but if not, beware!" If any one's trial is intended by Allah, thou hast no authority in the least for him against Allah. For such - it is not Allah's will to purify their hearts. For them there is disgrace in this world, and in the Hereafter a heavy punishment.

سَمَّاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ ۗ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ {42}

[Shakir 5:42] (They are) listeners of a lie, devourers of what is forbidden; therefore if they come to you, judge between them or turn aside from them, and if you turn aside from them, they shall not harm you in any way; and if you judge, judge between them with equity; surely Allah loves those who judge equitably.

[Pickthal 5:42] Listeners for the sake of falsehood! Greedy for illicit gain! If then they have recourse unto thee (Muhammad) judge between them or disclaim jurisdiction. If thou disclaimest jurisdiction, then they cannot harm thee at all. But if thou judgest, judge between them with equity. Lo! Allah loveth the equitable.

[Yusufali 5:42] (They are fond of) listening to falsehood, of devouring anything forbidden. If they do come to thee, either judge between them, or decline to interfere. If thou decline, they cannot hurt thee in the least. If thou judge, judge in equity between them. For Allah loveth those who judge in equity.

وَكَيْفَ يُحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ ۚ وَمَا أُولَٰئِكَ

بِالْمُؤْمِنِينَ {43}

[Shakir 5:43] And how do they make you a judge and they have the Taurat wherein is Allah's judgment? Yet they turn back after that, and these are not the believers.

[Pickthal 5:43] How come they unto thee for judgment when they have the Torah, wherein Allah hath delivered judgment (for them)? Yet even after that they turn away. Such (folk) are not believers.

[Yusufali 5:43] But why do they come to thee for decision, when they have (their own) law before them?- therein is the (plain) command of Allah; yet even after that, they would turn away. For they are not (really) People of Faith.

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ ۚ يُحْكُمُ بِهَا التَّيْبُونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ

وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَاخْشَوْا وَلَا

تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ {44}

[Shakir 5:44] Surely We revealed the Taurat in which was guidance and light; with it the prophets who submitted themselves (to Allah) judged (matters) for those who were Jews, and the masters of Divine knowledge and the doctors, because they were required to guard (part) of the Book of Allah, and they were witnesses thereof; therefore fear not the people and fear Me, and do not take a small price for My communications; and whoever did not judge by what Allah revealed, those are they that are the unbelievers.

[Pickthal 5:44] Lo! We did reveal the Torah, wherein is guidance and a light, by which the prophets who surrendered (unto Allah) judged the Jews, and the rabbis and the priests (judged) by such of Allah's Scripture as they were bidden to observe, and thereunto were they witnesses. So fear not mankind, but fear Me. And My revelations for a little gain. Whoso judgeth not by that which Allah hath revealed: such are disbelievers.

[Yusufali 5:44] *It was We who revealed the law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the prophets who bowed (as in Islam) to Allah's will, by the rabbis and the doctors of law: for to them was entrusted the protection of Allah's book, and they were witnesses thereto: therefore fear not men, but fear me, and sell not my signs for a miserable price. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers.*

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ
بِالسِّنِّ وَالْحُرُوحَ قِصَاصًا ۖ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ
هُمُ الظَّالِمُونَ {45}

[Shakir 5:45] *And We prescribed to them in it that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and (that there is) reprisal in wounds; but he who foregoes it, it shall be an expiation for him; and whoever did not judge by what Allah revealed, those are they that are the unjust.*

[Pickthal 5:45] *And We prescribed for them therein: The life for the life, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and for wounds retaliation. But whoso forgoeth it (in the way of charity) it shall be expiation for him. Whoso judgeth not by that which Allah hath revealed: such are wrong-doers.*

[Yusufali 5:45] *We ordained therein for them: "Life for life, eye for eye, nose or nose, ear for ear, tooth for tooth, and wounds equal for equal." But if any one remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what Allah hath revealed, they are (No better than) wrong-doers.*

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآتَيْنَاهُ الْإِنجِيلَ فِيهِ
هُدًى وَنُورًا وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ {46}

[Shakir 5:46] *And We sent after them in their footsteps Isa, son of Marium, verifying what was before him of the Taurat and We gave him the Injeel in which was guidance and light, and verifying what was before it of Taurat and a guidance and an admonition for those who guard (against evil).*

[Pickthal 5:46] *And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him in the Torah, and We bestowed on him the Gospel wherein is guidance and a light, confirming that which was (revealed) before it in the Torah - a guidance and an admonition unto those who ward off (evil).*

[Yusufali 5:46] *And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him: We sent him the Gospel: therein was guidance and light, and confirmation of the Law that had come before him: a guidance and an admonition to those who fear Allah.*

وَلَيَحْكُمَنَّ أَهْلَ الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ
الْقَاسِقُونَ {47}

[Shakir 5:47] *And the followers of the Injeel should have judged by what Allah revealed in it; and whoever did not judge by what Allah revealed, those are they that are the transgressors.*

[Pickthal 5:47] *Let the People of the Gospel judge by that which Allah hath revealed therein. Whoso judgeth not by that which Allah hath revealed: such are evil-livers.*

[Yusufali 5:47] *Let the people of the Gospel judge by what Allah hath revealed therein. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel.*

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ
بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ
شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ
مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ {48}

[Shakir 5:48] *And We have revealed to you the Book with the truth, verifying what is before it of the Book and a guardian over it, therefore judge between them by what Allah has revealed, and do not follow their low desires (to turn away) from the truth that has come to you; for every one of you did We appoint a law and a way, and if Allah had pleased He would have made you (all) a single people, but that He might try you in what He gave you, therefore strive with one another to hasten to virtuous deeds; to Allah is your return, of all (of you), so He will let you know that in which you differed;*

[Pickthal 5:48] *And unto thee have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it. So judge between them by that which Allah hath revealed, and follow not their desires away from the truth which hath come unto thee. For each We have appointed a divine law and a traced-out way. Had Allah willed He could have made you one community. But that He may try you by that which He hath given you (He hath made you as ye are). So vie one with another in good works. Unto Allah ye will all return, and He will then inform you of that wherein ye differ.*

[Yusufali 5:48] *To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have we prescribed a law and an open way. If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute;*

وَأَنِ احْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ
اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ ۗ وَإِنَّ كَثِيرًا مِنَ النَّاسِ
لَفَاسِقُونَ {49}

[Shakir 5:49] *And that you should judge between them by what Allah has revealed, and do not follow their low desires, and be cautious of them,*

lest they seduce you from part of what Allah has revealed to you; but if they turn back, then know that Allah desires to afflict them on account of some of their faults; and most surely many of the people are transgressors.

[Pickthal 5:49] So judge between them by that which Allah hath revealed, and follow not their desires, but beware of them lest they seduce thee from some part of that which Allah hath revealed unto thee. And if they turn away, then know that Allah's Will is to smite them for some sin of theirs. Lo! many of mankind are evil-livers.

[Yusufali 5:49] And this (He commands): Judge thou between them by what Allah hath revealed, and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which Allah hath sent down to thee. And if they turn away, be assured that for some of their crime it is Allah's purpose to punish them. And truly most men are rebellious.

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ {50}

[Shakir 5:50] Is it then the judgment of (the times of) ignorance that they desire? And who is better than Allah to judge for a people who are sure?

[Pickthal 5:50] Is it a judgment of the time of (pagan) ignorance that they are seeking? Who is better than Allah for judgment to a people who have certainty (in their belief)?

[Yusufali 5:50] Do they then seek after a judgment of (the days of) ignorance? But who, for a people whose faith is assured, can give better judgment than Allah?

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ

مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {51}

[Shakir 5:51] O you who believe! do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people.

[Pickthal 5:51] O ye who believe! Take not the Jews and the Christians for friends. They are friends one to another. He among you who taketh them for friends is (one) of them. Lo! Allah guideth not wrongdoing folk.

[Yusufali 5:51] O ye who believe! take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust.

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَائِرَةٌ ۚ فَعَسَىٰ اللَّهُ أَنْ

يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُضْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنفُسِهِمْ تَادِمِينَ {52}

[Shakir 5:52] But you will see those in whose hearts is a disease hastening towards them, saying: We fear lest a calamity should befall us; but it may be that Allah will bring the victory or a punishment from Himself, so that they shall be regretting on account of what they hid in their souls.

[Pickthal 5:52] And thou seest those in whose heart is a disease race toward them, saying: We fear lest a change of fortune befall us. And it may

happen that Allah will vouchsafe (unto thee) the victory, or a commandment from His presence. Then will they repent them of their secret thoughts.

[Yusufali 5:52] Those in whose hearts is a disease - thou seest how eagerly they run about amongst them, saying: "We do fear lest a change of fortune bring us disaster." Ah! perhaps Allah will give (thee) victory, or a decision according to His will. Then will they repent of the thoughts which they secretly harboured in their hearts.

وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۖ إِنَّهُمْ لَمَعَكُمْ ۗ حَبِطَتْ
أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ {53}

[Shakir 5:53] And those who believe will say: Are these they who swore by Allah with the most forcible of their oaths that they were most surely with you? Their deeds shall go for nothing, so they shall become losers.

[Pickthal 5:53] Then will the believers say (unto the people of the Scripture): are these they who swore by Allah their most binding oaths that they were surely with you? Their works have failed, and they have become the losers.

[Yusufali 5:53] And those who believe will say: "Are these the men who swore their strongest oaths by Allah, that they were with you?" All that they do will be in vain, and they will fall into (nothing but) ruin.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى
الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۗ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ
مَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ {54}

[Shakir 5:54] O you who believe! whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer; this is Allah's Face, He gives it to whom He pleases, and Allah is Ample-giving, Knowing.

[Pickthal 5:54] O ye who believe! Whoso of you becometh a renegade from his religion, (know that in his stead) Allah will bring a people whom He loveth and who love Him, humble toward believers, stern toward disbelievers, striving in the way of Allah, and fearing not the blame of any blamer. Such is the grace of Allah which He giveth unto whom He will. Allah is All-Embracing, All-Knowing.

[Yusufali 5:54] O ye who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him,- lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things.

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ
{55}

[Shakir 5:55] Only Allah is your Vali and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow.

[Pickthal 5:55] Your guardian can be only Allah; and His messenger and those who believe, who establish worship and pay the poordue, and bow down (in prayer).

[Yusufali 5:55] Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship).

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ {56}

[Shakir 5:56] And whoever takes Allah and His messenger and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant.

[Pickthal 5:56] And whoso taketh Allah and His messenger and those who believe for guardian (will know that), lo! the party of Allah, they are the victorious.

[Yusufali 5:56] As to those who turn (for friendship) to Allah, His Messenger, and the (fellowship of) believers,- it is the fellowship of Allah that must certainly triumph.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ

قَبْلِكُمْ وَالْكَافِرَ أَوْلِيَاءَ ۚ وَاتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُّؤْمِنِينَ {57}

[Shakir 5:57] O you who believe! do not take for guardians those who take your religion for a mockery and a joke, from among those who were given the Book before you and the unbelievers; and be careful of (your duty to) Allah if you are believers.

[Pickthal 5:57] O Ye who believe! Choose not for guardians such of those who received the Scripture before you, and of the disbelievers, as make a jest and sport of your religion. But keep your duty to Allah if ye are true believers.

[Yusufali 5:57] O ye who believe! take not for friends and protectors those who take your religion for a mockery or sport,- whether among those who received the Scripture before you, or among those who reject Faith; but fear ye Allah, if ye have faith (indeed).

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُؤًا وَلَعِبًا ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ {58}

[Shakir 5:58] And when you call to prayer they make it a mockery and a joke; this is because they are a people who do not understand.

[Pickthal 5:58] And when ye call to prayer they take it for a jest and sport. That is because they are a folk who understand not.

[Yusufali 5:58] When ye proclaim your call to prayer they take it (but) as mockery and sport; that is because they are a people without understanding.

قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنفَمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَنَّ

أَكْثَرُكُمْ فَاسِقُونَ {59}

[Shakir 5:59] Say: O followers of the Book! do you find fault with us (for aught) except that we believe in Allah and in what has been revealed to us and what was revealed before, and that most of you are transgressors?

[Pickthal 5:59] Say: O People of the Scripture! Do ye blame us for aught else than that we believe in Allah and that which is revealed unto us and that which was revealed aforetime, and because most of you are evil-livers?

[Yusufali 5:59] Say: "O people of the Book! Do ye disapprove of us for no other reason than that we believe in Allah, and the revelation that hath come to us and that which came before (us), and (perhaps) that most of you are rebellious and disobedient?"

قُلْ هَلْ أَنْبَأْتُكُمْ بِشَرِّ مِنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ ۚ مَنْ لَعَنَهُ اللَّهُ وَعَظِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ
الْقِرَدَةَ وَالخَنَازِيرَ وَعَبَدَ الطَّاغُوتِ ۗ أُولَٰئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ {60}

[Shakir 5:60] Say: Shall I inform you of (him who is) worse than this in retribution from Allah? (Worse is he) whom Allah has cursed and brought His wrath upon, and of whom He made apes and swine, and he who served the Shaitan; these are worse in place and more erring from the straight path.

[Pickthal 5:60] Shall I tell thee of a worse (case) than theirs for retribution with Allah? (Worse is the case of him) whom Allah hath cursed, him on whom His wrath hath fallen and of whose sort Allah hath turned some to apes and swine, and who serveth idols. Such are in worse plight and further astray from the plain road.

[Yusufali 5:60] Say: "Shall I point out to you something much worse than this, (as judged) by the treatment it received from Allah? those who incurred the curse of Allah and His wrath, those of whom some He transformed into apes and swine, those who worshipped evil;- these are (many times) worse in rank, and far more astray from the even path!"

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ ۗ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا
يَكْتُمُونَ {61}

[Shakir 5:61] And when they come to you, they say: We believe; and indeed they come in with unbelief and indeed they go forth with it; and Allah knows best what they concealed.

[Pickthal 5:61] When they come unto you (Muslims), they say: We believe; but they came in unbelief and they went out in the same; and Allah knoweth best what they were hiding.

[Yusufali 5:61] When they come to thee, they say: "We believe": but in fact they enter with a mind against Faith, and they go out with the same but Allah knoweth fully all that they hide.

وَتَرَى كَثِيرًا مِنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتِ ۗ لَئِن سَأَلْتَهُمْ لَيَقُولُنَّ
{62}

[Shakir 5:62] And you will see many of them striving with one another to hasten in sin and exceeding the limits, and their eating of what is unlawfully acquired; certainly evil is that which they do.

[Pickthal 5:62] *And thou seest many of them vying one with another in sin and transgression and their devouring of illicit gain. Verily evil is what they do.*

[Yusufali 5:62] *Many of them dost thou see, racing each other in sin and rancour, and their eating of things forbidden. Evil indeed are the things that they do.*

لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ ۗ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ

{63}

[Shakir 5:63] *Why do not the learned men and the doctors of law prohibit them from their speaking of what is sinful and their eating of what is unlawfully acquired? Certainly evil is that which they work.*

[Pickthal 5:63] *Why do not the rabbis and the priests forbid their evil-speaking and their devouring of illicit gain? Verily evil is their handiwork.*

[Yusufali 5:63] *Why do not the rabbis and the doctors of Law forbid them from their (habit of) uttering sinful words and eating things forbidden? Evil indeed are their works.*

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ ۗ غُلَّتْ أَيْدِيهِمْ وَلَعُنُوا بِمَا قَالُوا ۗ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ
كَيْفَ يَشَاءُ ۚ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أَنْزَلْنَا إِلَيْكَ مِنَ رَبِّكَ طُغْيَانًا وَكُفْرًا ۗ وَاللَّعِينَةُ الَّذِينَ
وَالْبَغْضَاءُ إِلَى يَوْمِ الْقِيَامَةِ ۗ كُلَّمَا أَوقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ ۗ وَيَسْعُونَ فِي الْأَرْضِ فَسَادًا ۗ
وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ {64}

[Shakir 5:64] *And the Jews say: The hand of Allah is tied up! Their hands shall be shackled and they shall be cursed for what they say. Nay, both His hands are spread out, He expends as He pleases; and what has been revealed to you from your Lord will certainly make many of them increase in inordinacy and unbelief; and We have put enmity and hatred among them till the day of resurrection; whenever they kindle a fire for war Allah puts it out, and they strive to make mischief in the land; and Allah does not love the mischief-makers.*

[Pickthal 5:64] *The Jews say: Allah's hand is fettered. Their hands are fettered and they are accursed for saying so. Nay, but both His hands are spread out wide in bounty. He bestoweth as He will. That which hath been revealed unto thee from thy Lord is certain to increase the contumacy and disbelief of many of them, and We have cast among them enmity and hatred till the Day of Resurrection. As often as they light a fire for war, Allah extinguisheth it. Their effort is for corruption in the land, and Allah loveth not corrupters.*

[Yusufali 5:64] *The Jews say: "Allah's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them we have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war, Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief.*

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاَهُمْ جَنَّاتِ التَّعِيمِ {65}

[Shakir 5:65] *And if the followers of the Book had believed and guarded (against evil) We would certainly have covered their evil deeds and We would certainly have made them enter gardens of bliss*

[Pickthal 5:65] *If only the People of the Scripture would believe and ward off (evil), surely We should remit their sins from them and surely We should bring them into Gardens of Delight.*

[Yusufali 5:65] *If only the People of the Book had believed and been righteous, We should indeed have blotted out their iniquities and admitted them to gardens of bliss.*

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ

۝ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَعْمَلُونَ {66}

[Shakir 5:66] *And if they had kept up the Taurat and the Injeel and that which was revealed to them from their Lord, they would certainly have eaten from above them and from beneath their feet there is a party of them keeping to the moderate course, and (as for) most of them, evil is that which they do*

[Pickthal 5:66] *If they had observed the Torah and the Gospel and that which was revealed unto them from their Lord, they would surely have been nourished from above them and from beneath their feet. Among them there are people who are moderate, but many of them are of evil conduct.*

[Yusufali 5:66] *If only they had stood fast by the Law, the Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from every side. There is from among them a party on the right course: but many of them follow a course that is evil.*

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصَمُكَ

مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ {67}

[Shakir 5:67] *O Messenger! deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people.*

[Pickthal 5:67] *O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou wilt not have conveyed His message. Allah will protect thee from mankind. Lo! Allah guideth not the disbelieving folk.*

[Yusufali 5:67] *O Messenger! proclaim the (message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith.*

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُتْقِمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ

ۗ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ

{68}

[Shakir 5:68] Say: O followers of the Book! you follow no good till you keep up the Taurat and the Injeel and that which is revealed to you from your Lord; and surely that which has been revealed to you from your Lord shall make many of them increase in inordinacy and unbelief; grieve not therefore for the unbelieving people.

[Pickthal 5:68] Say O People of the Scripture! Ye have naught (of guidance) till ye observe the Torah and the Gospel and that which was revealed unto you from your Lord. That which is revealed unto thee (Muhammad) from thy Lord is certain to increase the contumacy and disbelief of many of them. But grieve not for the disbelieving folk.

[Yusufali 5:68] Say: "O People of the Book! ye have no ground to stand upon unless ye stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord." It is the revelation that cometh to thee from thy Lord, that increaseth in most of them their obstinate rebellion and blasphemy. But sorrow thou not over (these) people without Faith.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالتَّصَارِيُّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {69}

[Shakir 5:69] Surely those who believe and those who are Jews and the Sabians and the Christians whoever believes in Allah and the last day and does good-- they shall have no fear nor shall they grieve.

[Pickthal 5:69] Lo! those who believe, and those who are Jews, and Sabaeans, and Christians - Whosoever believeth in Allah and the Last Day and doeth right - there shall no fear come upon them neither shall they grieve.

[Yusufali 5:69] Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians and the Christians,- any who believe in Allah and the Last Day, and work righteousness,- on them shall be no fear, nor shall they grieve.

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِمْ رَسُولًا كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ
فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ {70}

[Shakir 5:70] Certainly We made a covenant with the children of Israel and We sent to them messengers; whenever there came to them an messenger with what that their souls did not desire, some (of them) did they call liars and some they slew.

[Pickthal 5:70] We made a covenant of old with the Children of Israel and We sent unto them messengers. As often as a messenger came unto them with that which their souls desired not (they became rebellious). Some (of them) they denied and some they slew.

[Yusufali 5:70] We took the covenant of the Children of Israel and sent them messengers, every time, there came to them a messenger with what they themselves desired not - some (of these) they called impostors, and some they (go so far as to) slay.

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةً فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِنْهُمْ ۗ وَاللَّهُ
بَصِيرٌ بِمَا يَعْمَلُونَ {71}

[Shakir 5:71] *And they thought that there would be no affliction, so they became blind and deaf; then Allah turned to them mercifully, but many of them became blind and deaf; and Allah is well seeing what they do.*

[Pickthal 5:71] *They thought no harm would come of it, so they were wilfully blind and deaf. And afterward Allah turned (in mercy) toward them. Now (even after that) are many of them wilfully blind and deaf. Allah is Seer of what they do.*

[Yusufali 5:71] *They thought there would be no trial (or punishment); so they became blind and deaf; yet Allah (in mercy) turned to them; yet again many of them became blind and deaf. But Allah sees well all that they do.*

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ
{72}

[Shakir 5:72] *Certainly they disbelieve who say: Surely Allah, He is the Messiah, son of Marium; and the Messiah said: O Children of Israel! serve Allah, my Lord and your Lord. Surely whoever associates (others) with Allah, then Allah has forbidden to him the garden, and his abode is the fire; and there shall be no helpers for the unjust.*

[Pickthal 5:72] *They surely disbelieve who say: Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said: O Children of Israel, worship Allah, my Lord and your Lord. Lo! whoso ascribeth partners unto Allah, for him Allah hath forbidden paradise. His abode is the Fire. For evil-doers there will be no helpers.*

[Yusufali 5:72] *They do blaspheme who say: "Allah is Christ the son of Mary." But said Christ: "O Children of Israel! worship Allah, my Lord and your Lord." Whoever joins other gods with Allah,- Allah will forbid him the garden, and the Fire will be his abode. There will for the wrong-doers be no one to help.*

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ۚ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ ۚ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ {73}

[Shakir 5:73] *Certainly they disbelieve who say: Surely Allah is the third (person) of the three; and there is no god but the one Allah, and if they desist not from what they say, a painful chastisement shall befall those among them who disbelieve.*

[Pickthal 5:73] *They surely disbelieve who say: Lo! Allah is the third of three; when there is no Allah save the One Allah. If they desist not from so saying a painful doom will fall on those of them who disbelieve.*

[Yusufali 5:73] *They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One Allah. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them.*

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ ۗ وَاللَّهُ عَفُورٌ رَحِيمٌ {74}

[Shakir 5:74] *Will they not then turn to Allah and ask His forgiveness? And Allah is Forgiving, Merciful.*

[Pickthal 5:74] Will they not rather turn unto Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful.

[Yusufali 5:74] Why turn they not to Allah, and seek His forgiveness? For Allah is Oft-forgiving, Most Merciful.

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ ۗ
 انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤْفَكُونَ {75}

[Shakir 5:75] The Messiah, son of Marium is but a messenger; messengers before him have indeed passed away; and his mother was a truthful woman; they both used to eat food. See how We make the communications clear to them, then behold, how they are turned away.

[Pickthal 5:75] The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food. See how We make the revelations clear for them, and see how they are turned away!

[Yusufali 5:75] Christ the son of Mary was no more than a messenger; many were the messengers that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah doth make His signs clear to them; yet see in what ways they are deluded away from the truth!

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۗ وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {76}

[Shakir 5:76] Say: Do you serve besides Allah that which does not control for you any harm, or any profit? And Allah-- He is the Hearing, the Knowing.

[Pickthal 5:76] Say: Serve ye in place of Allah that which possesseth for you neither hurt nor use? Allah it is Who is the Hearer, the Knower.

[Yusufali 5:76] Say: "Will ye worship, besides Allah, something which hath no power either to harm or benefit you? But Allah,- He it is that heareth and knoweth all things."

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ
 وَأَصْلُوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ {77}

[Shakir 5:77] Say: O followers of the Book! be not unduly immoderate in your religion, and do not follow the low desires of people who went astray before and led many astray and went astray from the right path.

[Pickthal 5:77] Say: O People of the Scripture! Stress not in your religion other than the truth, and follow not the vain desires of folk who erred of old and led many astray, and erred from a plain road.

[Yusufali 5:77] Say: "O people of the Book! exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by,- who misled many, and strayed (themselves) from the even way.

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ۗ ذَلِكَ بِمَا عَصَوْا
 وَكَانُوا يَعْتَدُونَ {78}

[Shakir 5:78] *Those who disbelieved from among the children of Israel were cursed by the tongue of Dawood and Isa, son of Marium; this was because they disobeyed and used to exceed the limit.*

[Pickthal 5:78] *Those of the Children of Israel who went astray were cursed by the tongue of David, and of Jesus, son of Mary. That was because they rebelled and used to transgress.*

[Yusufali 5:78] *Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses.*

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ۗ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ {79}

[Shakir 5:79] *They used not to forbid each other the hateful things (which) they did; certainly evil was that which they did.*

[Pickthal 5:79] *They restrained not one another from the wickedness they did. Verily evil was that they used to do!*

[Yusufali 5:79] *Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did.*

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا ۗ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ

وَفِي الْعَذَابِ هُمْ خَالِدُونَ {80}

[Shakir 5:80] *You will see many of them befriending those who disbelieve; certainly evil is that which their souls have sent before for them, that Allah became displeased with them and in chastisement shall they abide.*

[Pickthal 5:80] *Thou seest many of them making friends with those who disbelieve. Surely ill for them is that which they themselves send on before them: that Allah will be wroth with them and in the doom they will abide.*

[Yusufali 5:80] *Thou seest many of them turning in friendship to the Unbelievers. Evil indeed are (the works) which their souls have sent forward before them (with the result), that Allah's wrath is on them, and in torment will they abide.*

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَاسِقُونَ

{81}

[Shakir 5:81] *And had they believed in Allah and the prophet and what was revealed to him, they would not have taken them for friends but! most of them are transgressors.*

[Pickthal 5:81] *If they believed in Allah and the Prophet and that which is revealed unto him, they would not choose them for their friends. But many of them are of evil conduct.*

[Yusufali 5:81] *If only they had believed in Allah, in the Prophet, and in what hath been revealed to him, never would they have taken them for friends and protectors, but most of them are rebellious wrong-doers.*

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِلَّذِينَ

آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى ۗ ذَلِكَ بِأَنَّ مِنْهُمْ قِسِّيَسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ {82}

[Shakir 5:82] *Certainly you will find the most violent of people in enmity for those who believe (to be) the Jews and those who are polytheists, and*

you will certainly find the nearest in friendship to those who believe (to be) those who say: We are Christians; this is because there are priests and monks among them and because they do not behave proudly.

[Pickthal 5:82] Thou wilt find the most vehement of mankind in hostility to those who believe (to be) the Jews and the idolaters. And thou wilt find the nearest of them in affection to those who believe (to be) those who say: Lo! We are Christians. That is because there are among them priests and monks, and because they are not proud.

[Yusufali 5:82] Strongest among men in enmity to the believers wilt thou find the Jews and Pagans; and nearest among them in love to the believers wilt thou find those who say, "We are Christians": because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant.

وَإِذَا سَمِعُوا مَا أَنْزَلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ
رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ {83}

[Shakir 5:83] And when they hear what has been revealed to the messenger you will see their eyes overflowing with tears on account of the truth that they recognize; they say: Our Lord! we believe, so write us down with the witnesses (of truth).

[Pickthal 5:83] When they listen to that which hath been revealed unto the messengers, thou seest their eyes overflow with tears because of their recognition of the Truth. They say: Our Lord, we believe. Inscribe us as among the witnesses.

[Yusufali 5:83] And when they listen to the revelation received by the Messenger, thou wilt see their eyes overflowing with tears, for they recognise the truth: they pray: "Our Lord! we believe; write us down among the witnesses.

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ {84}

[Shakir 5:84] And what (reason) have we that we should not believe in Allah and in the truth that has come to us, while we earnestly desire that our Lord should cause us to enter with the good people?

[Pickthal 5:84] How should we not believe in Allah and that which hath come unto us of the Truth. And (how should we not) hope that our Lord will bring us in along with righteous folk?

[Yusufali 5:84] "What cause can we have not to believe in Allah and the truth which has come to us, seeing that we long for our Lord to admit us to the company of the righteous?"

فَأْتَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ
{85}

[Shakir 5:85] Therefore Allah rewarded them on account of what they said, with gardens in which rivers flow to abide in them; and this is the reward of those who do good (to others).

[Pickthal 5:85] Allah hath rewarded them for that their saying - Gardens underneath which rivers flow, wherein they will abide for ever. That is the reward of the good.

[Yusufali 5:85] *And for this their prayer hath Allah rewarded them with gardens, with rivers flowing underneath,- their eternal home. Such is the recompense of those who do good.*

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْحَجِيمِ {86}

[Shakir 5:86] *And (as for) those who disbelieve and reject Our communications, these are the companions of the flame.*

[Pickthal 5:86] *But those who disbelieve and deny Our revelations, they are owners of hell-fire.*

[Yusufali 5:86] *But those who reject Faith and belie our Signs,- they shall be companions of Hell-fire.*

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرَمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ

الْمُعْتَدِينَ {87}

[Shakir 5:87] *O you who believe! do not forbid (yourselves) the good things which Allah has made lawful for you and do not exceed the limits; surely Allah does not love those who exceed the limits.*

[Pickthal 5:87] *O ye who believe! Forbid not the good things which Allah hath made lawful for you, and transgress not, Lo! Allah loveth not transgressors.*

[Yusufali 5:87] *O ye who believe! make not unlawful the good things which Allah hath made lawful for you, but commit no excess: for Allah loveth not those given to excess.*

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ {88}

[Shakir 5:88] *And eat of the lawful and good (things) that Allah has given you, and be careful of (your duty to) Allah, in Whom you believe.*

[Pickthal 5:88] *Eat of that which Allah hath bestowed on you as food lawful and good, and keep your duty to Allah in Whom ye are believers.*

[Yusufali 5:88] *Eat of the things which Allah hath provided for you, lawful and good; but fear Allah, in Whom ye believe.*

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ
إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَوْ هَلِيكٌ مِنْكُمْ أَوْ كِسْفُ ثَمَرٍ أَوْ تَحْرِيرُ رَقَبَةٍ ۚ فَمَنْ لَمْ يَجِدْ
فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ ۚ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ

لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ {89}

[Shakir 5:89] *Allah does not call you to account for what is vain in your oaths, but He calls you to account for the making of deliberate oaths; so its expiation is the feeding of ten poor men out of the middling (food) you feed your families with, or their clothing, or the freeing of a neck; but whosoever cannot find (means) then fasting for three days; this is the expiation of your oaths when you swear; and guard your oaths. Thus does Allah make clear to you His communications, that you may be Fateful.*

[Pickthal 5:89] *Allah will not take you to task for that which is unintentional in your oaths, but He will take you to task for the oaths which ye swear in earnest. The expiation thereof is the feeding of ten of the needy with the average of that wherewith ye feed your own folk, or the clothing of*

them, or the liberation of a slave, and for him who findeth not (the wherewithal to do so) then a three days' fast. This is the expiation of your oaths when ye have sworn; and keep your oaths. Thus Allah expoundeth unto you His revelations in order that ye may give thanks.

[Yusufali 5:89] Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth Allah make clear to you His signs, that ye may be grateful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ {90}

[Shakir 5:90] O you who believe! intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the Shaitan's work; shun it therefore that you may be successful.

[Pickthal 5:90] O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may succeed.

[Yusufali 5:90] O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination,- of Satan's handwork: eschew such (abomination), that ye may prosper.

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ
اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ {91}

[Shakir 5:91] The Shaitan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer. Will you then desist?

[Pickthal 5:91] Satan seeketh only to cast among you enmity and hatred by means of strong drink and games of chance, and to turn you from remembrance of Allah and from (His) worship. Will ye then have done?

[Yusufali 5:91] Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا ۚ فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَيَّ رَسُولِنَا الْبَلَاغُ الْمُبِينُ
{92}

[Shakir 5:92] And obey Allah and obey the messenger and be cautious; but if you turn back, then know that only a clear deliverance of the message is (incumbent) on Our messenger.

[Pickthal 5:92] Obey Allah and obey the messenger, and beware! But if ye turn away, then know that the duty of Our messenger is only plain conveyance (of the message).

[Yusufali 5:92] Obey Allah, and obey the Messenger, and beware (of evil): if ye do turn back, know ye that it is Our Messenger's duty to proclaim (the message) in the clearest manner.

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا

الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ {93}

[Shakir 5:93] On those who believe and do good there is no blame for what they eat, when they are careful (of their duty) and believe and do good deeds, then they are careful (of their duty) and believe, then they are careful (of their duty) and do good (to others), and Allah loves those who do good (to others).

[Pickthal 5:93] There shall be no sin (imputed) unto those who believe and do good works for what they may have eaten (in the past). So be mindful of your duty (to Allah), and believe, and do good works; and again: be mindful of your duty, and believe; and once again: be mindful of your duty, and do right. Allah loveth the good.

[Yusufali 5:93] On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and believe, and do deeds of righteousness,- (or) again, guard themselves from evil and believe,- (or) again, guard themselves from evil and do good. For Allah loveth those who do good.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن

يَخَافُهُ بِالْغَيْبِ ۗ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَعَلَهُ عَذَابٌ أَلِيمٌ {94}

[Shakir 5:94] O you who believe! Allah will certainly try you in respect of some game which your hands and your lances can reach, that Allah might know who fears Him in secret; but whoever exceeds the limit after this, he shall have a painful punishment.

[Pickthal 5:94] O ye who believe! Allah will surely try you somewhat (in the matter) of the game which ye take with your hands and your spears, that Allah may know him who feareth Him in secret. Whoso transgresseth after this, for him there is a painful doom.

[Yusufali 5:94] O ye who believe! Allah doth but make a trial of you in a little matter of game well within reach of game well within reach of your hands and your lances, that He may test who feareth him unseen: any who transgress thereafter, will have a grievous penalty.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ ۗ وَمَن قَتَلَهُ مِنْكُمْ مُتَعَمَّدًا فَجَزَاءٌ مِّثْلُ مَا

قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بِالِغِ كَعَبَةِ أَوْ كَفَّارَةً طَعَامَ مَسَاكِينَ أَوْ عَدْلٌ

ذَلِكَ صِيَامًا لِيُذَوَّقَ ۗ وَبِأَلِّ أَمْرِهِ ۗ عَفَا اللَّهُ عَمَّا سَلَفَ ۗ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ ۗ وَاللَّهُ عَزِيزٌ

ذُو انْتِقَامٍ {95}

[Shakir 5:95] O you who believe! do not kill game while you are on pilgrimage, and whoever among you shall kill it intentionally, the compensation (of it) is the like of what he killed, from the cattle, as two just persons among you shall judge, as an offering to be brought to the Kaaba or the expiation (of it) is the feeding of the poor or the equivalent of it in

fasting, that he may taste the unwholesome result of his deed; Allah has pardoned what is gone by; and whoever returns (to it), Allah will inflict retribution on him; and Allah is Mighty, Lord of Retribution.

[Pickthal 5:95] O ye who believe! Kill no wild game while ye are on the pilgrimage. Whoso of you killeth it of set purpose he shall pay its forfeit in the equivalent of that which he hath killed, of domestic animals, the judge to be two men among you known for justice, (the forfeit) to be brought as an offering to the Ka'bah; or, for expiation, he shall feed poor persons, or the equivalent thereof in fasting, that he may taste the evil consequences of his deed. Allah forgiveth whatever (of this kind) may have happened in the past, but whoso relapse, Allah will take retribution from him. Allah is Mighty, Able to Requite (the wrong).

[Yusufali 5:95] O ye who believe! Kill not game while in the sacred precincts or in pilgrim garb. If any of you doth so intentionally, the compensation is an offering, brought to the Ka'ba, of a domestic animal equivalent to the one he killed, as adjudged by two just men among you; or by way of atonement, the feeding of the indigent; or its equivalent in fasts: that he may taste of the penalty of his deed. Allah forgives what is past: for repetition Allah will exact from him the penalty. For Allah is Exalted, and Lord of Retribution.

أَجَلٌ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ وَحُرْمٌ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ
حُرْمًا ۗ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ {96}

[Shakir 5:96] Lawful to you is the game of the sea and its food, a provision for you and for the travellers, and the game of the land is forbidden to you so long as you are on pilgrimage, and be careful of (your duty to) Allah, to Whom you shall be gathered.

[Pickthal 5:96] To hunt and to eat the fish of the sea is made lawful for you, a provision for you and for seafarers; but to hunt on land is forbidden you so long as ye are on the pilgrimage. Be mindful of your duty to Allah, unto Whom ye will be gathered.

[Yusufali 5:96] Lawful to you is the pursuit of water-game and its use for food,- for the benefit of yourselves and those who travel; but forbidden is the pursuit of land-game;- as long as ye are in the sacred precincts or in pilgrim garb. And fear Allah, to Whom ye shall be gathered back.

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ۗ ذَلِكَ لِتَعْلَمُوا
أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {97}

[Shakir 5:97] Allah has made the Kaaba, the sacred house, a maintenance for the people, and the sacred month and the offerings and the sacrificial animals with garlands; this is that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is the Knower of all things.

[Pickthal 5:97] Allah hath appointed the Ka'bah, the Sacred House, a standard for mankind, and the Sacred Month and the offerings and the garlands. That is so that ye may know that Allah knoweth whatsoever is in the heavens and whatsoever is in the earth, and that Allah is Knower of all things.

[Yusufali 5:97] Allah made the Ka'ba, the Sacred House, an asylum of security for men, as also the Sacred Months, the animals for offerings, and the garlands that mark them: That ye may know that Allah hath knowledge of what is in the heavens and on earth and that Allah is well acquainted with all things.

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ {98}

[Shakir 5:98] Know that Allah is severe in requiting (evil) and that Allah is Forgiving, Merciful.

[Pickthal 5:98] Know that Allah is severe in punishment, but that Allah (also) is Forgiving, Merciful.

[Yusufali 5:98] Know ye that Allah is strict in punishment and that Allah is Oft-forgiving, Most Merciful.

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۗ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ {99}

[Shakir 5:99] Nothing is (incumbent) on the Messenger but to deliver (the message), and Allah knows what you do openly and what you hide.

[Pickthal 5:99] The duty of the messenger is only to convey (the message). Allah knoweth what ye proclaim and what ye hide.

[Yusufali 5:99] The Messenger's duty is but to proclaim (the message). But Allah knoweth all that ye reveal and ye conceal.

قُلْ لَا يَسْتَوِي الْحَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْحَبِيثِ ۚ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ

لَعَلَّكُمْ تُفْلِحُونَ {100}

[Shakir 5:100] Say: The bad and the good are not equal, though the abundance of the bad may please you; so be careful of (your duty to) Allah, O men of understanding, that you may be successful.

[Pickthal 5:100] Say: The evil and the good are not alike even though the plenty of the evil attract thee. So be mindful of your duty to Allah, O men of understanding, that ye may succeed.

[Yusufali 5:100] Say: "Not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle thee; so fear Allah, O ye that understand; that (so) ye may prosper."

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءٍ إِن تَبَدَّلَ لَكُمْ تَسْؤُكُمْ وَإِن سَأَلُوا عَنْهَا حِينَ يُرَدُّ

الْقُرْآنَ تَبَدَّلَ لَكُمْ عَمَّا اللَّهُ عَنْهَا ۗ وَاللَّهُ غَفُورٌ حَلِيمٌ {101}

[Shakir 5:101] O you who believe! do not put questions about things which if declared to you may trouble you, and if you question about them when the Quran is being revealed, they shall be declared to you; Allah pardons this, and Allah is Forgiving, Forbearing.

[Pickthal 5:101] O ye who believe! Ask not of things which, if they were made unto you, would trouble you; but if ye ask of them when the Qur'an is being revealed, they will be made known unto you. Allah pardoneth this, for Allah is Forgiving, Clement.

[Yusufali 5:101] O ye who believe! Ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-forgiving, Most Forbearing.

قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ {102}

[Shakir 5:102] A people before you indeed asked such questions, and then became disbelievers on account of them.

[Pickthal 5:102] A folk before you asked (for such disclosures) and then disbelieved therein.

[Yusufali 5:102] Some people before you did ask such questions, and on that account lost their faith.

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ ۚ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى

اللَّهِ الْكُذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ {103}

[Shakir 5:103] Allah has not ordained (the making of) a bahirah or a saibah or a wasilah or a hami but those who disbelieve fabricate a lie against Allah, and most of them do not understand.

[Pickthal 5:103] Allah hath not appointed anything in the nature of a Bahirah or a Sa'ibah or a Wasilah or a Hami, but those who disbelieve invent a lie against Allah. Most of them have no sense.

[Yusufali 5:103] It was not Allah who instituted (superstitions like those of) a slit-ear she-camel, or a she-camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work: It is blasphemers who invent a lie against Allah; but most of them lack wisdom.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۖ أُولَٰئِكَ

أَبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ {104}

[Shakir 5:104] And when it is said to them, Come to what Allah has revealed and to the Messenger, they say: That on which we found our fathers is sufficient for us. What! even though their fathers knew nothing and did not follow the right way.

[Pickthal 5:104] And when it is said unto them: Come unto that which Allah hath revealed and unto the messenger, they say: Enough for us is that wherein we found our fathers. What! Even though their fathers had no knowledge whatsoever, and no guidance?

[Yusufali 5:104] When it is said to them: "Come to what Allah hath revealed; come to the Messenger": They say: "Enough for us are the ways we found our fathers following." what! even though their fathers were void of knowledge and guidance?

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ۗ إِلَى اللَّهِ

مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {105}

[Shakir 5:105] O you who believe! take care of your souls; he who errs cannot hurt you when you are on the right way; to Allah is your return, of all (of you), so He will inform you of what you did.

[Pickthal 5:105] O ye who believe! Ye have charge of your own souls. He who erreth cannot injure you if ye are rightly guided. Unto Allah ye will all return; and then He will inform you of what ye used to do.

[Yusufali 5:105] *O ye who believe! Guard your own souls: If ye follow (right) guidance, no hurt can come to you from those who stray. the goal of you all is to Allah: it is He that will show you the truth of all that ye do.*

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ صَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ ۖ تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ {106}

[Shakir 5:106] *O you who believe! call to witness between you when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you, if you are travelling in the land and the calamity of death befalls you; the two (witnesses) you should detain after the prayer; then if you doubt (them), they shall both swear by Allah, (saying): We will not take for it a price, though there be a relative, and we will not hide the testimony of Allah for then certainly we should be among the sinners.*

[Pickthal 5:106] *O ye who believe! Let there be witnesses between you when death draweth nigh unto one of you, at the time of bequest - two witnesses, just men from among you, or two others from another tribe, in case ye are campaigning in the land and the calamity of death befall you. Ye shall empanel them both after the prayer, and, if ye doubt, they shall be made to swear by Allah (saying): We will not take a bribe, even though it were (on behalf of) a near kinsman nor will we hide the testimony of Allah, for then indeed we should be of the sinful.*

[Yusufali 5:106] *O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests,- two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them both after prayer, and let them both swear by Allah: "We wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah: if we do, then behold! the sin be upon us!"*

فَإِنْ عُرِيَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّ إِثْمًا فَأَخْرَانِ يَفُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدِينَا إِنَّا إِذًا لَمِنَ الظَّالِمِينَ {107}

[Shakir 5:107] *Then if it becomes known that they both have been guilty of a sin, two others shall stand up in their place from among those who have a claim against them, the two nearest in kin; so they two should swear by Allah: Certainly our testimony is truer than the testimony of those two, and we have not exceeded the limit, for then most surely we should be of the unjust.*

[Pickthal 5:107] *But then, if it is afterwards ascertained that both of them merit (the suspicion of) sin, let two others take their place of those nearly concerned, and let them swear by Allah, (saying): Verily our testimony is truer than their testimony and we have not transgressed (the bounds of duty), for them indeed we should be of the evil-doers.*

[Yusufali 5:107] But if it gets known that these two were guilty of the sin (of perjury), let two others stand forth in their places,- nearest in kin from among those who claim a lawful right: let them swear by Allah: "We affirm that our witness is truer than that of those two, and that we have not trespassed (beyond the truth): if we did, behold! the wrong be upon us!"

ذَلِكَ أَذْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهَهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ ۗ وَاتَّقُوا اللَّهَ

وَأَسْمَعُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ {108}

[Shakir 5:108] This is more proper in order that they should give testimony truly or fear that other oaths be given after their oaths; and be careful of (your duty to) Allah, and hear; and Allah does not guide the transgressing people.

[Pickthal 5:108] Thus it is more likely that they will bear true witness or fear that after their oaths the oaths (of others) will be taken. So be mindful of your duty (to Allah) and hearken. Allah guideth not the froward folk.

[Yusufali 5:108] That is most suitable: that they may give the evidence in its true nature and shape, or else they would fear that other oaths would be taken after their oaths. But fear Allah, and listen (to His counsel): for Allah guideth not a rebellious people:

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ {109}

[Shakir 5:109] On the day when Allah will assemble the messengers, then say: What answer were you given? They shall say: We have no knowledge, surely Thou art the great Knower of the unseen things.

[Pickthal 5:109] In the day when Allah gathereth together the messengers, and saith: What was your response (from mankind)? they say: We have no knowledge. Lo! Thou, only Thou art the Knower of Things Hidden,

[Yusufali 5:109] One day will Allah gather the messengers together, and ask: "What was the response ye received (from men to your teaching)?" They will say: "We have no knowledge: it is Thou Who knowest in full all that is hidden."

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ ادْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ {110}

[Shakir 5:110] When Allah will say: O Isa son of Marium! Remember My favor on you and on your mother, when I strengthened you I with the holy Spirit, you spoke to the people in the cradle and I when of old age, and when I taught you the Book and the wisdom and the Taurat and the Injeel; and when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission, and you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission; and when I

withheld the children of Israel from you when you came to them with clear arguments, but those who disbelieved among them said: This is nothing but clear enchantment.

[Pickthal 5:110] When Allah saith: O Jesus, son of Mary! Remember My favour unto thee and unto thy mother; how I strengthened thee with the holy Spirit, so that thou spakest unto mankind in the cradle as in maturity; and how I taught thee the Scripture and Wisdom and the Torah and the Gospel; and how thou didst shape of clay as it were the likeness of a bird by My permission, and didst blow upon it and it was a bird by My permission, and thou didst heal him who was born blind and the leper by My permission; and how thou didst raise the dead by My permission; and how I restrained the Children of Israel from (harming) thee when thou camest unto them with clear proofs, and those of them who disbelieved exclaimed: This is naught else than mere magic;

[Yusufali 5:110] Then will Allah say: "O Jesus the son of Mary! Recount My favour to thee and to thy mother. Behold! I strengthened thee with the holy spirit, so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, the Law and the Gospel and behold! thou makest out of clay, as it were, the figure of a bird, by My leave, and thou breathest into it and it becometh a bird by My leave, and thou healest those born blind, and the lepers, by My leave. And behold! thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the clear Signs, and the unbelievers among them said: 'This is nothing but evident magic.'

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ {111}

[Shakir 5:111] And when I revealed to the disciples, saying, Believe in Me and My messenger, they said: We believe and bear witness that we submit (ourselves).

[Pickthal 5:111] And when I inspired the disciples, (saying): Believe in Me and in My messenger, they said: We believe. Bear witness that we have surrendered (unto Thee) "we are muslims".

[Yusufali 5:111] "And behold! I inspired the disciples to have faith in Me and Mine Messenger: they said, 'We have faith, and do thou bear witness that we bow to Allah as Muslims'".

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ

اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ {112}

[Shakir 5:112] When the disciples said: O Isa son of Marium! will your Lord consent to send down to us food from heaven? He said: Be careful of (your duty to) Allah if you are believers.

[Pickthal 5:112] When the disciples said: O Jesus, son of Mary! Is thy Lord able to send down for us a table spread with food from heaven? He said: Observe your duty to Allah, if ye are true believers.

[Yusufali 5:112] Behold! the disciples, said: "O Jesus the son of Mary! can thy Lord send down to us a table set (with viands) from heaven?" Said Jesus: "Fear Allah, if ye have faith."

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَضْمِنَ قُلُوبَنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَتَكُونَ عَلَيْنَا مِنَ الشَّاهِدِينَ

{ 113 }

[Shakir 5:113] They said: We desire that we should eat of it and that our hearts should be at rest, and that we may know that you have indeed spoken the truth to us and that we may be of the witnesses to it.

[Pickthal 5:113] (They said:) We wish to eat thereof, that we may satisfy our hearts and know that thou hast spoken truth to us, and that thereof we may be witnesses.

[Yusufali 5:113] They said: "We only wish to eat thereof and satisfy our hearts, and to know that thou hast indeed told us the truth; and that we ourselves may be witnesses to the miracle."

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عَيْدًا لِأَوْلَادِنَا وَأَخْرَانَا

وَأَيَّةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ { 114 }

[Shakir 5:114] Isa the son of Marium said: O Allah, our Lord! send i down to us food from heaven which should be to us an ever-recurring happiness, to the first of us and to the last of us, and a sign from Thee, and grant us means of subsistence, and Thou art the best of the Providers.

[Pickthal 5:114] Jesus, son of Mary, said: O Allah, Lord of us! Send down for us a table spread with food from heaven, that it may be a feast for us, for the first of us and for the last of us, and a sign from Thee. Give us sustenance, for Thou art the Best of Sustainers.

[Yusufali 5:114] Said Jesus the son of Mary: "O Allah our Lord! Send us from heaven a table set (with viands), that there may be for us - for the first and the last of us - a solemn festival and a sign from thee; and provide for our sustenance, for thou art the best Sustainer (of our needs)."

قَالَ اللَّهُ إِنِّي مُنَزَّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِّنَ

الْعَالَمِينَ { 115 }

[Shakir 5:115] Allah said: Surely I will send it down to you, but whoever shall disbelieve afterwards from among you, surely I will chastise him with a chastisement with which I will not chastise, anyone among the nations.

[Pickthal 5:115] Allah said: Lo! I send it down for you. And whoso disbelieveth of you afterward, him surely will I punish with a punishment wherewith I have not punished any of (My) creatures.

[Yusufali 5:115] Allah said: "I will send it down unto you: But if any of you after that resisteth faith, I will punish him with a penalty such as I have not inflicted on any one among all the peoples."

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَّ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ

سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ ۖ إِن كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعْلَمُ مَا فِي نَفْسِي

وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ { 116 }

[Shakir 5:116] And when Allah will say: O Isa son of Marium! did you say to men, Take me and my mother for two gods besides Allah he will say: Glory be to Thee, it did not befit me that I should say what I had no right to (say); if I had said it, Thou wouldst indeed have known it; Thou knowest

what is in my mind, and I do not know what is in Thy mind, surely Thou art the great Knower of the unseen things.

[Pickthal 5:116] And when Allah saith: O Jesus, son of Mary! Didst thou say unto mankind: Take me and my mother for two gods beside Allah? he saith: Be glorified! It was not mine to utter that to which I had no right. If I used to say it, then Thou knewest it. Thou knowest what is in my mind, and I know not what is in Thy Mind. Lo! Thou, only Thou, art the Knower of Things Hidden?

[Yusufali 5:116] And behold! Allah will say: "O Jesus the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of Allah?" He will say: "Glory to Thee! never could I say what I had no right (to say). Had I said such a thing, thou wouldst indeed have known it. Thou knowest what is in my heart, Thou I know not what is in Thine. For Thou knowest in full all that is hidden.

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۖ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ

فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۖ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ {117}

[Shakir 5:117] I did not say to them aught save what Thou didst enjoin me with: That serve Allah, my Lord and your Lord, and I was a witness of them so long as I was among them, but when Thou didst cause me to die, Thou wert the watcher over them, and Thou art witness of all things.

[Pickthal 5:117] I spake unto them only that which Thou commandedst me, (saying): Worship Allah, my Lord and your Lord. I was a witness of them while I dwelt among them, and when Thou tookest me Thou wast the Watcher over them. Thou art Witness over all things.

[Yusufali 5:117] "Never said I to them aught except what Thou didst command me to say, to wit, 'worship Allah, my Lord and your Lord'; and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the Watcher over them, and Thou art a witness to all things.

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تُغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ {118}

[Shakir 5:118] If Thou shouldst chastise them, then surely they are Thy servants; and if Thou shouldst forgive them, then surely Thou art the Mighty, the Wise.

[Pickthal 5:118] If Thou punish them, lo! they are Thy slaves, and if Thou forgive them (lo! they are Thy slaves). Lo! Thou, only Thou, art the Mighty, the Wise.

[Yusufali 5:118] "If Thou dost punish them, they are Thy servant: If Thou dost forgive them, Thou art the Exalted in power, the Wise."

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ ۗ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

أَبَدًا ۗ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَلِكَ الْقَوْزُ الْعَظِيمُ {119}

[Shakir 5:119] Allah will say: This is the day when their truth shall benefit the truthful ones; they shall have gardens beneath which rivers flow to abide in them for ever: Allah is well pleased with them and they are well pleased with Allah; this is the mighty achievement.

[Pickthal 5:119] Allah saith: This is a day in which their truthfulness profiteth the truthful, for theirs are Gardens underneath which rivers flow, wherein they are secure for ever, Allah taking pleasure in them and they in Him. That is the great triumph.

[Yusufali 5:119] Allah will say: "This is a day on which the truthful will profit from their truth: theirs are gardens, with rivers flowing beneath,- their eternal Home: Allah well-pleased with them, and they with Allah: That is the great salvation, (the fulfilment of all desires).

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {120}

[Shakir 5:120] Allah's is the kingdom of the heavens and the earth and what is in them; and He has power over all things.

[Pickthal 5:120] Unto Allah belongeth the Sovereignty of the heavens and the earth and whatsoever is therein, and He is Able to do all things.

[Yusufali 5:120] To Allah doth belong the dominion of the heavens and the earth, and all that is therein, and it is He Who hath power over all things.

سورة الأنعام (Al-An'am)

Sura 6

Aya 1 to 165

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ

يَعْدِلُونَ {1}

[Shakir 6:1] All praise is due to Allah, Who created the heavens and the earth and made the darkness and the light; yet those who disbelieve set up equals with their Lord.

[Pickthal 6:1] Praise be to Allah, Who hath created the heavens and the earth, and hath appointed darkness and light. Yet those who disbelieve ascribe rivals unto their Lord.

[Yusufali 6:1] Praise be Allah, Who created the heavens and the earth, and made the darkness and the light. Yet those who reject Faith hold (others) as equal, with their Guardian-Lord.

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ {2}

[Shakir 6:2] He it is Who created you from clay, then He decreed a term; and there is a term named with Him; still you doubt.

[Pickthal 6:2] He it is Who hath created you from clay, and hath decreed a term for you. A term is fixed with Him. Yet still ye doubt!

[Yusufali 6:2] He it is created you from clay, and then decreed a stated term (for you). And there is in His presence another determined term; yet ye doubt within yourselves!

وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ {3}

[Shakir 6:3] And He is Allah in the heavens and in the earth; He knows your secret (thoughts) and your open (words), and He knows what you earn.

[Pickthal 6:3] He is Allah in the heavens and in the earth. He knoweth both your secret and your utterance, and He knoweth what ye earn.

[Yusufali 6:3] And He is Allah in the heavens and on earth. He knoweth what ye hide, and what ye reveal, and He knoweth the (recompense) which ye earn (by your deeds).

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ {4}

[Shakir 6:4] And there does not come to them any communication of the communications of their Lord but they turn aside from it

[Pickthal 6:4] Never came there unto them a revelation of the revelations of Allah but they did turn away from it.

[Yusufali 6:4] But never did a single one of the signs of their Lord reach them, but they turned away therefrom.

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {5}

[Shakir 6:5] So they have indeed rejected the truth when it came to them; therefore the truth of what they mocked at will shine upon them.

[Pickthal 6:5] And they denied the truth when it came unto them. But there will come unto them the tidings of that which they used to deride.

[Yusufali 6:5] And now they reject the truth when it reaches them: but soon shall they learn the reality of what they used to mock at.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا
السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَا هُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ
قَرْنًا آخَرِينَ {6}

[Shakir 6:6] Do they not consider how many a generation We have destroyed before them, whom We had established in the earth as We have not established you, and We sent the clouds pouring rain on them in abundance, and We made the rivers to flow beneath them, then We destroyed them on account of their faults and raised up after them another generation.

[Pickthal 6:6] See they not how many a generation We destroyed before them, whom We had established in the earth more firmly than We have established you, and We shed on them abundant showers from the sky, and made the rivers flow beneath them. Yet we destroyed them for their sins, and created after them another generation.

[Yusufali 6:6] See they not how many of those before them We did destroy?- generations We had established on the earth, in strength such as We have not given to you - for whom We poured out rain from the skies in abundance, and gave (fertile) streams flowing beneath their (feet): yet for their sins We destroyed them, and raised in their wake fresh generations (to succeed them).

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَابٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ
{7}

[Shakir 6:7] And if We had sent to you a writing on a paper, then they had touched it with their hands, certainly those who disbelieve would have said: This is nothing but clear enchantment.

[Pickthal 6:7] Had we sent down unto thee (Muhammad) (actual) writing upon parchment, so that they could feel it with their hands, those who disbelieve would have said: This is naught else than mere magic.

[Yusufali 6:7] If We had sent unto thee a written (message) on parchment, so that they could touch it with their hands, the Unbelievers would have been sure to say: "This is nothing but obvious magic!"

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنْزَلْنَا مَلَكًا لَفُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ {8}

[Shakir 6:8] And they say: Why has not an angel been sent down to him? And had We sent down an angel, the matter would have certainly been decided and then they would not have been respited.

[Pickthal 6:8] They say: Why hath not an angel been sent down unto him? If We sent down an angel, then the matter would be judged; no further time would be allowed them (for reflection).

[Yusufali 6:8] They say: "Why is not an angel sent down to him?" If we did send down an angel, the matter would be settled at once, and no respite would be granted them.

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلِيسُونَ {9}

[Shakir 6:9] And if We had made him angel, We would certainly have made him a man, and We would certainly have made confused to them what they make confused.

[Pickthal 6:9] Had we appointed him (Our messenger) an angel, We assuredly had made him (as) a man (that he might speak to men); and (thus) obscured for them (the truth) they (now) obscure.

[Yusufali 6:9] If We had made it an angel, We should have sent him as a man, and We should certainly have caused them confusion in a matter which they have already covered with confusion.

وَلَقَدْ اسْتَهْزِئَ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {10}

[Shakir 6:10] And certainly messengers before you were mocked at, but that which they mocked at encompassed the scoffers among them.

[Pickthal 6:10] Messengers (of Allah) have been derided before thee, but that wherewith they scoffed surrounded such of them as did deride.

[Yusufali 6:10] Mocked were (many) messengers before thee; but their scoffers were hemmed in by the thing that they mocked.

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ {11}

[Shakir 6:11] Say: Travel in the land, then see what was the end of the rejecters.

[Pickthal 6:11] Say (unto the disbelievers): Travel in the land, and see the nature of the consequence for the rejecters!

[Yusufali 6:11] Say: "Travel through the earth and see what was the end of those who rejected Truth."

قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ ۚ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۚ لِيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ

الْقِيَامَةِ لَا رَيْبَ فِيهِ ۚ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ {12}

[Shakir 6:12] Say: To whom belongs what is in the heavens and the earth? Say: To Allah; He has ordained mercy on Himself; most certainly He will gather you on the resurrection day-- there is no doubt about it. (As for) those who have lost their souls, they will not believe.

[Pickthal 6:12] Say: Unto whom belongeth whatsoever is in the heavens and the earth? Say: Unto Allah. He hath prescribed for Himself mercy, that He may bring you all together to the Day of Resurrection whereof there is no doubt. Those who ruin their souls will not believe.

[Yusufali 6:12] Say: "To whom belongeth all that is in the heavens and on earth?" Say: "To Allah. He hath inscribed for Himself (the rule of) Mercy. That He will gather you together for the Day of Judgment, there is no doubt whatever. It is they who have lost their own souls, that will not believe."

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ {13}

[Shakir 6:13] And to Him belongs whatever dwells in the night and the day; and He is the Hearing, the Knowing.

[Pickthal 6:13] Unto Him belongeth whatsoever resteth in the night and the day. He is the Hearer, the Knower.

[Yusufali 6:13] To him belongeth all that dwelleth (or lurketh) in the night and the day. For he is the one who heareth and knoweth all things."

قُلْ أَعْيَرَ اللَّهُ اتَّخَذُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ ۗ قُلْ إِنِّي أُمِرْتُ أَنْ
أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ {14}

[Shakir 6:14] Say: Shall I take a guardian besides Allah, the Originator of the heavens and the earth, and He feeds (others) and is not (Himself) fed. Say: I am commanded to be the first who submits himself, and you should not be of the polytheists.

[Pickthal 6:14] Say: Shall I choose for a protecting friend other than Allah, the Originator of the heavens and the earth, Who feedeth and is never fed? Say: I am ordered to be the first to surrender (unto Him). And be not thou (O Muhammad) of the idolaters.

[Yusufali 6:14] Say: "Shall I take for my protector any other than Allah, the Maker of the heavens and the earth? And He it is that feedeth but is not fed." Say: "Nay! but I am commanded to be the first of those who bow to Allah (in Islam), and be not thou of the company of those who join gods with Allah."

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ {15}

[Shakir 6:15] Say: Surely I fear, if I disobey my Lord, the chastisement of a grievous day.

[Pickthal 6:15] Say: I fear, if I rebel against my Lord, the retribution of an Awful Day.

[Yusufali 6:15] Say: "I would, if I disobeyed my Lord, indeed have fear of the penalty of a Mighty Day.

مَنْ يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ۗ وَذَلِكَ الْفَوْزُ الْمُبِينُ {16}

[Shakir 6:16] He from whom it is averted on that day, Allah indeed has shown mercy to him; and this is a manifest achievement.

[Pickthal 6:16] He from whom (such retribution) is averted on that day, (Allah) hath in truth had mercy on him. That will be the signal triumph.

[Yusufali 6:16] "On that day, if the penalty is averted from any, it is due to Allah's mercy; And that would be (Salvation), the obvious fulfilment of all desire.

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يَمَسُّكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
{17}

[Shakir 6:17] And if Allah touch you with affliction, there is none to take it off but He; and if He visit you with good, then He has power over all things.

[Pickthal 6:17] If Allah touch thee with affliction, there is none that can relieve therefrom save Him, and if He touch thee with good fortune (there is none that can impair it); for He is Able to do all things.

[Yusufali 6:17] "If Allah touch thee with affliction, none can remove it but He; if He touch thee with happiness, He hath power over all things.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۖ وَهُوَ الْحَكِيمُ الْخَبِيرُ {18}

[Shakir 6:18] And He is the Supreme, above His servants; and He is the Wise, the Aware.

[Pickthal 6:18] He is the Omnipotent over His slaves, and He is the Wise, the Knower.

[Yusufali 6:18] "He is the irresistible, (watching) from above over His worshippers; and He is the Wise, acquainted with all things."

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ۖ وَأَوْحَىٰ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرْكُمْ بِهِ
وَمَنْ بَلَغَ ۖ أَتَيْنَكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ إِلَهَةً أُخْرَىٰ ۖ قُلْ لَا أَشْهَدُ ۖ قُلْ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ
وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ {19}

[Shakir 6:19] Say: What thing is the weightiest in testimony? Say: Allah is witness between you and me; and this Quran has been revealed to me that with it I may warn you and whomsoever it reaches. Do you really bear witness that there are other gods with Allah? Say: I do not bear witness. Say: He is only one Allah, and surely I am clear of that which you set up (with Him).

[Pickthal 6:19] Say (O Muhammad): What thing is of most weight in testimony? Say: Allah is Witness between me and you. And this Qur'an hath been inspired in me, that I may warn therewith you and whomsoever it may reach. Do ye in sooth bear witness that there are gods beside Allah? Say: I bear no such witness. Say: He is only One Allah. Lo! I am innocent of that which ye associate (with Him).

[Yusufali 6:19] Say: "What thing is most weighty in evidence?" Say: "Allah is witness between me and you; This Qur'an hath been revealed to me by inspiration, that I may warn you and all whom it reaches. Can ye possibly bear witness that besides Allah there is another Allah?" Say: "Nay! I cannot bear witness!" Say: "But in truth He is the one Allah, and I truly am innocent of (your blasphemy of) joining others with Him."

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۗ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا
يُؤْمِنُونَ {20}

[Shakir 6:20] Those whom We have given the Book recognize him as they recognize their sons; (as for) those who have lost their souls, they will not believe.

[Pickthal 6:20] Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. Those who ruin their own souls will not believe.

[Yusufali 6:20] Those to whom We have given the Book know this as they know their own sons. Those who have lost their own souls refuse therefore to believe.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ {21}

[Shakir 6:21] *And who is more unjust than he who forges a lie against Allah or (he who) gives the lie to His communications; surely the unjust will not be successful.*

[Pickthal 6:21] *Who doth greater wrong than he who inventeth a lie against Allah or denieth His revelations? Lo! the wrongdoers will not be successful.*

[Yusufali 6:21] *Who doth more wrong than he who inventeth a lie against Allah or rejecteth His signs? But verily the wrong-doers never shall prosper.*

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا آيِنَ شُرَكَائِكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ {22}

[Shakir 6:22] *And on the day when We shall gather them all together, then shall We say to those who associated others (with Allah): Where are your associates whom you asserted?*

[Pickthal 6:22] *And on the day We gather them together We shall say unto those who ascribed partners (unto Allah): Where are (now) those partners of your make-believe?*

[Yusufali 6:22] *One day shall We gather them all together: We shall say to those who ascribed partners (to Us): "Where are the partners whom ye (invented and) talked about?"*

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ {23}

[Shakir 6:23] *Then their excuse would be nothing but that they would say: By Allah, our Lord, we were not polytheists.*

[Pickthal 6:23] *Then will they have no contention save that they will say: By Allah, our Lord, we never were idolaters.*

[Yusufali 6:23] *There will then be (left) no subterfuge for them but to say: "By Allah our Lord, we were not those who joined gods with Allah."*

انظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنْفُسِهِمْ ۖ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {24}

[Shakir 6:24] *See how they lie against their own souls, and that which they forged has passed away from them.*

[Pickthal 6:24] *See how they lie against themselves, and (how) the thing which they devised hath failed them!*

[Yusufali 6:24] *Behold! how they lie against their own souls! But the (lie) which they invented will leave them in the lurch.*

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۖ وَإِنْ يَرَوْا كَلًّا

آيَةً لَا يُؤْمِنُوا بِهَا ۗ حَتَّىٰ إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

{25}

[Shakir 6:25] *And of them is he who hearkens to you, and We have cast veils over their hearts lest they understand it and a heaviness into their ears; and even if they see every sign they will not believe in it; so much so that when they come to you they only dispute with you; those who disbelieve say: This is naught but the stories of the ancients.*

[Pickthal 6:25] *Of them are some who listen unto thee, but We have placed upon their hearts veils, lest they should understand, and in their ears a deafness. If they saw every token they would not believe therein; to the*

point that, when they come unto thee to argue with thee, the disbelievers say: This is naught else than fables of the men of old.

[Yusufali 6:25] Of them there are some who (pretend to) listen to thee; but We have thrown veils on their hearts, So they understand it not, and deafness in their ears; if they saw every one of the signs, not they will believe in them; in so much that when they come to thee, they (but) dispute with thee; the Unbelievers say: "These are nothing but tales of the ancients."

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأَوْنَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ {26}

[Shakir 6:26] And they prohibit (others) from it and go far away from it, and they only bring destruction upon their own souls while they do not perceive.

[Pickthal 6:26] And they forbid (men) from it and avoid it, and they ruin none save themselves, though they perceive not.

[Yusufali 6:26] Others they keep away from it, and themselves they keep away; but they only destroy their own souls, and they perceive it not.

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَدِّبُ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ

{27}

[Shakir 6:27] And could you see when they are made to stand before the fire, then they shall say: Would that we were sent back, and we would not reject the communications of our Lord and we would be of the believers.

[Pickthal 6:27] If thou couldst see when they are set before the Fire and say: Oh, would that we might return! Then would we not deny the revelations of our Lord but we would be of the believers!

[Yusufali 6:27] If thou couldst but see when they are confronted with the Fire! They will say: "Would that we were but sent back! Then would we not reject the signs of our Lord, but would be amongst those who believe!"

بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ {28}

[Shakir 6:28] Nay, what they concealed before shall become manifest to them; and if they were sent back, they would certainly go back to that which they are forbidden, and most surely they are liars.

[Pickthal 6:28] Nay, but that hath become clear unto them which before they used to hide. And if they were sent back they would return unto that which they are forbidden. Lo! they are liars.

[Yusufali 6:28] Yea, in their own (eyes) will become manifest what before they concealed. But if they were returned, they would certainly relapse to the things they were forbidden, for they are indeed liars.

وَقَالُوا إِنَّا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ {29}

[Shakir 6:29] And they say: There is nothing but our life of this world, and we shall not be raised.

[Pickthal 6:29] And they say: There is naught save our life of the world, and we shall not be raised (again).

[Yusufali 6:29] And they (sometimes) say: "There is nothing except our life on this earth, and never shall we be raised up again."

وَلَوْ تَرَىٰ إِذْ وُفِّقُوا عَلَىٰ رَبِّهِمْ ۚ قَالَ أَلَيْسَ هَذَا بِالْحَقِّ ۗ قَالُوا بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ {30}

[Shakir 6:30] And could you see when they are made to stand before their Lord. He will say: Is not this the truth? They will say: Yea! by our Lord. He will say: Taste then the chastisement because you disbelieved.

[Pickthal 6:30] If thou couldst see when they are set before their Lord! He will say: Is not this real? They will say: Yea, verily, by our Lord! He will say: Taste now the retribution for that ye used to disbelieve.

[Yusufali 6:30] If thou couldst but see when they are confronted with their Lord! He will say: "Is not this the truth?" They will say: "Yea, by our Lord!" He will say: "Taste ye then the penalty, because ye rejected Faith."

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۗ أَلَا سَاءَ مَا يَزُرُونَ {31}

[Shakir 6:31] They are losers indeed who reject the meeting of Allah; until when the hour comes upon them all of a sudden they shall say: O our grief for our neglecting it! and they shall bear their burdens on their backs; now surely evil is that which they bear.

[Pickthal 6:31] They indeed are losers who deny their meeting with Allah until, when the Hour cometh on them suddenly, they cry: Alas for us, that we neglected it! They bear upon their backs their burdens. Ah, evil is that which they bear!

[Yusufali 6:31] Lost indeed are they who treat it as a falsehood that they must meet Allah,- until on a sudden the hour is on them, and they say: "Ah! woe unto us that we took no thought of it"; for they bear their burdens on their backs, and evil indeed are the burdens that they bear?

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَلْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ {32}

[Shakir 6:32] And this world's life is naught but a play and an idle sport and certainly the abode of the hereafter is better for those who guard (against evil); do you not then understand?

[Pickthal 6:32] Naught is the life of the world save a pastime and a spot. Better far is the abode of the Hereafter for those who keep their duty (to Allah). Have ye then no sense?

[Yusufali 6:32] What is the life of this world but play and amusement? But best is the home in the hereafter, for those who are righteous. Will ye not then understand?

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ

يَجْحَدُونَ {33}

[Shakir 6:33] We know indeed that what they say certainly grieves you, but surely they do not call you a liar; but the unjust deny the communications of Allah.

[Pickthal 6:33] We know well how their talk grieveth thee, though in truth they deny not thee (Muhammad) but evil-doers flout the revelations of Allah.

[Yusufali 6:33] We know indeed the grief which their words do cause thee: It is not thee they reject: it is the signs of Allah, which the wicked contemn.

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا ۗ وَلَا مُبَدَّلَ

لِكَلِمَاتِ اللَّهِ ۗ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّ الْمُرْسَلِينَ {34}

[Shakir 6:34] And certainly messengers before you were rejected, but they were patient on being rejected and persecuted until Our help came to them; and there is none to change the words of Allah, and certainly there has come to you some information about the messengers.

[Pickthal 6:34] Messengers indeed have been denied before thee, and they were patient under the denial and the persecution till Our succour reached them. There is none to alter the decisions of Allah. Already there hath reached thee (somewhat) of the tidings of the messengers (We sent before).

[Yusufali 6:34] Rejected were the messengers before thee: with patience and constancy they bore their rejection and their wrongs, until Our aid did reach them: there is none that can alter the words (and decrees) of Allah. Already hast thou received some account of those messengers.

وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ

فَتَأْتِيَهُمْ بَأْيَةٌ ۗ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ ۗ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ {35}

[Shakir 6:35] And if their turning away is hard on you, then if you can seek an opening (to go down) into the earth or a ladder (to ascend up) to heaven so that you should bring them a sign and if Allah had pleased He would certainly have gathered them all on guidance, therefore be not of the ignorant.

[Pickthal 6:35] And if their aversion is grievous unto thee, then, if thou canst, seek a way down into the earth or a ladder unto the sky that thou mayst bring unto them a portent (to convince them all)! - If Allah willed, He could have brought them all together to the guidance - So be not thou among the foolish ones.

[Yusufali 6:35] If their spurning is hard on thy mind, yet if thou wert able to seek a tunnel in the ground or a ladder to the skies and bring them a sign,- (what good?). If it were Allah's will, He could gather them together unto true guidance: so be not thou amongst those who are swayed by ignorance (and impatience)!

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ ۗ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ {36}

[Shakir 6:36] Only those accept who listen; and (as to) the dead, Allah will raise them, then to Him they shall be returned.

[Pickthal 6:36] Only those can accept who hear. As for the dead, Allah will raise them up; then unto Him they will be returned.

[Yusufali 6:36] Those who listen (in truth), be sure, will accept: as to the dead, Allah will raise them up; then will they be turned unto Him.

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۚ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنَزِّلَ آيَةً وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {37}

[Shakir 6:37] *And they say: Why has not a sign been sent down to him from his Lord? Say: Surely Allah is able to send down a sign, but most of them do not know.*

[Pickthal 6:37] *They say: Why hath no portent been sent down upon him from his Lord? Say: Lo! Allah is Able to send down a portent. But most of them know not.*

[Yusufali 6:37] *They say: "Why is not a sign sent down to him from his Lord?" Say: "Allah hath certainly power to send down a sign: but most of them understand not.*

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ ۚ مَا قَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ {38}

[Shakir 6:38] *And there is no animal that walks upon the earth nor a bird that flies with its two wings but (they are) genera like yourselves; We have not neglected anything in the Book, then to their Lord shall they be gathered.*

[Pickthal 6:38] *There is not an animal in the earth, nor a flying creature flying on two wings, but they are peoples like unto you. We have neglected nothing in the Book (of Our decrees). Then unto their Lord they will be gathered.*

[Yusufali 6:38] *There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end.*

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُومٌ وَبُكْمٌ فِي الظُّلُمَاتِ ۗ مَنْ يَشَأِ اللَّهُ يُضِلَّهُ وَمَنْ يَشَأِ يُجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ {39}

[Shakir 6:39] *And they who reject Our communications are deaf and dumb, in utter darkness; whom Allah pleases He causes to err and whom He pleases He puts on the right way.*

[Pickthal 6:39] *Those who deny Our revelations are deaf and dumb in darkness. Whom Allah will sendeth astray, and whom He will He placeth on a straight path.*

[Yusufali 6:39] *Those who reject our signs are deaf and dumb,- in the midst of darkness profound: whom Allah willeth, He leaveth to wander: whom He willeth, He placeth on the way that is straight.*

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ {40}

[Shakir 6:40] *Say: Tell me if the chastisement of Allah should overtake you or the hour should come upon you, will you call (on others) besides Allah, if you are truthful?*

[Pickthal 6:40] *Say: Can ye see yourselves, if the punishment of Allah come upon you or the Hour come upon you, (calling upon other than*

Allah)? Do ye then call (for help) to any other than Allah? (Answer that) if ye are truthful.

[Yusufali 6:40] Say: "Think ye to yourselves, if there come upon you the wrath of Allah, or the Hour (that ye dread), would ye then call upon other than Allah?- (reply) if ye are truthful!

بَلْ إِيَّاهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ {41}

[Shakir 6:41] Nay, Him you call upon, so He clears away that for which you pray if He pleases and you forget what you set up (with Him).

[Pickthal 6:41] Nay, but unto Him ye call, and He removeth that because of which ye call unto Him, if He will, and ye forget whatever partners ye ascribed unto Him.

[Yusufali 6:41] "Nay,- On Him would ye call, and if it be His will, He would remove (the distress) which occasioned your call upon Him, and ye would forget (the false gods) which ye join with Him!"

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ فَأَخَذْنَاهُمْ بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ {42}

[Shakir 6:42] And certainly We sent (messengers) to nations before you then We seized them with distress and affliction in order that they might humble themselves.

[Pickthal 6:42] We have sent already unto peoples that were before thee, and We visited them with tribulation and adversity, in order that they might grow humble.

[Yusufali 6:42] Before thee We sent (messengers) to many nations, and We afflicted the nations with suffering and adversity, that they might learn humility.

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ

{43}

[Shakir 6:43] Yet why did they not, when Our punishment came to them, humble themselves? But their hearts hardened and the Shaitan made what they did fair-seeming to them.

[Pickthal 6:43] If only, when Our disaster came on them, they had been humble! But their hearts were hardened and the devil made all that they used to do seem fair unto them!

[Yusufali 6:43] When the suffering reached them from us, why then did they not learn humility? On the contrary their hearts became hardened, and Satan made their (sinful) acts seem alluring to them.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً

فَإِذَا هُمْ مُبْلِسُونَ {44}

[Shakir 6:44] But when they neglected that with which they had been admonished, We opened for them the doors of all things, until when they rejoiced in what they were given We seized them suddenly; then lo! they were in utter despair.

[Pickthal 6:44] Then, when they forgot that whereof they had been reminded, We opened unto them the gates of all things till, even as they were rejoicing in that which they were given, We seized them unawares, and lo! they were dumbfounded.

[Yusufali 6:44] *But when they forgot the warning they had received, We opened to them the gates of all (good) things, until, in the midst of their enjoyment of Our gifts, on a sudden, We called them to account, when lo! they were plunged in despair!*

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا ۗ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {45}

[Shakir 6:45] *So the roots of the people who were unjust were cut off; and all praise is due to Allah, the Lord of the worlds.*

[Pickthal 6:45] *So of the people who did wrong the last remnant was cut off. Praise be to Allah, Lord of the Worlds!*

[Yusufali 6:45] *Of the wrong-doers the last remnant was cut off. Praise be to Allah, the Cherisher of the worlds.*

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ ۗ

انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ {46}

[Shakir 6:46] *Say: Have you considered that if Allah takes away your hearing and your sight and sets a seal on your hearts, who is the god besides Allah that can bring it to you? See how We repeat the communications, yet they turn away.*

[Pickthal 6:46] *Say: Have ye imagined, if Allah should take away your hearing and your sight and seal your hearts, Who is the Allah Who could restore it to you save Allah? See how We display the revelations unto them! Yet still they turn away.*

[Yusufali 6:46] *Say: "Think ye, if Allah took away your hearing and your sight, and sealed up your hearts, who - a god other than Allah - could restore them to you?" See how We explain the signs by various (symbols); yet they turn aside.*

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ {47}

[Shakir 6:47] *Say: Have you considered if the chastisement of Allah should overtake you suddenly or openly, will any be destroyed but the unjust people?*

[Pickthal 6:47] *Say: Can ye see yourselves, if the punishment of Allah come upon you unawares or openly? Would any perish save wrongdoing folk?*

[Yusufali 6:47] *Say: "Think ye, if the punishment of Allah comes to you, whether suddenly or openly, will any be destroyed except those who do wrong?"*

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

يَحْزَنُونَ {48}

[Shakir 6:48] *And We send not messengers but as announcers of good news and givers of warning, then whoever believes and acts aright, they shall have no fear, nor shall they grieve.*

[Pickthal 6:48] *We send not the messengers save as bearers of good news and warners. Whoso believeth and doeth right, there shall no fear come upon them neither shall they grieve.*

[Yusufali 6:48] We send the messengers only to give good news and to warn: so those who believe and mend (their lives),- upon them shall be no fear, nor shall they grieve.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ {49}

[Shakir 6:49] And (as for) those who reject Our communications, chastisement shall afflict them because they transgressed.

[Pickthal 6:49] But as for those who deny Our revelations, torment will afflict them for that they used to disobey.

[Yusufali 6:49] But those who reject our signs,- them shall punishment touch, for that they ceased not from transgressing.

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنَّا تَبِعُوا إِلَّا مَا يُوْحَىٰ إِلَيَّ ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۗ أَفَلَا تَتَفَكَّرُونَ {50}

[Shakir 6:50] Say: I do not say to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel; I do not follow aught save that which is revealed to me. Say: Are the blind and the seeing one alike? Do you not then reflect?

[Pickthal 6:50] Say (O Muhammad, to the disbelievers): I say not unto you (that) I possess the treasures of Allah, nor that I have knowledge of the Unseen; and I say not unto you: Lo! I am an angel. I follow only that which is inspired in me. Say: Are the blind man and the seer equal? Will ye not then take thought?

[Yusufali 6:50] Say: "I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel. I but follow what is revealed to me." Say: "can the blind be held equal to the seeing?" Will ye then consider not?

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ ۚ لَيْسَ لَهُمْ مِنْ دُونِهِ وَاكِفٌ وَلَا شَفِيعٌ لَعَلَّهُمْ

يَتَّقُونَ {51}

[Shakir 6:51] And warn with it those who fear that they shall be gathered to their Lord-- there is no guardian for them, nor any intercessor besides Him-- that they may guard (against evil).

[Pickthal 6:51] Warn hereby those who fear (because they know) that they will be gathered unto their Lord, for whom there is no protecting ally nor intercessor beside Him, that they may ward off (evil).

[Yusufali 6:51] Give this warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord: except for Him they will have no protector nor intercessor: that they may guard (against evil).

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ

وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ {52}

[Shakir 6:52] And do not drive away those who call upon their Lord in the morning and the evening, they desire only His favor; neither are you answerable for any reckoning of theirs, nor are they answerable for any reckoning of yours, so that you should drive them away and thus be of the unjust.

[Pickthal 6:52] *Repel not those who call upon their Lord at morn and evening, seeking His Countenance. Thou art not accountable for them in aught, nor are they accountable for thee in aught, that thou shouldst repel them and be of the wrong-doers.*

[Yusufali 6:52] *Send not away those who call on their Lord morning and evening, seeking His face. In naught art thou accountable for them, and in naught are they accountable for thee, that thou shouldst turn them away, and thus be (one) of the unjust.*

وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا ۗ أَلَيْسَ اللَّهُ بِأَعْلَمَ

بِالشَّاكِرِينَ {53}

[Shakir 6:53] *And thus do We try some of them by others so that they say: Are these they upon whom Allah has conferred benefit from among us? Does not Allah best know the grateful?*

[Pickthal 6:53] *And even so do We try some of them by others, that they say: Are these they whom Allah favoureth among us? Is not Allah best Aware of the thanksgivers?*

[Yusufali 6:53] *Thus did We try some of them by comparison with others, that they should say: "Is it these then that Allah hath favoured from amongst us?" Doth not Allah know best those who are grateful?*

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ

عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ {54}

[Shakir 6:54] *And when those who believe in Our communications come to you, say: Peace be on you, your Lord has ordained mercy on Himself, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful.*

[Pickthal 6:54] *And when those who believe in Our revelations come unto thee, say: Peace be unto you! Your Lord hath prescribed for Himself mercy, that whoso of you doeth evil through ignorance and repenteth afterward thereof and doeth right, (for him) lo! He is Forgiving, Merciful.*

[Yusufali 6:54] *When those come to thee who believe in Our signs, Say: "Peace be on you: Your Lord hath inscribed for Himself (the rule of) mercy: verily, if any of you did evil in ignorance, and thereafter repented, and amend (his conduct), lo! He is Oft-forgiving, Most Merciful.*

وَكَذَلِكَ نَفْصَلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلَ الْمُجْرِمِينَ {55}

[Shakir 6:55] *And thus do We make distinct the communications and so that the way of the guilty may become clear.*

[Pickthal 6:55] *Thus do We expound the revelations that the way of the unrighteous may be manifest.*

[Yusufali 6:55] *Thus do We explain the signs in detail: that the way of the sinners may be shown up.*

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ ۗ قُلْ لَا آتِيْعُ أَهْوَاءَكُمْ ۗ قَدْ ضَلَلْتُ إِذَا

وَمَا أَنَا مِنَ الْمُهْتَدِينَ {56}

[Shakir 6:56] Say: *I am forbidden to serve those whom you call upon besides Allah. Say: I do not follow your low desires. for then indeed I should have gone astray and I should not be of those who go aright.*

[Pickthal 6:56] Say: *I am forbidden to worship those on whom ye call instead of Allah. Say: I will not follow your desires, for then should I go astray and I should not be of the rightly guided.*

[Yusufali 6:56] Say: *"I am forbidden to worship those - others than Allah - whom ye call upon." Say: "I will not follow your vain desires: If I did, I would stray from the path, and be not of the company of those who receive guidance."*

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ ۚ مَا عِندِي مَا تَسْتَعْجِلُونَ بِهِ ۚ إِنِ الْحُكْمُ إِلَّا لِلَّهِ يَفْضُ
الْحَقُّ وَهُوَ خَيْرُ الْفَاصِلِينَ {57}

[Shakir 6:57] Say: *Surely I have manifest proof from my Lord and you call it a lie; I have not with me that which you would hasten; the judgment is only Allah's; He relates the truth and He is the best of deciders.*

[Pickthal 6:57] Say: *I am (relying) on clear proof from my Lord, while ye deny Him. I have not that for which ye are impatient. The decision is for Allah only. He telleth the truth and He is the Best of Deciders.*

[Yusufali 6:57] Say: *"For me, I (work) on a clear sign from my Lord, but ye reject Him. What ye would see hastened, is not in my power. The command rests with none but Allah: He declares the truth, and He is the best of judges."*

قُلْ لَوْ أَنَّ عِندِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِّي الْأَمْرُ بَيْنِي وَبَيْنَكُمْ ۗ وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ
{58}

[Shakir 6:58] Say: *If that which you desire to hasten were with me, the matter would have certainly been decided between you and me; and Allah best knows the unjust.*

[Pickthal 6:58] Say: *If I had that for which ye are impatient, then would the case (ere this) have been decided between me and you. Allah is Best Aware of the wrong-doers.*

[Yusufali 6:58] Say: *"If what ye would see hastened were in my power, the matter would be settled at once between you and me. But Allah knoweth best those who do wrong."*

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۗ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۗ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا
يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُّبِينٍ {59}

[Shakir 6:59] *And with Him are the keys of the unseen treasures-- none knows them but He; and He knows what is in the land and the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green nor dry but (it is all) in a clear book.*

[Pickthal 6:59] *And with Him are the keys of the Invisible. None but He knoweth them. And He knoweth what is in the land and the sea. Not a leaf falleth but He knoweth it, not a grain amid the darkness of the earth, naught of wet or dry but (it is noted) in a clear record.*

[Yusufali 6:59] *With Him are the keys of the unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth and in*

the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read).

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ {60}

[Shakir 6:60] *And He it is Who takes your souls at night (in sleep), and He knows what you acquire in the day, then He raises you up therein that an appointed term may be fulfilled; then to Him is your return, then He will inform you of what you were doing.*

[Pickthal 6:60] *He it is Who gathereth you at night and knoweth that which ye commit by day. Then He raiseth you again to life therein, that the term appointed (for you) may be accomplished. And afterward unto Him is your return. Then He will proclaim unto you what ye used to do.*

[Yusufali 6:60] *It is He who doth take your souls by night, and hath knowledge of all that ye have done by day: by day doth He raise you up again; that a term appointed be fulfilled; In the end unto Him will be your return; then will He show you the truth of all that ye did.*

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ {61}

[Shakir 6:61] *And He is the Supreme, above His servants, and He sends keepers over you; until when death comes to one of you, Our messengers cause him to die, and they are not remiss.*

[Pickthal 6:61] *He is the Omnipotent over His slaves. He sendeth guardians over you until, when death cometh unto one of you, Our messengers receive him, and they neglect not.*

[Yusufali 6:61] *He is the irresistible, (watching) from above over His worshippers, and He sets guardians over you. At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty.*

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۗ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ {62}

[Shakir 6:62] *Then are they sent back to Allah, their Master, the True one; now surely His is the judgment and He is swiftest in taking account.*

[Pickthal 6:62] *Then are they restored unto Allah, their Lord, the Just. Surely His is the judgment. And He is the most swift of reckoners.*

[Yusufali 6:62] *Then are men returned unto Allah, their protector, the (only) reality: Is not His the command? and He is the swiftest in taking account.*

قُلْ مَنْ يُنَجِّبِكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنجَانَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ {63}

[Shakir 6:63] *Say: Who is it that delivers you from the dangers of the land and the sea (when) you call upon Him (openly) humiliating yourselves, and in secret: If He delivers us from this, we should certainly be of the grateful ones.*

[Pickthal 6:63] Say: Who delivereth you from the darkness of the land and the sea? Ye call upon Him humbly and in secret, (saying): If we are delivered from this (fear) we truly will be of the thankful.

[Yusufali 6:63] Say: "Who is it that delivereth you from the dark recesses of land and sea, when ye call upon Him in humility and silent terror: 'If He only delivers us from these (dangers), (we vow) we shall truly show our gratitude'?"

قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ {64}

[Shakir 6:64] Say: Allah delivers you from them and from every distress, but again you set up others (with Him).

[Pickthal 6:64] Say: Allah delivereth you from this and from all affliction. Yet ye attribute partners unto Him.

[Yusufali 6:64] Say "It is Allah that delivereth you from these and all (other) distresses: and yet ye worship false gods!"

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ

شِيْعًا وَيُدْبِقَ بَعْضَكُمْ بِأَسْبَعِضٍ ۗ إِنَّظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ {65}

[Shakir 6:65] Say: He has the power that He should send on you a chastisement from above you or from beneath your feet, or that He should throw you into confusion, (making you) of different parties; and make some of you taste the fighting of others. See how We repeat the communications that they may understand.

[Pickthal 6:65] Say: He is able to send punishment upon you from above you or from beneath your feet, or to bewilder you with dissension and make you taste the tyranny one of another. See how We display the revelations so that they may understand.

[Yusufali 6:65] Say: "He hath power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance - each from the other." See how We explain the signs by various (symbols); that they may understand.

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۗ قُلْ لَسْتُ عَلَيْكُمْ بِوَكِيلٍ {66}

[Shakir 6:66] And your people call it a lie and it is the very truth. Say: I am not placed in charge of you.

[Pickthal 6:66] Thy people (O Muhammad) have denied it, though it is the Truth. Say: I am not put in charge of you.

[Yusufali 6:66] But thy people reject this, though it is the truth. Say: "Not mine is the responsibility for arranging your affairs;

لِكُلِّ نَبِيٍّ مُسْتَقَرٌّ ۗ وَسَوْفَ تَعْلَمُونَ {67}

[Shakir 6:67] For every prophecy is a term, and you will come to know (it).

[Pickthal 6:67] For every announcement there is a term, and ye will come to know.

[Yusufali 6:67] For every message is a limit of time, and soon shall ye know it."

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَتَعَدَّ بَعْدَ الذِّكْرِ مَعَ الْقَوْمِ الظَّالِمِينَ {68}

[Shakir 6:68] And when you see those who enter into false discourses about Our communications, withdraw from them until they enter into some other discourse, and if the Shaitan causes you to forget, then do not sit after recollection with the unjust people.

[Pickthal 6:68] And when thou seest those who meddle with Our revelations, withdraw from them until they meddle with another topic. And if the devil cause thee to forget, sit not, after the remembrance, with the congregation of wrong-doers.

[Yusufali 6:68] When thou seest men engaged in vain discourse about Our signs, turn away from them unless they turn to a different theme. If Satan ever makes thee forget, then after recollection, sit not thou in the company of those who do wrong.

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرٌ لَعَلَّهُمْ يَتَّقُونَ {69}

[Shakir 6:69] And nought of the reckoning of their (deeds) shall be against those who guard (against evil), but (theirs) is only to remind, haply they may guard.

[Pickthal 6:69] Those who ward off (evil) are not accountable for them in aught, but the Reminder (must be given them) that haply they (too) may ward off (evil).

[Yusufali 6:69] On their account no responsibility falls on the righteous, but (their duty) is to remind them, that they may (learn to) fear Allah.

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَعَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا ۗ وَذَكَرَ بِهِ أَن تَبْسَلَ نَفْسٍ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا ۗ أُولَٰئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ {70}

[Shakir 6:70] And leave those who have taken their religion for a play and an idle sport, and whom this world's life has deceived, and remind (them) thereby lest a soul should be given up to destruction for what it has earned; it shall not have besides Allah any guardian nor an intercessor, and if it should seek to give every compensation, it shall not be accepted from it; these are they who shall be given up to destruction for what they earned; they shall have a drink of boiling water and a painful chastisement because they disbelieved.

[Pickthal 6:70] And forsake those who take their religion for a pastime and a jest, and whom the life of the world beguileth. Remind (mankind) hereby lest a soul be destroyed by what it earneth. It hath beside Allah no protecting ally nor intercessor, and though it offer every compensation it will not be accepted from it. Those are they who perish by their own deserts. For them is drink of boiling water and a painful doom, because they disbelieved.

[Yusufali 6:70] Leave alone those who take their religion to be mere play and amusement, and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts: it

will find for itself no protector or intercessor except Allah: if it offered every ransom, (or reparation), none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water, and for punishment, one most grievous: for they persisted in rejecting Allah.

قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ اثْتِنَا ۗ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَأَمْرًا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ {71}

[Shakir 6:71] Say: Shall we call on that besides Allah, which does not benefit us nor harm us, and shall we be returned back on our heels after Allah has guided us, like him whom the Shaitans have made to fall down perplexed in the earth? He has companions who call him to the right way, (saying): Come to us. Say: Surely the guidance of Allah, that is the (true) guidance, and we are commanded that we should submit to the Lord of the worlds.

[Pickthal 6:71] Say: Shall we cry, instead of unto Allah, unto that which neither profiteth us nor hurteth us, and shall we turn back after Allah hath guided us, like one bewildered whom the devils have infatuated in the earth, who hath companions who invite him to the guidance (saying): Come unto us? Say: Lo! the guidance of Allah is Guidance, and we are ordered to surrender to the Lord of the Worlds,

[Yusufali 6:71] Say: "Shall we indeed call on others besides Allah,- things that can do us neither good nor harm,- and turn on our heels after receiving guidance from Allah? - like one whom the evil ones have made into a fool, wandering bewildered through the earth, his friends calling, come to us', (vainly) guiding him to the path." Say: "Allah's guidance is the (only) guidance, and we have been directed to submit ourselves to the Lord of the worlds;-

وَأَنْ أَقِيمُوا الصَّلَاةَ وَآتَوْهُ ۗ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ {72}

[Shakir 6:72] And that you should keep up prayer and be careful of (your duty to) Him; and He it is to Whom you shall be gathered.

[Pickthal 6:72] And to establish worship and be dutiful to Him, and He it is unto Whom ye will be gathered.

[Yusufali 6:72] "To establish regular prayers and to fear Allah: for it is to Him that we shall be gathered together."

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ ۗ قَوْلُهُ الْحَقُّ ۗ وَلَهُ

الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ ۗ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ ۗ وَهُوَ الْحَكِيمُ الْحَبِيرُ {73}

[Shakir 6:73] And He it is Who has created the heavens and the earth with truth, and on the day He says: Be, it is. His word is the truth, and His is the kingdom on the day when the trumpet shall be blown; the Knower of the unseen and the seen; and He is the Wise, the Aware.

[Pickthal 6:73] He it is Who created the heavens and the earth in truth. In the day when He saith: Be! it is. His Word is the Truth, and His will be

the Sovereignty on the day when the trumpet is blown. Knower of the Invisible and the Visible, He is the Wise, the Aware.

[Yusufali 6:73] *It is He who created the heavens and the earth in true (proportions): the day He saith, "Be," behold! it is. His word is the truth. His will be the dominion the day the trumpet will be blown. He knoweth the unseen as well as that which is open. For He is the Wise, well acquainted (with all things).*

وَأَذَّ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْنَامًا آلِهَةً إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ {74}

[Shakir 6:74] *And when Ibrahim said to his sire, Azar: Do you take idols for gods? Surely I see you and your people in manifest error.*

[Pickthal 6:74] (Remember) when Abraham said unto his father Azar: Takest thou idols for gods? Lo! I see thee and thy folk in error manifest.

[Yusufali 6:74] *Lo! Abraham said to his father Azar: "Takest thou idols for gods? For I see thee and thy people in manifest error."*

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ {75}

[Shakir 6:75] *And thus did We show Ibrahim the kingdom of the heavens and the earth and that he might be of those who are sure.*

[Pickthal 6:75] Thus did We show Abraham the kingdom of the heavens and the earth that he might be of those possessing certainty:

[Yusufali 6:75] *So also did We show Abraham the power and the laws of the heavens and the earth, that he might (with understanding) have certitude.*

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ {76}

[Shakir 6:76] *So when the night over-shadowed him, he saw a star; said he: Is this my Lord? So when it set, he said: I do not love the setting ones.*

[Pickthal 6:76] When the night grew dark upon him he beheld a star. He said: This is my Lord. But when it set, he said: I love not things that set.

[Yusufali 6:76] *When the night covered him over, He saw a star: He said: "This is my Lord." But when it set, He said: "I love not those that set."*

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ

الضَّالِّينَ {77}

[Shakir 6:77] *Then when he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not guided me I should certainly be of the erring people.*

[Pickthal 6:77] And when he saw the moon uprising, he exclaimed: This is my Lord. But when it set, he said: Unless my Lord guide me, I surely shall become one of the folk who are astray.

[Yusufali 6:77] *When he saw the moon rising in splendour, he said: "This is my Lord." But when the moon set, He said: "unless my Lord guide me, I shall surely be among those who go astray."*

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ

{78}

[Shakir 6:78] Then when he saw the sun rising, he said: Is this my Lord? Is this the greatest? So when it set, he said: O my people! surely I am clear of what you set up (with Allah).

[Pickthal 6:78] And when he saw the sun uprising, he cried: This is my Lord! This is greater! And when it set he exclaimed: O my people! Lo! I am free from all that ye associate (with Him).

[Yusufali 6:78] When he saw the sun rising in splendour, he said: "This is my Lord; this is the greatest (of all)." But when the sun set, he said: "O my people! I am indeed free from your (guilt) of giving partners to Allah.

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ {79}

[Shakir 6:79] Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of the polytheists.

[Pickthal 6:79] Lo! I have turned my face toward Him Who created the heavens and the earth, as one by nature upright, and I am not of the idolaters.

[Yusufali 6:79] "For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah."

وَحَاجَّهُ قَوْمُهُ ۚ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ ۗ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي

شَيْئًا ۗ وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ۗ أَفَلَا تَتَذَكَّرُونَ {80}

[Shakir 6:80] And his people disputed with him. He said: Do you dispute with me respecting Allah? And He has guided me indeed; and I do not fear in any way those that you set up with Him, unless my Lord pleases; my Lord comprehends all things in His knowledge; will you not then mind?

[Pickthal 6:80] His people argued with him. He said: Dispute ye with me concerning Allah when He hath guided me? I fear not at all that which ye set up beside Him unless my Lord willeth aught. My Lord includeth all things in His knowledge. Will ye not then remember?

[Yusufali 6:80] His people disputed with him. He said: "(Come) ye to dispute with me, about Allah, when He (Himself) hath guided me? I fear not (the beings) ye associate with Allah: Unless my Lord willeth, (nothing can happen). My Lord comprehendeth in His knowledge all things. Will ye not (yourselves) be admonished?

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا ۚ

فَأَيُّ الْقَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِن كُنْتُمْ تَعْلَمُونَ {81}

[Shakir 6:81] And how should I fear what you have set up (with Him), while you do not fear that you have set up with Allah that for which He has not sent down to you any authority; which then of the two parties is surer of security, if you know?

[Pickthal 6:81] How should I fear that which ye set up beside Him, when ye fear not to set up beside Allah that for which He hath revealed unto you no warrant? Which of the two factions hath more right to safety? (Answer me that) if ye have knowledge.

[Yusufali 6:81] "How should I fear (the beings) ye associate with Allah, when ye fear not to give partners to Allah without any warrant having been

given to you? Which of (us) two parties hath more right to security? (tell me) if ye know.

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ {82}

[Shakir 6:82] Those who believe and do not mix up their faith with iniquity, those are they who shall have the security and they are those who go aright.

[Pickthal 6:82] Those who believe and obscure not their belief by wrongdoing, theirs is safety; and they are rightly guided.

[Yusufali 6:82] "It is those who believe and confuse not their beliefs with wrong - that are (truly) in security, for they are on (right) guidance."

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۖ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَاءٍ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ

{83}

[Shakir 6:83] And this was Our argument which we gave to Ibrahim against his people; We exalt in dignity whom We please; surely your Lord is Wise, Knowing.

[Pickthal 6:83] That is Our argument. We gave it unto Abraham against his folk. We raise unto degrees of wisdom whom We will. Lo! thy Lord is Wise, Aware.

[Yusufali 6:83] That was the reasoning about Us, which We gave to Abraham (to use) against his people: We raise whom We will, degree after degree: for thy Lord is full of wisdom and knowledge.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۗ كُلًّا هَدَيْنَا ۗ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۚ وَمِن ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ

وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۗ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ {84}

[Shakir 6:84] And We gave to him Ishaq and Yaqoub; each did We guide, and Nuh did We guide before, and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Haroun; and thus do We reward those who do good (to others).

[Pickthal 6:84] And We bestowed upon him Isaac and Jacob; each of them We guided; and Noah did We guide aforetime; and of his seed (We guided) David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the good.

[Yusufali 6:84] We gave him Isaac and Jacob: all (three) guided: and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus do We reward those who do good:

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۗ كُلٌّ مِّنَ الصَّالِحِينَ {85}

[Shakir 6:85] And Zakariya and Yahya and Isa and Ilyas; every one was of the good;

[Pickthal 6:85] And Zachariah and John and Jesus and Elias. Each one (of them) was of the righteous.

[Yusufali 6:85] And Zakariya and John, and Jesus and Elias: all in the ranks of the righteous:

وَأِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا ۗ وَكُلًّا فَضَّلْنَا عَلَىٰ الْعَالَمِينَ {86}

[Shakir 6:86] And Ismail and Al-Yasha and Yunus and Lut; and every one We made to excel (in) the worlds:

[Pickthal 6:86] And Ishmael and Elisha and Jonah and Lot. Each one (of them) did We prefer above (Our) creatures,

[Yusufali 6:86] And Isma'il and Elisha, and Jonas, and Lot: and to all We gave favour above the nations:

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ {87}

[Shakir 6:87] And from among their fathers and their descendants and their brethren, and We chose them and guided them into the right way.

[Pickthal 6:87] With some of their forefathers and their offspring and their brethren; and We chose them and guided them unto a straight path.

[Yusufali 6:87] (To them) and to their fathers, and progeny and brethren: We chose them, and we guided them to a straight way.

ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

{88}

[Shakir 6:88] This is Allah's guidance, He guides thereby whom He pleases of His servants; and if they had set up others (with Him), certainly what they did would have become ineffectual for them.

[Pickthal 6:88] Such is the guidance of Allah wherewith He guideth whom He will of His bondmen. But if they had set up (for worship) aught beside Him, (all) that they did would have been vain.

[Yusufali 6:88] This is the guidance of Allah: He giveth that guidance to whom He pleaseth, of His worshippers. If they were to join other gods with Him, all that they did would be vain for them.

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَ وَالنُّبُوَّةَ ۗ فَإِنْ يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا

لَيَسُوا بِهَا بِكَافِرِينَ {89}

[Shakir 6:89] These are they to whom We gave the book and the wisdom and the prophecy; therefore if these disbelieve in it We have already entrusted with it a people who are not disbelievers in it.

[Pickthal 6:89] Those are they unto whom We gave the Scripture and command and prophethood. But if these disbelieve therein, then indeed We shall entrust it to a people who will not be disbelievers therein.

[Yusufali 6:89] These were the men to whom We gave the Book, and authority, and prophethood: if these (their descendants) reject them, Behold! We shall entrust their charge to a new people who reject them not.

أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ أَقْتَدِهِ ۗ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ

لِلْعَالَمِينَ {90}

[Shakir 6:90] These are they whom Allah guided, therefore follow their guidance. Say: I do not ask you for any reward for it; it is nothing but a reminder to the nations.

[Pickthal 6:90] Those are they whom Allah guideth, so follow their guidance. Say (O Muhammad, unto mankind): I ask of you no fee for it. Lo! it is naught but a Reminder to (His) creatures.

[Yusufali 6:90] Those were the (prophets) who received Allah's guidance: Copy the guidance they received; Say: "No reward for this do I ask of you: This is no less than a message for the nations."

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِنْ شَيْءٍ ۗ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا وَعُلَّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ {91}

[Shakir 6:91] And they do not assign to Allah the attributes due to Him when they say: Allah has not revealed anything to a mortal. Say: Who revealed the Book which Musa brought, a light and a guidance to men, which you make into scattered writings which you show while you conceal much? And you were taught what you did not know, (neither) you nor your fathers. Say: Allah then leave them sporting in their vain discourses.

[Pickthal 6:91] And they measure not the power of Allah its true measure when they say: Allah hath naught revealed unto a human being. Say (unto the Jews who speak thus): Who revealed the Book which Moses brought, a light and guidance for mankind, which ye have put on parchments which ye show, but ye hide much (thereof), and (by which) ye were taught that which ye knew not yourselves nor (did) your fathers (know it)? Say: Allah. Then leave them to their play of cavilling.

[Yusufali 6:91] No just estimate of Allah do they make when they say: "Nothing doth Allah send down to man (by way of revelation)" Say: "Who then sent down the Book which Moses brought?- a light and guidance to man: But ye make it into (separate) sheets for show, while ye conceal much (of its contents): therein were ye taught that which ye knew not- neither ye nor your fathers." Say: "Allah (sent it down)": Then leave them to plunge in vain discourse and trifling.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا ۗ وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ {92}

[Shakir 6:92] And this is a Book We have revealed, blessed, verifying that which is before it, and that you may warn the metropolis and those around her; and those who believe in the hereafter believe in it, and they attend to their prayers constantly.

[Pickthal 6:92] And this is a blessed Scripture which We have revealed, confirming that which (was revealed) before it, that thou mayst warn the Mother of Villages and those around her. Those who believe in the Hereafter believe herein, and they are careful of their worship.

[Yusufali 6:92] And this is a Book which We have sent down, bringing blessings, and confirming (the revelations) which came before it: that thou mayest warn the mother of cities and all around her. Those who believe in the Hereafter believe in this (Book), and they are constant in guarding their prayers.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ ۗ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ أَخْرَجُوا أَنْفُسَهُمْ الْيَوْمَ تُحْزَنُونَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ {93}

[Shakir 6:93] *And who is more unjust than he who forges a lie against Allah, or says: It has been revealed to me; while nothing has been revealed to him, and he who says: I can reveal the like of what Allah has revealed? and if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands: Give up your souls; today shall you be recompensed with an ignominious chastisement because you spoke against Allah other than the truth and (because) you showed pride against His communications.*

[Pickthal 6:93] *Who is guilty of more wrong than he who forgeth a lie against Allah, or saith: I am inspired, when he is not inspired in aught; and who saith: I will reveal the like of that which Allah hath revealed? If thou couldst see, when the wrong-doers reach the pangs of death and the angels stretch their hands out (saying): Deliver up your souls. This day ye are awarded doom of degradation for that ye spake concerning Allah other than the truth, and used to scorn His portents.*

[Yusufali 6:93] *Who can be more wicked than one who inventeth a lie against Allah, or saith, "I have received inspiration," when he hath received none, or (again) who saith, "I can reveal the like of what Allah hath revealed"? If thou couldst but see how the wicked (do fare) in the flood of confusion at death! - the angels stretch forth their hands, (saying), "Yield up your souls: this day shall ye receive your reward,- a penalty of shame, for that ye used to tell lies against Allah, and scornfully to reject of His signs!"*

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ
مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءَ ۚ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا
كُنْتُمْ تَزْعُمُونَ {94}

[Shakir 6:94] *And certainly you have come to Us alone as We created you at first, and you have left behind your backs the things which We gave you, and We do not see with you your intercessors about whom you asserted that they were (Allah's) associates in respect to you; certainly the ties between you are now cut off and what you asserted is gone from you.*

[Pickthal 6:94] *Now have ye come unto Us solitary as We did create you at the first, and ye have left behind you all that We bestowed upon you, and We behold not with you those your intercessors, of whom ye claimed that they possessed a share in you. Now is the bond between you severed, and that which ye presumed hath failed you.*

[Yusufali 6:94] *"And behold! ye come to us bare and alone as We created you for the first time: ye have left behind you all (the favours) which We bestowed on you: We see not with you your intercessors whom ye thought to be partners in your affairs: so now all relations between you have been cut off, and your (pet) fancies have left you in the lurch!"*

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۚ ذَٰلِكُمْ اللَّهُ فَالِي
تُؤَفِّكُونَ {95}

[Shakir 6:95] Surely Allah causes the grain and the stone to germinate; He brings forth the living from the dead and He is the bringer forth of the dead from the living; that is Allah! how are you then turned away.

[Pickthal 6:95] Lo! Allah (it is) Who splitteth the grain of corn and the date-stone (for sprouting). He bringeth forth the living from the dead, and is the bringer-forth of the dead from the living. Such is Allah. How then are ye perverted?

[Yusufali 6:95] It is Allah Who causeth the seed-grain and the date-stone to split and sprout. He causeth the living to issue from the dead, and He is the one to cause the dead to issue from the living. That is Allah: then how are ye deluded away from the truth?

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ۚ ذَٰلِكَ تَفْدِيرُ الْعَزِيزِ الْعَلِيمِ

{96}

[Shakir 6:96] He causes the dawn to break; and He has made the night for rest, and the sun and the moon for reckoning; this is an arrangement of the Mighty, the Knowing.

[Pickthal 6:96] He is the Cleaver of the Daybreak, and He hath appointed the night for stillness, and the sun and the moon for reckoning. That is the measuring of the Mighty, the Wise.

[Yusufali 6:96] He it is that cleaveth the day-break (from the dark): He makes the night for rest and tranquillity, and the sun and moon for the reckoning (of time): Such is the judgment and ordering of (Him), the Exalted in Power, the Omniscient.

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ

يَعْلَمُونَ {97}

[Shakir 6:97] And He it is Who has made the stars for you that you might follow the right way thereby in the darkness of the land and the sea; truly We have made plain the communications for a people who know.

[Pickthal 6:97] And He it is Who hath set for you the stars that ye may guide your course by them amid the darkness of the land and the sea. We have detailed Our revelations for a people who have knowledge.

[Yusufali 6:97] It is He Who maketh the stars (as beacons) for you, that ye may guide yourselves, with their help, through the dark spaces of land and sea: We detail Our signs for people who know.

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ

{98}

[Shakir 6:98] And He it is Who has brought you into being from a single soul, then there is (for you) a resting-place and a depository; indeed We have made plain the communications for a people who understand.

[Pickthal 6:98] And He it is Who hath produced you from a single being, and (hath given you) a habitation and a repository. We have detailed Our revelations for a people who have understanding.

[Yusufali 6:98] It is He Who hath produced you from a single person: here is a place of sojourn and a place of departure: We detail Our signs for people who understand.

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا
مُتَرَكَبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ
مُتَشَابِهٍ ۗ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ ۗ إِنَّ فِي ذَلِكَُمْ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ {99}

[Shakir 6:99] And He it is Who sends down water from the cloud, then We bring forth with it buds of all (plants), then We bring forth from it green (foliage) from which We produce grain piled up (in the ear); and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach, and gardens of grapes and olives and pomegranates, alike and unlike; behold the fruit of it when it yields the fruit and the ripening of it; most surely there are signs in this for a people who believe.

[Pickthal 6:99] He it is Who sendeth down water from the sky, and therewith We bring forth buds of every kind; We bring forth the green blade from which We bring forth the thick-clustered grain; and from the date-palm, from the pollen thereof, spring pendant bunches; and (We bring forth) gardens of grapes, and the olive and the pomegranate, alike and unlike. Look upon the fruit thereof, when they bear fruit, and upon its ripening. Lo! herein verily are portents for a people who believe.

[Yusufali 6:99] It is He Who sendeth down rain from the skies: with it We produce vegetation of all kinds: from some We produce green (crops), out of which We produce grain, heaped up (at harvest); out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes, and olives, and pomegranates, each similar (in kind) yet different (in variety): when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! in these things there are signs for people who believe.

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ۗ سُبْحَانَهُ وَتَعَالَى عَمَّا

يَصِفُونَ {100}

[Shakir 6:100] And they make the jinn associates with Allah, while He created them, and they falsely attribute to Him sons and daughters without knowledge; glory be to Him, and highly exalted is He above what they ascribe (to Him).

[Pickthal 6:100] Yet they ascribe as partners unto Him the jinn, although He did create them, and impute falsely, without knowledge, sons and daughters unto Him. Glorified be He and High Exalted above (all) that they ascribe (unto Him).

[Yusufali 6:100] Yet they make the Jinns equals with Allah, though Allah did create the Jinns; and they falsely, having no knowledge, attribute to Him sons and daughters. Praise and glory be to Him! (for He is) above what they attribute to Him!

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَلَيْسَ بِكَوْنُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً وَخَلَقَ كُلَّ شَيْءٍ ۗ وَهُوَ بِكُلِّ

شَيْءٍ عَلِيمٌ {101}

[Shakir 6:101] Wonderful Originator of the heavens and the earth! How could He have a son when He has no consort, and He (Himself) created everything, and He is the Knower of all things.

[Pickthal 6:101] *The Originator of the heavens and the earth! How can He have a child, when there is for Him no consort, when He created all things and is Aware of all things?*

[Yusufali 6:101] *To Him is due the primal origin of the heavens and the earth: How can He have a son when He hath no consort? He created all things, and He hath full knowledge of all things.*

ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

{ 102 }

[Shakir 6:102] *That is Allah, your Lord, there is no god but He; the Creator of all things, therefore serve Him, and He has charge of all things.*

[Pickthal 6:102] *Such is Allah, your Lord. There is no Allah save Him, the Creator of all things, so worship Him. And He taketh care of all things.*

[Yusufali 6:102] *That is Allah, your Lord! there is no god but He, the Creator of all things: then worship ye Him: and He hath power to dispose of all affairs.*

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ { 103 }

[Shakir 6:103] *Vision comprehends Him not, and He comprehends (all) vision; and He is the Knower of subtleties, the Aware.*

[Pickthal 6:103] *Vision comprehendeth Him not, but He comprehendeth (all) vision. He is the Subtile, the Aware.*

[Yusufali 6:103] *No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.*

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا ۗ وَمَا أَنَا عَلَيْكُمْ

بِحَفِيظٍ { 104 }

[Shakir 6:104] *Indeed there have come to you clear proofs from your Lord; whoever will therefore see, it is for his own soul and whoever will be blind, it shall be against himself and I am not a keeper over you.*

[Pickthal 6:104] *Proofs have come unto you from your Lord, so whoso seeth, it is for his own good, and whoso is blind is blind to his own hurt. And I am not a keeper over you.*

[Yusufali 6:104] *"Now have come to you, from your Lord, proofs (to open your eyes): if any will see, it will be for (the good of) his own soul; if any will be blind, it will be to his own (harm): I am not (here) to watch over your doings."*

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِيَقُولُوا دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ { 105 }

[Shakir 6:105] *And thus do We repeat the communications and that they may say: You have read; and that We may make it clear to a people who know.*

[Pickthal 6:105] *Thus do We display Our revelations that they may say (unto thee, Muhammad): "Thou hast studied," and that We may make (it) clear for people who have knowledge.*

[Yusufali 6:105] *Thus do we explain the signs by various (symbols): that they may say, "Thou hast taught (us) diligently," and that We may make the matter clear to those who know.*

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ {106}

[Shakir 6:106] Follow what is revealed to you from your Lord; there is no god but He; and withdraw from the polytheists.

[Pickthal 6:106] Follow that which is inspired in thee from thy Lord; there is no Allah save Him; and turn away from the idolaters.

[Yusufali 6:106] Follow what thou art taught by inspiration from thy Lord: there is no god but He: and turn aside from those who join gods with Allah.

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۗ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ {107}

[Shakir 6:107] And if Allah had pleased, they would not have set up others (with Him) and We have not appointed you a keeper over them, and you are not placed in charge of them.

[Pickthal 6:107] Had Allah willed, they had not been idolatrous. We have not set thee as a keeper over them, nor art thou responsible for them.

[Yusufali 6:107] If it had been Allah's plan, they would not have taken false gods: but We made thee not one to watch over their doings, nor art thou set over them to dispose of their affairs.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۗ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ

عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ {108}

[Shakir 6:108] And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance. Thus have We made fair seeming to every people their deeds; then to their Lord shall be their return, so He will inform them of what they did.

[Pickthal 6:108] Revile not those unto whom they pray beside Allah lest they wrongfully revile Allah through ignorance. Thus unto every nation have We made their deed seem fair. Then unto their Lord is their return, and He will tell them what they used to do.

[Yusufali 6:108] Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did.

وَأَفْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا ۗ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا

يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ {109}

[Shakir 6:109] And they swear by Allah with the strongest of their oaths, that if a sign came to them they would most certainly believe in it. Say: Signs are only with Allah; and what should make you know that when it comes they will not believe?

[Pickthal 6:109] And they swear a solemn oath by Allah that if there come unto them a portent they will believe therein. Say; Portents are with Allah and (so is) that which telleth you that if such came unto them they would not believe.

[Yusufali 6:109] They swear their strongest oaths by Allah, that if a (special) sign came to them, by it they would believe. Say: "Certainly (all)

signs are in the power of Allah: but what will make you (Muslims) realise that (even) if (special) signs came, they will not believe."?

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَدْرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ {110}

[Shakir 6:110] And We will turn their hearts and their sights, even as they did not believe in it the first time, and We will leave them in their inordinacy, blindly wandering on.

[Pickthal 6:110] We confound their hearts and their eyes. As they believed not therein at the first, We let them wander blindly on in their contumacy.

[Yusufali 6:110] We (too) shall turn to (confusion) their hearts and their eyes, even as they refused to believe in this in the first instance: We shall leave them in their trespasses, to wander in distraction.

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ {111}

[Shakir 6:111] And even if We had sent down to them the angels and the dead had spoken to them and We had brought together all things before them, they would not believe unless Allah pleases, but most of them are ignorant.

[Pickthal 6:111] And though We should send down the angels unto them, and the dead should speak unto them, and We should gather against them all things in array, they would not believe unless Allah so willed. Howbeit, most of them are ignorant.

[Yusufali 6:111] Even if We did send unto them angels, and the dead did speak unto them, and We gathered together all things before their very eyes, they are not the ones to believe, unless it is in Allah's plan. But most of them ignore (the truth).

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا ۗ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ {112}

[Shakir 6:112] And thus did We make for every prophet an enemy, the Shaitans from among men and jinn, some of them suggesting to others varnished falsehood to deceive (them), and had your Lord pleased they would not have done it, therefore leave them and that which they forge.

[Pickthal 6:112] Thus have We appointed unto every prophet an adversary - devils of humankind and jinn who inspire in one another plausible discourse through guile. If thy Lord willed, they would not do so; so leave them alone with their devising;

[Yusufali 6:112] Likewise did We make for every Messenger an enemy,- evil ones among men and jinns, inspiring each other with flowery discourses by way of deception. If thy Lord had so planned, they would not have done it: so leave them and their inventions alone.

وَلِتَصْغَىٰ إِلَيْهِ أَفئِدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ {113}

[Shakir 6:113] And that the hearts of those who do not believe in the hereafter may incline to it and that they may be well pleased with it and that they may earn what they are going to earn (of evil).

[Pickthal 6:113] *That the hearts of those who believe not in the Hereafter may incline thereto, and that they may take pleasure therein, and that they may earn what they are earning.*

[Yusufali 6:113] *To such (deceit) let the hearts of those incline, who have no faith in the hereafter: let them delight in it, and let them earn from it what they may.*

أَفَعَيَّرَ اللَّهُ أَبْتَعِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا ۖ وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ
يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ {114}

[Shakir 6:114] *Shall I then seek a judge other than Allah? And He it is Who has revealed to you the Book (which is) made plain; and those whom We have given the Book know that it is revealed by your Lord with truth, therefore you should not be of the disputers.*

[Pickthal 6:114] *Shall I seek other than Allah for judge, when He it is Who hath revealed unto you (this) Scripture, fully explained? Those unto whom We gave the Scripture (aforetime) know that it is revealed from thy Lord in truth. So be not thou (O Muhammad) of the waverers.*

[Yusufali 6:114] *Say: "Shall I seek for judge other than Allah? - when He it is Who hath sent unto you the Book, explained in detail." They know full well, to whom We have given the Book, that it hath been sent down from thy Lord in truth. Never be then of those who doubt.*

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَا مُبَدَّلَ لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ {115}

[Shakir 6:115] *And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing.*

[Pickthal 6:115] *Perfected is the Word of thy Lord in truth and justice. There is naught that can change His words. He is the Hearer, the Knower.*

[Yusufali 6:115] *The word of thy Lord doth find its fulfilment in truth and in justice: None can change His words: for He is the one who heareth and knoweth all.*

وَإِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۚ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا
يَخْرُصُونَ {116}

[Shakir 6:116] *And if you obey most of those in the earth, they will lead you astray from Allah's way; they follow but conjecture and they only lie.*

[Pickthal 6:116] *If thou obeyedst most of those on earth they would mislead thee far from Allah's way. They follow naught but an opinion, and they do but guess.*

[Yusufali 6:116] *Wert thou to follow the common run of those on earth, they will lead thee away from the way of Allah. They follow nothing but conjecture: they do nothing but lie.*

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ {117}

[Shakir 6:117] *Surely your Lord-- He best knows who goes astray from His way, and He best knows those who follow the right course.*

[Pickthal 6:117] *Lo! thy Lord, He knoweth best who erreth from His way; and He knoweth best (who are) the rightly guided.*

[Yusufali 6:117] *Thy Lord knoweth best who strayeth from His way: He knoweth best who they are that receive His guidance.*

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ {118}

[Shakir 6:118] *Therefore eat of that on which Allah's name has been mentioned if you are believers in His communications.*

[Pickthal 6:118] *Eat of that over which the name of Allah hath been mentioned, if ye are believers in His revelations.*

[Yusufali 6:118] *So eat of (meats) on which Allah's name hath been pronounced, if ye have faith in His signs.*

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ۗ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ ۗ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ {119}

[Shakir 6:119] *And what reason have you that you should not eat of that on which Allah's name has been mentioned, and He has already made plain to you what He has forbidden to you-- excepting what you are compelled to; and most surely many would lead (people) astray by their low desires out of ignorance; surely your Lord-- He best knows those who exceed the limits.*

[Pickthal 6:119] *How should ye not eat of that over which the name of Allah hath been mentioned, when He hath explained unto you that which is forbidden unto you unless ye are compelled thereto. But lo! many are led astray by their own lusts through ignorance. Lo! thy Lord, He is Best Aware of the transgressors.*

[Yusufali 6:119] *Why should ye not eat of (meats) on which Allah's name hath been pronounced, when He hath explained to you in detail what is forbidden to you - except under compulsion of necessity? But many do mislead (men) by their appetites unchecked by knowledge. Thy Lord knoweth best those who transgress.*

وَدَرُّوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ۗ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ {120}

[Shakir 6:120] *And abandon open and secret sin; surely they who earn sin shall be recompensed with what they earned.*

[Pickthal 6:120] *Forsake the outwardness of sin and the inwardness thereof. Lo! those who garner sin will be awarded that which they have earned.*

[Yusufali 6:120] *Eschew all sin, open or secret: those who earn sin will get due recompense for their "earnings."*

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ ۗ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ {121}

[Shakir 6:121] *And do not eat of that on which Allah's name has not been mentioned, and that is most surely a transgression; and most surely the Shaitans suggest to their friends that they should contend with you; and if you obey them, you shall most surely be polytheists.*

[Pickthal 6:121] *And eat not of that whereon Allah's name hath not been mentioned, for lo! it is abomination. Lo! the devils do inspire their minions to dispute with you. But if ye obey them, ye will be in truth idolaters.*

[Yusufali 6:121] Eat not of (meats) on which Allah's name hath not been pronounced: That would be impiety. But the evil ones ever inspire their friends to contend with you if ye were to obey them, ye would indeed be Pagans.

أَوْمَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا ۚ كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ {122}

[Shakir 6:122] Is he who was dead then We raised him to life and made for him a light by which he walks among the people, like him whose likeness is that of one in utter darkness whence he cannot come forth? Thus what they did was made fair seeming to the unbelievers.

[Pickthal 6:122] Is he who was dead and We have raised him unto life, and set for him a light wherein he walketh among men, as him whose similitude is in utter darkness whence he cannot emerge? Thus is their conduct made fairseeming for the disbelievers.

[Yusufali 6:122] Can he who was dead, to whom We gave life, and a light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never come out? Thus to those without faith their own deeds seem pleasing.

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَارًا جُرْمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ {123}

[Shakir 6:123] And thus have We made in every town the great ones to be its guilty ones, that they may plan therein; and they do not plan but against their own souls, and they do not perceive.

[Pickthal 6:123] And thus have We made in every city great ones of its wicked ones, that they should plot therein. They do but plot against themselves, though they perceive not.

[Yusufali 6:123] Thus have We placed leaders in every town, its wicked men, to plot (and burrow) therein: but they only plot against their own souls, and they perceive it not.

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ۗ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ {124}

[Shakir 6:124] And when a communication comes to them they say: We will not believe till we are given the like of what Allah's messengers are given. Allah best knows where He places His message. There shall befall those who are guilty humiliation from Allah and severe chastisement because of what they planned.

[Pickthal 6:124] And when a token cometh unto them, they say: We will not believe till we are given that which Allah's messengers are given. Allah knoweth best with whom to place His message. Humiliation from Allah and heavy punishment will smite the guilty for their scheming.

[Yusufali 6:124] When there comes to them a sign (from Allah), They say: "We shall not believe until we receive one (exactly) like those received by Allah's messengers." Allah knoweth best where (and how) to carry out

His mission. Soon will the wicked be overtaken by humiliation before Allah, and a severe punishment, for all their plots.

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا
كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ ۚ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ {125}

[Shakir 6:125] Therefore (for) whomsoever Allah intends that He would guide him aright, He expands his breast for Islam, and (for) whomsoever He intends that He should cause him to err, He makes his breast strait and narrow as though he were ascending upwards; thus does Allah lay uncleanness on those who do not believe.

[Pickthal 6:125] And whomsoever it is Allah's will to guide, He expandeth his bosom unto the Surrender, and whomsoever it is His Will to send astray, He maketh his bosom close and narrow as if he were engaged in sheer ascent. Thus Allah layeth ignominy upon those who believe not.

[Yusufali 6:125] Those whom Allah (in His plan) willeth to guide,- He openeth their breast to Islam; those whom He willeth to leave straying,- He maketh their breast close and constricted, as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe.

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۗ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ {126}

[Shakir 6:126] And this is the path of your Lord, (a) right (path); indeed We have made the communications clear for a people who mind.

[Pickthal 6:126] This is the path of thy Lord, a straight path. We have detailed Our revelations for a people who take heed.

[Yusufali 6:126] This is the way of thy Lord, leading straight: We have detailed the signs for those who receive admonition.

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ {127}

[Shakir 6:127] They shall have the abode of peace with their Lord, and He is their guardian because of what they did.

[Pickthal 6:127] For them is the abode of peace with their Lord. He will be their Protecting Friend because of what they used to do.

[Yusufali 6:127] For them will be a home of peace in the presence of their Lord: He will be their friend, because they practised (righteousness).

وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا يَا مَعْشَرَ الْجِنَّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا
اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا ۗ قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ
اللَّهُ ۗ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ {128}

[Shakir 6:128] And on the day when He shall gather them all together: O assembly of jinn! you took away a great part of mankind. And their friends from among the men shall say: Our Lord! some of us profited by others and we have reached our appointed term which Thou didst appoint for us. He shall say: The fire is your abode, to abide in it, except as Allah is pleased; surely your Lord is Wise, Knowing.

[Pickthal 6:128] In the day when He will gather them together (He will say): O ye assembly of the jinn! Many of humankind did ye seduce. And their adherents among humankind will say: Our Lord! We enjoyed one

another, but now we have arrived at the appointed term which Thou appointedst for us. He will say: Fire is your home. Abide therein for ever, save him whom Allah willeth (to deliver). Lo! thy Lord is Wise, Aware.

[Yusufali 6:128] One day will He gather them all together, (and say): "O ye assembly of Jinns! Much (toll) did ye take of men." Their friends amongst men will say: "Our Lord! we made profit from each other: but (alas!) we reached our term - which thou didst appoint for us." He will say: "The Fire be your dwelling-place: you will dwell therein for ever, except as Allah willeth." for thy Lord is full of wisdom and knowledge.

وَكَذَلِكَ نُؤَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ {129}

[Shakir 6:129] And thus do We make some of the iniquitous to befriend others on account of what they earned.

[Pickthal 6:129] Thus We let some of the wrong-doers have power over others because of what they are wont to earn.

[Yusufali 6:129] Thus do we make the wrong-doers turn to each other, because of what they earn.

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا وَعَرَّثَهُمُ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا

كَافِرِينَ {130}

[Shakir 6:130] O assembly of jinn and men! did there not come to you messengers from among you, relating to you My communications and warning you of the meeting of this day of yours? They shall say: We bear witness against ourselves; and this world's life deceived them, and they shall bear witness against their own souls that they were unbelievers.

[Pickthal 6:130] O ye assembly of the jinn and humankind! Came there not unto you messengers of your own who recounted unto you My tokens and warned you of the meeting of this your Day? They will say: We testify against ourselves. And the life of the world beguiled them. And they testify against themselves that they were disbelievers.

[Yusufali 6:130] "O ye assembly of Jinns and men! came there not unto you messengers from amongst you, setting forth unto you My signs, and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. So against themselves will they bear witness that they rejected Faith.

ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ {131}

[Shakir 6:131] This is because your Lord would not destroy towns unjustly while their people were negligent.

[Pickthal 6:131] This is because thy Lord destroyeth not the townships arbitrarily while their people are unconscious (of the wrong they do).

[Yusufali 6:131] (The messengers were sent) thus, for thy Lord would not destroy for their wrong-doing men's habitations whilst their occupants were unwarned.

وَلِكُلِّ دَرَجَاتٍ مِمَّا عَمِلُوا ۖ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ {132}

[Shakir 6:132] And all have degrees according to what they do; and your Lord is not heedless of what they do.

[Pickthal 6:132] For all there will be ranks from what they did. Thy Lord is not unaware of what they do.

[Yusufali 6:132] To all are degrees (or ranks) according to their deeds: for thy Lord is not unmindful of anything that they do.

وَرَبُّكَ الْعَلِيُّ ذُو الرَّحْمَةِ ۚ إِنْ يَشَأْ يُدْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ

ذُرِّيَّةٍ قَوْمٍ آخَرِينَ {133}

[Shakir 6:133] And your Lord is the Self-sufficient one, the Lord of mercy; if He pleases, He may take you off, and make whom He pleases successors after you, even as He raised you up from the seed of another people.

[Pickthal 6:133] Thy Lord is the Absolute, the Lord of Mercy. If He will, He can remove you and can cause what He will to follow after you, even as He raised you from the seed of other folk.

[Yusufali 6:133] Thy Lord is self-sufficient, full of Mercy: if it were His will, He could destroy you, and in your place appoint whom He will as your successors, even as He raised you up from the posterity of other people.

إِنَّ مَا تُوعَدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ {134}

[Shakir 6:134] Surely what you are threatened with must come to pass and you cannot escape (it).

[Pickthal 6:134] Lo! that which ye are promised will surely come to pass, and ye cannot escape.

[Yusufali 6:134] All that hath been promised unto you will come to pass: nor can ye frustrate it (in the least bit).

قُلْ يَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۖ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ ۗ إِنَّهُ لَا

يُفْلِحُ الظَّالِمُونَ {135}

[Shakir 6:135] Say: O my people! act according to your ability; I too am acting; so you will soon come to know, for whom (of us) will be the (good) end of the abode; surely the unjust shall not be successful.

[Pickthal 6:135] Say (O Muhammad): O my people! Work according to your power. Lo! I too am working. Thus ye will come to know for which of us will be the happy sequel. Lo! the wrong-doers will not be successful.

[Yusufali 6:135] Say: "O my people! Do whatever ye can: I will do (my part): soon will ye know who it is whose end will be (best) in the Hereafter: certain it is that the wrong-doers will not prosper."

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرَعْدِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ

لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ ۖ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ ۗ سَاءَ مَا يَحْكُمُونَ {136}

[Shakir 6:136] And they set apart a portion for Allah out of what He has created of tilth and cattle, and say: This is for Allah-- so they assert-- and this for our associates; then what is for their associates, it reaches not to Allah, and whatever is (set apart) for Allah, it reaches to their associates; evil is that which they judge.

[Pickthal 6:136] They assign unto Allah, of the crops and cattle which He created, a portion, and they say: "This is Allah's" - in their make-believe - "and this is for (His) partners in regard to us." Thus that which (they assign) unto His partners in them reacheth not Allah and that which (they assign) unto Allah goeth to their (so-called) partners. Evil is their ordinance.

[Yusufali 6:136] Out of what Allah hath produced in abundance in tilth and in cattle, they assigned Him a share: they say, according to their fancies: "This is for Allah, and this" - for our "partners"! but the share of their "partners" reacheth not Allah, whilst the share of Allah reacheth their "partners"! evil (and unjust) is their assignment!

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِّنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ شُرَكَاءُهُمْ لِيُرْذُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ

شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرَهُمْ وَمَا يَفْتَرُونَ {137}

[Shakir 6:137] And thus their associates have made fair seeming to most of the polytheists the killing of their children, that they may cause them to perish and obscure for them their religion; and if Allah had pleased, they would not have done it, therefore leave them and that which they forge.

[Pickthal 6:137] Thus have their (so-called) partners (of Allah) made the killing of their children to seem fair unto many of the idolaters, that they may ruin them and make their faith obscure for them. Had Allah willed (it otherwise), they had not done so. So leave them alone with their devices.

[Yusufali 6:137] Even so, in the eyes of most of the pagans, their "partners" made alluring the slaughter of their children, in order to lead them to their own destruction, and cause confusion in their religion. If Allah had willed, they would not have done so: But leave alone them and their inventions.

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْتُ حِجْرًا لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ

لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ ۖ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ {138}

[Shakir 6:138] And they say: These are cattle and tilth prohibited, none shall eat them except such as We please-- so they assert-- and cattle whose backs are forbidden, and cattle on which they would not mention Allah's name-- forging a lie against Him; He shall requite them for what they forged.

[Pickthal 6:138] And they say: Such cattle and crops are forbidden. None is to eat of them save whom we will - in their make-believe - cattle whose backs are forbidden, cattle over which they mention not the name of Allah. (All that is) a lie against Him. He will repay them for that which they invent.

[Yusufali 6:138] And they say that such and such cattle and crops are taboo, and none should eat of them except those whom - so they say - We wish; further, there are cattle forbidden to yoke or burden, and cattle on which, (at slaughter), the name of Allah is not pronounced; - inventions against Allah's name: soon will He requite them for their inventions.

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِذُكُورِنَا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا وَإِنْ يَكُنْ مَيْتَةً فَهُمْ فِيهِ

شُرَكَاءٌ ۖ سَيَجْزِيهِمْ وَصَفَهُمْ ۖ إِنَّهُ حَكِيمٌ عَلِيمٌ {139}

[Shakir 6:139] *And they say: What is in the wombs of these cattle is specially for our males, and forbidden to our wives, and if it be stillborn, then they are all partners in it; He will reward them for their attributing (falsehood to Allah); surely He is Wise, Knowing.*

[Pickthal 6:139] *And they say: That which is in the bellies of such cattle is reserved for our males and is forbidden to our wives; but if it be born dead, then they (all) may be partakers thereof. He will reward them for their attribution (of such ordinances unto Him). Lo, He is Wise, Aware.*

[Yusufali 6:139] *They say: "What is in the wombs of such and such cattle is specially reserved (for food) for our men, and forbidden to our women; but if it is still-born, then all have share therein. For their (false) attribution (of superstitions to Allah), He will soon punish them: for He is full of wisdom and knowledge.*

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ ۖ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ {140}

[Shakir 6:140] *They are lost indeed who kill their children foolishly without knowledge, and forbid what Allah has given to them forging a lie against Allah; they have indeed gone astray, and they are not the followers of the right course.*

[Pickthal 6:140] *They are losers who besottedly have slain their children without knowledge, and have forbidden that which Allah bestowed upon them, inventing a lie against Allah. They indeed have gone astray and are not guided.*

[Yusufali 6:140] *Lost are those who slay their children, from folly, without knowledge, and forbid food which Allah hath provided for them, inventing (lies) against Allah. They have indeed gone astray and heeded no guidance.*

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَعَيْبَرٍ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ وَالرُّمَانَ مُتَشَابِهًا وَعَيْبَرٍ مُتَشَابِهٍ ۚ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ {141}

[Shakir 6:141] *And He it is Who produces gardens (of vine), trellised and untrellised, and palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates, like and unlike; eat of its fruit when it bears fruit, and pay the due of it on the day of its reaping, and do not act extravagantly; surely He does not love the extravagant.*

[Pickthal 6:141] *He it is Who produceth gardens trellised and untrellised, and the date-palm, and crops of divers flavour, and the olive and the pomegranate, like and unlike. Eat ye of the fruit thereof when it fruiteth, and pay the due thereof upon the harvest day, and be not prodigal. Lo! Allah loveth not the prodigals.*

[Yusufali 6:141] *It is He Who produceth gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render the dues that are proper on the day that the*

harvest is gathered. But waste not by excess: for Allah loveth not the wasters.

وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَشَاتٌ ۖ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ
عَدُوٌّ مُّبِينٌ {142}

[Shakir 6:142] And of cattle (He created) beasts of burden and those which are fit for slaughter only; eat of what Allah has given you and do not follow the footsteps of the Shaitan; surely he is your open enemy.

[Pickthal 6:142] And of the cattle (He produceth) some for burdens, some for food. Eat of that which Allah hath bestowed upon you, and follow not the footsteps of the devil, for lo! he is an open foe to you.

[Yusufali 6:142] Of the cattle are some for burden and some for meat: eat what Allah hath provided for you, and follow not the footsteps of Satan: for he is to you and avowed enemy.

ثَمَانِيَةَ أَزْوَاجٍ مِنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ ۗ قُلْ أَلَذَّكَرَيْنِ حَرَّمَ أَمْ الْأُنثِيَيْنِ أَمْ مَا اشْتَمَلَتْ
عَلَيْهِ أَرْحَامُ الْأُنثِيَيْنِ تَبَيَّنُوا يَعْلَمُ إِنْ كُنْتُمْ صَادِقِينَ {143}

[Shakir 6:143] Eight in pairs-- two of sheep and two of goats. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Inform me with knowledge if you are truthful.

[Pickthal 6:143] Eight pairs: Of the sheep twain, and of the goats twain. Say: Hath He forbidden the two males or the two females, or that which the wombs of the two females contain? Expound to me (the case) with knowledge, if ye are truthful.

[Yusufali 6:143] (Take) eight (head of cattle) in (four) pairs: of sheep a pair, and of goats a pair; say, hath He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose? Tell me with knowledge if ye are truthful:

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ ۗ قُلْ أَلذَّكَرَيْنِ حَرَّمَ أَمْ الْأُنثِيَيْنِ أَمْ مَا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ
الْأُنثِيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمُ اللَّهُ بِهَذَا ۚ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِيُضِلَّ
النَّاسَ بِغَيْرِ عِلْمٍ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {144}

[Shakir 6:144] And two of camels and two of cows. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah enjoined you this? Who, then, is more unjust than he who forges a lie against Allah that he should lead astray men without knowledge? Surely Allah does not guide the unjust people.

[Pickthal 6:144] And of the camels twain and of the oxen twain. Say: Hath He forbidden the two males or the two females, or that which the wombs of the two females contain; or were ye by to witness when Allah commanded you (all) this? Then who doth greater wrong than he who deviseth a lie concerning Allah, that he may lead mankind astray without knowledge. Lo! Allah guideth not wrongdoing folk.

[Yusufali 6:144] Of camels a pair, and oxen a pair; say, hath He forbidden the two males, or the two females, or (the young) which the

wombs of the two females enclose? - Were ye present when Allah ordered you such a thing? But who doth more wrong than one who invents a lie against Allah, to lead astray men without knowledge? For Allah guideth not people who do wrong.

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَيْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلَ لِغَيْرِ اللَّهِ بِهِ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ عَفُورٌ رَحِيمٌ {145}

[Shakir 6:145] Say: I do not find in that which has been revealed to me anything forbidden for an eater to eat of except that it be what has died of itself, or blood poured forth, or flesh of swine-- for that surely is unclean-- or that which is a transgression, other than (the name of) Allah having been invoked on it; but whoever is driven to necessity, not desiring nor exceeding the limit, then surely your Lord is Forgiving, Merciful.

[Pickthal 6:145] Say: I find not in that which is revealed unto me aught prohibited to an eater that he eat thereof, except it be carrion, or blood poured forth, or swineflesh - for that verily is foul - or the abomination which was immolated to the name of other than Allah. But whoso is compelled (thereto), neither craving nor transgressing, (for him) lo! thy Lord is Forgiving, Merciful.

[Yusufali 6:145] Say: "I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine,- for it is an abomination - or, what is impious, (meat) on which a name has been invoked, other than Allah's". But (even so), if a person is forced by necessity, without wilful disobedience, nor transgressing due limits,- thy Lord is Oft-forgiving, Most Merciful.

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُرُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ۚ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ {146}

[Shakir 6:146] And to those who were Jews We made unlawful every animal having claws, and of oxen and sheep We made unlawful to them the fat of both, except such as was on their backs or the entrails or what was mixed with bones: this was a punishment We gave them on account of their rebellion, and We are surely Truthful.

[Pickthal 6:146] Unto those who are Jews We forbade every animal with claws. And of the oxen and the sheep forbade We unto them the fat thereof save that upon the backs or the entrails, or that which is mixed with the bone. That we awarded them for their rebellion. And lo! we verily are truthful.

[Yusufali 6:146] For those who followed the Jewish Law, We forbade every (animal) with undivided hoof, and We forbade them that fat of the ox and the sheep, except what adheres to their backs or their entrails, or is mixed up with a bone: this in recompense for their wilful disobedience: for We are true (in Our ordinances).

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ {147}

[Shakir 6:147] *But if they give you the lie, then say: Your Lord is the Lord of All-encompassing mercy; and His punishment cannot be averted from the guilty people.*

[Pickthal 6:147] *So if they give the lie to thee (Muhammad), say: Your Lord is a Lord of All-Embracing Mercy, and His wrath will never be withdrawn from guilty folk.*

[Yusufali 6:147] *If they accuse thee of falsehood, say: "Your Lord is full of mercy all-embracing; but from people in guilt never will His wrath be turned back.*

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ ۚ كَذَّٰبٌ
الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا ۚ قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ
وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ {148}

[Shakir 6:148] *Those who are polytheists will say: If Allah had pleased we would not have associated (aught with Him) nor our fathers, nor would we have forbidden (to ourselves) anything; even so did those before them reject until they tasted Our punishment. Say: Have you any knowledge with you so you should bring it forth to us? You only follow a conjecture and you only tell lies.*

[Pickthal 6:148] *They who are idolaters will say: Had Allah willed, we had not ascribed (unto Him) partners neither had our fathers, nor had we forbidden aught. Thus did those who were before them give the lie (to Allah's messengers) till they tasted of the fear of Us. Say: Have ye any knowledge that ye can adduce for Us? Lo! ye follow naught but an opinion, Lo! ye do but guess.*

[Yusufali 6:148] *Those who give partners (to Allah) will say: "If Allah had wished, we should not have given partners to Him nor would our fathers; nor should we have had any taboos." So did their ancestors argue falsely, until they tasted of Our wrath. Say: "Have ye any (certain) knowledge? If so, produce it before us. Ye follow nothing but conjecture: ye do nothing but lie."*

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ {149}

[Shakir 6:149] *Say: Then Allah's is the conclusive argument; so if He please, He would certainly guide you all.*

[Pickthal 6:149] *Say - For Allah's is the final argument - Had He willed He could indeed have guided all of you.*

[Yusufali 6:149] *Say: "With Allah is the argument that reaches home: if it had been His will, He could indeed have guided you all."*

قُلْ هَلَمْ شُهَدَاءُ كُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ ۚ وَلَا تَتَّبِعْ
أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ يَرْبِّبُهُمْ يَعْدِلُونَ {150}

[Shakir 6:150] *Say: Bring your witnesses who should bear witness that Allah has forbidden this, then if they bear witness, do not bear witness with them; and follow not the low desires of those who reject Our communications and of those who do not believe in the hereafter, and they make (others) equal to their Lord.*

[Pickthal 6:150] Say: Come, bring your witnesses who can bear witness that Allah forbade (all) this. And if they bear witness, do not thou bear witness with them. Follow thou not the whims of those who deny Our revelations, those who believe not in the Hereafter and deem (others) equal with their Lord.

[Yusufali 6:150] Say: "Bring forward your witnesses to prove that Allah did forbid so and so." If they bring such witnesses, be not thou amongst them: Nor follow thou the vain desires of such as treat our signs as falsehoods, and such as believe not in the Hereafter: for they hold others as equal with their Guardian-Lord.

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا
أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا
تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ {151}

[Shakir 6:151] Say: Come I will recite what your Lord has forbidden to you-- (remember) that you do not associate anything with Him and show kindness to your parents, and do not slay your children for (fear of) poverty-- We provide for you and for them-- and do not draw nigh to indecencies, those of them which are apparent and those which are concealed, and do not kill the soul which Allah has forbidden except for the requirements of justice; this He has enjoined you with that you may understand.

[Pickthal 6:151] Say: Come, I will recite unto you that which your Lord hath made a sacred duty for you: That ye ascribe no thing as partner unto Him and that ye do good to parents, and that ye slay not your children because of penury - We provide for you and for them - and that ye draw not nigh to lewd things whether open or concealed. And that ye slay not the life which Allah hath made sacred, save in the course of justice. This He hath command you, in order that ye may discern.

[Yusufali 6:151] Say: "Come, I will rehearse what Allah hath (really) prohibited you from": Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want;- We provide sustenance for you and for them;- come not nigh to shameful deeds. Whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ
لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ۚ ذَلِكُمْ
وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ {152}

[Shakir 6:152] And do not approach the property of the orphan except in the best manner until he attains his maturity, and give full measure and weight with justice-- We do not impose on any soul a duty except to the extent of its ability; and when you speak, then be just though it be (against) a relative, and fulfill Allah's covenant; this He has enjoined you with that you may be mindful;

[Pickthal 6:152] And approach not the wealth of the orphan save with that which is better, till he reach maturity. Give full measure and full

weight, in justice. We task not any soul beyond its scope. And if ye give your word, do justice thereunto, even though it be (against) a kinsman; and fulfil the covenant of Allah. This He commandeth you that haply ye may remember.

[Yusufali 6:152] And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength; give measure and weight with (full) justice;- no burden do We place on any soul, but that which it can bear;- whenever ye speak, speak justly, even if a near relative is concerned; and fulfil the covenant of Allah: thus doth He command you, that ye may remember.

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَلِكُمْ
وَصَّأَكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ {153}

[Shakir 6:153] And (know) that this is My path, the right one therefore follow it, and follow not (other) ways, for they will lead you away from His way; this He has enjoined you with that you may guard (against evil).

[Pickthal 6:153] And (He commandeth you, saying): This is My straight path, so follow it. Follow not other ways, lest ye be parted from His way. This hath He ordained for you, that ye may ward off (evil).

[Yusufali 6:153] Verily, this is My way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you. that ye may be righteous.

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ
رَبِّهِمْ يُؤْمِنُونَ {154}

[Shakir 6:154] Again, We gave the Book to Musa to complete (Our blessings) on him who would do good (to others), and making plain all things and a guidance and a mercy, so that they should believe in the meeting of their Lord.

[Pickthal 6:154] Again, We gave the Scripture unto Moses, complete for him who would do good, an explanation of all things, a guidance and a mercy, that they might believe in the meeting with their Lord.

[Yusufali 6:154] Moreover, We gave Moses the Book, completing (Our favour) to those who would do right, and explaining all things in detail,- and a guide and a mercy, that they might believe in the meeting with their Lord.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ {155}

[Shakir 6:155] And this is a Book We have revealed, blessed; therefore follow it and guard (against evil) that mercy may be shown to you.

[Pickthal 6:155] And this is a blessed Scripture which We have revealed. So follow it and ward off (evil), that ye may find mercy.

[Yusufali 6:155] And this is a Book which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy:

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ {156}

[Shakir 6:156] Lest you say that the Book was only revealed to two parties before us and We were truly unaware of what they read.

[Pickthal 6:156] Lest ye should say: The Scripture was revealed only to two sects before us, and we in sooth were unaware of what they read;

[Yusufali 6:156] Lest ye should say: "The Book was sent down to two Peoples before us, and for our part, we remained unacquainted with all that they learned by assiduous study:"

أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَىٰ مِنْهُمْ ۖ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى
وَرَحْمَةً ۖ فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا ۗ سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا
سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ {157}

[Shakir 6:157] Or lest you should say: If the Book had been revealed to us, we would certainly have been better guided than they, so indeed there has come to you clear proof from your Lord, and guidance and mercy. Who then is more unjust than he who rejects Allah's communications and turns away from them? We will reward those who turn away from Our communications with an evil chastisement because they turned away.

[Pickthal 6:157] Or lest ye should say: If the Scripture had been revealed unto us, we surely had been better guided than are they. Now hath there come unto you a clear proof from your Lord, a guidance and mercy; and who doeth greater wrong than he who denieth the revelations of Allah, and turneth away from them? We award unto those who turn away from Our revelations an evil doom because of their aversion.

[Yusufali 6:157] Or lest ye should say: "If the Book had only been sent down to us, we should have followed its guidance better than they." Now then hath come unto you a clear (sign) from your Lord,- and a guide and a mercy: then who could do more wrong than one who rejecteth Allah's signs, and turneth away therefrom? In good time shall We requite those who turn away from Our signs, with a dreadful penalty, for their turning away.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ ۗ يَوْمَ يَأْتِي بَعْضُ
آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ۗ قُلْ
انْتَظِرُوا إِنَّا مُنْتَظِرُونَ {158}

[Shakir 6:158] They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith. Say: Wait; we too are waiting.

[Pickthal 6:158] Wait they, indeed, for nothing less than that the angels should come unto them, or thy Lord should come, or there should come one of the portents from thy Lord? In the day when one of the portents from thy Lord cometh, its belief availeth naught a soul which theretofore believed not, nor in its belief earned good (by works). Say: Wait ye! Lo! We (too) are waiting.

[Yusufali 6:158] Are they waiting to see if the angels come to them, or thy Lord (Himself), or certain of the signs of thy Lord! the day that certain of the signs of thy Lord do come, no good will it do to a soul to believe in

them then if it believed not before nor earned righteousness through its faith. Say: "Wait ye: we too are waiting."

إِنَّ الَّذِينَ قَرَفُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ ۗ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ { 159 }

[Shakir 6:159] Surely they who divided their religion into parts and became sects, you have no concern with them; their affair is only with Allah, then He will inform them of what they did.

[Pickthal 6:159] Lo! As for those who sunder their religion and become schismatics, no concern at all hast thou with them. Their case will go to Allah, Who then will tell them what they used to do.

[Yusufali 6:159] As for those who divide their religion and break up into sects, thou hast no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرٌ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ { 160 }

[Shakir 6:160] Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly.

[Pickthal 6:160] Whoso bringeth a good deed will receive tenfold the like thereof, while whoso bringeth an ill-deed will be awarded but the like thereof; and they will not be wronged.

[Yusufali 6:160] He that doeth good shall have ten times as much to his credit: He that doeth evil shall only be recompensed according to his evil: no wrong shall be done unto (any of) them.

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قَبِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ وَمَا كَانَ مِنَ الْمُشْرِكِينَ { 161 }

[Shakir 6:161] Say: Surely, (as for) me, my Lord has guided me to the right path; (to) a most right religion, the faith of Ibrahim the upright one, and he was not of the polytheists.

[Pickthal 6:161] Say: Lo! As for me, my Lord hath guided me unto a straight path, a right religion, the community of Abraham, the upright, who was no idolater.

[Yusufali 6:161] Say: "Verily, my Lord hath guided me to a way that is straight,- a religion of right,- the path (trod) by Abraham the true in Faith, and he (certainly) joined not gods with Allah."

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ { 162 }

[Shakir 6:162] Say. Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds;

[Pickthal 6:162] Say: Lo! my worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds.

[Yusufali 6:162] Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds:

لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ { 163 }

[Shakir 6:163] No associate has He; and this am I commanded, and I am the first of those who submit.

[Pickthal 6:163] He hath no partner. This am I commanded, and I am first of those who surrender (unto Him).

[Yusufali 6:163] No partner hath He: this am I commanded, and I am the first of those who bow to His will.

قُلْ أَعْيَرَ اللَّهُ أَنْبِيَّ رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ

وِزْرَ أُخْرَى ۚ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ {164}

[Shakir 6:164] Say: What! shall I seek a Lord other than Allah? And He is the Lord of all things; and no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another; then to your Lord is your return, so He will inform you of that in which you differed.

[Pickthal 6:164] Say: Shall I seek another than Allah for Lord, when He is Lord of all things? Each soul earneth only on its own account, nor doth any laden bear another's load. Then unto your Lord is your return and He will tell you that wherein ye differed.

[Yusufali 6:164] Say: "Shall I seek for (my) Cherisher other than Allah, when He is the Cherisher of all things (that exist)? Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear of burdens can bear the burden of another. Your goal in the end is towards Allah: He will tell you the truth of the things wherein ye disputed."

وَهُوَ الَّذِي جَعَلَ لَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبْلِغَكُمْ فِي مَا

آتَاكُمْ ۚ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ {165}

[Shakir 6:165] And He it is Who has made you successors in the land and raised some of you above others by (various) grades, that He might try you by what He has given you; surely your Lord is quick to requite (evil), and He is most surely the Forgiving, the Merciful.

[Pickthal 6:165] He it is Who hath placed you as viceroys of the earth and hath exalted some of you in rank above others, that He may try you by (the test of) that which He hath given you. Lo! Thy Lord is swift in prosecution, and Lo! He verily is Forgiving, Merciful.

[Yusufali 6:165] It is He Who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful.

سورة الأعراف (Al-A'raf)

Sura 7

Aya 1 to 206

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

المص {1}

[Shakir 7:1] Alif Lam Mim Suad.

[Pickthal 7:1] Alif. Lam. Mim. Sad.

[Yusufali 7:1] Alif, Lam, Mim, Sad.

كِتَابٌ أَنْزَلْنَا إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ لِتُنذِرَ بِهِ وَذِكْرَى لِلْمُؤْمِنِينَ {2}

[Shakir 7:2] A Book revealed to you-- so let there be no straitness in your breast on account of it-- that you may warn thereby, and a reminder close to the believers.

[Pickthal 7:2] (It is) a Scripture that is revealed unto thee (Muhammad) - so let there be no heaviness in thy heart therefrom - that thou mayst warn thereby, and (it is) a Reminder unto believers.

[Yusufali 7:2] A Book revealed unto thee,- So let thy heart be oppressed no more by any difficulty on that account,- that with it thou mightest warn (the erring) and teach the Believers).

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ {3}

[Shakir 7:3] Follow what has been revealed to you from your Lord and do not follow guardians besides Him, how little do you mind.

[Pickthal 7:3] (Saying): Follow that which is sent down unto you from your Lord, and follow no protecting friends beside Him. Little do ye recollect!

[Yusufali 7:3] Follow (O men!) the revelation given unto you from your Lord, and follow not, as friends or protectors, other than Him. Little it is ye remember of admonition.

وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا نِيَابًا أَوْ هُمْ قَائِلُونَ {4}

[Shakir 7:4] And how many a town that We destroyed, so Our punishment came to it by night or while they slept at midday.

[Pickthal 7:4] How many a township have We destroyed! As a raid by night, or while they slept at noon, Our terror came unto them.

[Yusufali 7:4] How many towns have We destroyed (for their sins)? Our punishment took them on a sudden by night or while they slept for their afternoon rest.

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ {5}

[Shakir 7:5] Yet their cry, when Our punishment came to them, was nothing but that they said: Surely we were unjust.

[Pickthal 7:5] No plea had they, when Our terror came unto them, save that they said: Lo! We were wrong-doers.

[Yusufali 7:5] When (thus) Our punishment took them, no cry did they utter but this: "Indeed we did wrong."

فَلْتَسَأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلْتَسَأَلَنَّ الْمُرْسَلِينَ {6}

[Shakir 7:6] Most certainly then We will question those to whom (the messengers) were sent, and most certainly We will also question the messengers;

[Pickthal 7:6] Then verily We shall question those unto whom (Our message) hath been sent, and verily We shall question the messengers.

[Yusufali 7:6] Then shall we question those to whom Our message was sent and those by whom We sent it.

فَلْتَقُصِّنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ {7}

[Shakir 7:7] Then most certainly We will relate to them with knowledge, and We were not absent.

[Pickthal 7:7] Then verily We shall narrate unto them (the event) with knowledge, for We were not absent (when it came to pass).

[Yusufali 7:7] And verily, We shall recount their whole story with knowledge, for We were never absent (at any time or place).

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۖ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ {8}

[Shakir 7:8] And the measuring out on that day will be just; then as for him whose measure (of good deeds) is heavy, those are they who shall be successful;

[Pickthal 7:8] The weighing on that day is the true (weighing). As for those whose scale is heavy, they are the successful.

[Yusufali 7:8] The balance that day will be true (to nicety): those whose scale (of good) will be heavy, will prosper:

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ {9}

[Shakir 7:9] And as for him whose measure (of good deeds) is light those are they who have made their souls suffer loss because they disbelieved in Our communications.

[Pickthal 7:9] And as for those whose scale is light: those are they who lose their souls because they used to wrong Our revelations.

[Yusufali 7:9] Those whose scale will be light, will be their souls in perdition, for that they wrongfully treated Our signs.

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ ۗ قَلِيلًا مَّا تَشْكُرُونَ {10}

[Shakir 7:10] And certainly We have established you in the earth and made in it means of livelihood for you; little it is that you give thanks.

[Pickthal 7:10] And We have given you (mankind) power in the earth, and appointed for you therein livelihoods. Little give ye thanks!

[Yusufali 7:10] It is We Who have placed you with authority on earth, and provided you therein with means for the fulfilment of your life: small are the thanks that ye give!

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ
يَكُنْ مِنَ السَّاجِدِينَ {11}

[Shakir 7:11] And certainly We created you, then We fashioned you, then We said to the angels: Prostrate to Adam. So they did prostrate except Iblis; he was not of those who prostrated.

[Pickthal 7:11] And We created you, then fashioned you, then told the angels: Fall ye prostrate before Adam! And they fell prostrate, all save Iblis, who was not of those who make prostration.

[Yusufali 7:11] It is We Who created you and gave you shape; then We bade the angels prostrate to Adam, and they prostrate; not so Iblis; He refused to be of those who prostrate.

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ {12}

[Shakir 7:12] He said: What hindered you so that you did not prostrate when I commanded you? He said: I am better than he: Thou hast created me of fire, while him Thou didst create of dust.

[Pickthal 7:12] He said: What hindered thee that thou didst not fall prostrate when I bade thee? (Iblis) said: I am better than him. Thou createdst me of fire while him Thou didst create of mud.

[Yusufali 7:12] (Allah) said: "What prevented thee from prostrating when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay."

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ {13}

[Shakir 7:13] He said: Then get forth from this (state), for it does not befit you to behave proudly therein. Go forth, therefore, surely you are of the abject ones.

[Pickthal 7:13] He said: Then go down hence! It is not for thee to show pride here, so go forth! Lo! thou art of those degraded.

[Yusufali 7:13] (Allah) said: "Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest (of creatures)."

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ {14}

[Shakir 7:14] He said: Respite me until the day when they are raised up.

[Pickthal 7:14] He said: Reprieve me till the day when they are raised (from the dead).

[Yusufali 7:14] He said: "Give me respite till the day they are raised up."

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ {15}

[Shakir 7:15] He said: Surely you are of the respited ones.

[Pickthal 7:15] He said: Lo! thou art of those reprieved.

[Yusufali 7:15] (Allah) said: "Be thou among those who have respite."

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ {16}

[Shakir 7:16] He said: As Thou hast caused me to remain disappointed I will certainly lie in wait for them in Thy straight path.

[Pickthal 7:16] He said: Now, because Thou hast sent me astray, verily I shall lurk in ambush for them on Thy Right Path.

[Yusufali 7:16] He said: "Because thou hast thrown me out of the way, lo! I will lie in wait for them on thy straight way:

ثُمَّ لَا تَبِينُهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ
شَاكِرِينَ {17}

[Shakir 7:17] Then I will certainly come to them from before them and from behind them, and from their right-hand side and from their left-hand side; and Thou shalt not find most of them thankful.

[Pickthal 7:17] Then I shall come upon them from before them and from behind them and from their right hands and from their left hands, and Thou wilt not find most of them beholden (unto Thee).

[Yusufali 7:17] "Then will I assault them from before them and behind them, from their right and their left: Nor wilt thou find, in most of them, gratitude (for thy mercies)."

قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَدْحُورًا لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ {18}

[Shakir 7:18] He said: Get out of this (state), despised, driven away; whoever of them will follow you, I will certainly fill hell with you all.

[Pickthal 7:18] He said: Go forth from hence, degraded, banished. As for such of them as follow thee, surely I will fill hell with all of you.

[Yusufali 7:18] (Allah) said: "Get out from this, disgraced and expelled. If any of them follow thee, - Hell will I fill with you all.

وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ

الظَّالِمِينَ {19}

[Shakir 7:19] And (We said): O Adam! Dwell you and your wife in the garden; so eat from where you desire, but do not go near this tree, for then you will be of the unjust.

[Pickthal 7:19] And (unto man): O Adam! Dwell thou and thy wife in the Garden and eat from whence ye will, but come not nigh this tree lest ye become wrong-doers.

[Yusufali 7:19] "O Adam! dwell thou and thy wife in the Garden, and enjoy (its good things) as ye wish: but approach not this tree, or ye run into harm and transgression."

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ

هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَتَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ {20}

[Shakir 7:20] But the Shaitan made an evil suggestion to them that he might make manifest to them what had been hidden from them of their evil inclinations, and he said: Your Lord has not forbidden you this tree except that you may not both become two angels or that you may (not) become of the immortals.

[Pickthal 7:20] Then Satan whispered to them that he might manifest unto them that which was hidden from them of their shame, and he said: Your Lord forbade you from this tree only lest ye should become angels or become of the immortals.

[Yusufali 7:20] Then began Satan to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from

them (before): he said: "Your Lord only forbade you this tree, lest ye should become angels or such beings as live for ever."

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِينَ النَّاصِحِينَ {21}

[Shakir 7:21] And he swore to them both: Most surely I am a sincere adviser to you.

[Pickthal 7:21] And he swore unto them (saying): Lo! I am a sincere adviser unto you.

[Yusufali 7:21] And he swore to them both, that he was their sincere adviser.

فَدَلَّاهُمَا بِغُرُورٍ ۖ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ
الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ
{22}

[Shakir 7:22] Then he caused them to fall by deceit; so when they tasted of the tree, their evil inclinations became manifest to them, and they both began to cover themselves with the leaves of the garden; and their Lord called out to them: Did I not forbid you both from that tree and say to you that the Shaitan is your open enemy?

[Pickthal 7:22] Thus did he lead them on with guile. And when they tasted of the tree their shame was manifest to them and they began to hide (by heaping) on themselves some of the leaves of the Garden. And their Lord called them, (saying): Did I not forbid you from that tree and tell you: Lo! Satan is an open enemy to you?

[Yusufali 7:22] So by deceit he brought about their fall: when they tasted of the tree, their shame became manifest to them, and they began to sew together the leaves of the garden over their bodies. And their Lord called unto them: "Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you?"

قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ {23}

[Shakir 7:23] They said: Our Lord! We have been unjust to ourselves, and if Thou forgive us not, and have (not) mercy on us, we shall certainly be of the losers.

[Pickthal 7:23] They said: Our Lord! We have wronged ourselves. If thou forgive us not and have not mercy on us, surely we are of the lost!

[Yusufali 7:23] They said: "Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost."

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ {24}

[Shakir 7:24] He said: Get forth, some of you, the enemies of others, and there is for you in the earth an abode and a provision for a time.

[Pickthal 7:24] He said: Go down (from hence), one of you a foe unto the other. There will be for you on earth a habitation and provision for a while.

[Yusufali 7:24] (Allah) said: "Get ye down. With enmity between yourselves. On earth will be your dwelling-place and your means of livelihood,- for a time."

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ {25}

[Shakir 7:25] He (also) said: Therein shall you live, and therein shall you die, and from it shall you be raised.

[Pickthal 7:25] He said: There shall ye live, and there shall ye die, and thence shall ye be brought forth.

[Yusufali 7:25] He said: "Therein shall ye live, and therein shall ye die; but from it shall ye be taken out (at last)."

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوَاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۗ ذَٰلِكَ

مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ {26}

[Shakir 7:26] O children of Adam! We have indeed sent down to you clothing to cover your shame, and (clothing) for beauty and clothing that guards (against evil), that is the best. This is of the communications of Allah that they may be mindful.

[Pickthal 7:26] O Children of Adam! We have revealed unto you raiment to conceal your shame, and splendid vesture, but the raiment of restraint from evil, that is best. This is of the revelations of Allah, that they may remember.

[Yusufali 7:26] O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness,- that is the best. Such are among the Signs of Allah, that they may receive admonition!

يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا

سَوَاتِهِمَا ۗ إِنَّهُ يَرَائِكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا

يُؤْمِنُونَ {27}

[Shakir 7:27] O children of Adam! let not the Shaitan cause you to fall into affliction as he expelled your parents from the garden, pulling off from them both their clothing that he might show them their evil inclinations, he surely sees you, he as well as his host, from whence you cannot see them; surely We have made the Shaitans to be the guardians of those who do not believe.

[Pickthal 7:27] O Children of Adam! Let not Satan seduce you as he caused your (first) parents to go forth from the Garden and tore off from them their robe (of innocence) that he might manifest their shame to them. Lo! he seeth you, he and his tribe, from whence ye see him not. Lo! We have made the devils protecting friends for those who believe not.

[Yusufali 7:27] O ye Children of Adam! Let not Satan seduce you, in the same manner as He got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We made the evil ones friends (only) to those without faith.

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ

أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ {28}

[Shakir 7:28] *And when they commit an indecency they say: We found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah does not enjoin indecency; do you say against Allah what you do not know?*

[Pickthal 7:28] *And when they do some lewdness they say: We found our fathers doing it and Allah hath enjoined it on us. Say: Allah, verily, enjoineth not lewdness. Tell ye concerning Allah that which ye know not?*

[Yusufali 7:28] *When they do aught that is shameful, they say: "We found our fathers doing so"; and "Allah commanded us thus": Say: "Nay, Allah never commands what is shameful: do ye say of Allah what ye know not?"*

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ كَمَا
بَدَأَكُمْ تَعُودُونَ {29}

[Shakir 7:29] *Say: My Lord has enjoined justice, and set upright your faces at every time of prayer and call on Him, being sincere to Him in obedience; as He brought you forth in the beginning, so shall you also return.*

[Pickthal 7:29] *Say: My Lord enjoineth justice. And set your faces upright (toward Him) at every place of worship and call upon Him, making religion pure for Him (only). As He brought you into being, so return ye (unto Him).*

[Yusufali 7:29] *Say: "My Lord hath commanded justice; and that ye set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: such as He created you in the beginning, so shall ye return."*

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ ۗ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِن دُونِ اللَّهِ
وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ {30}

[Shakir 7:30] *A part has He guided aright and (as for another) part, error is justly their due, surely they took the Shaitans for guardians beside Allah, and they think that they are followers of the right*

[Pickthal 7:30] *A party hath He led aright, while error hath just hold over (another) party, for lo! they choose the devils for protecting supporters instead of Allah and deem that they are rightly guided.*

[Yusufali 7:30] *Some He hath guided: Others have (by their choice) deserved the loss of their way; in that they took the evil ones, in preference to Allah, for their friends and protectors, and think that they receive guidance.*

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۗ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ
{31}

[Shakir 7:31] *O children of Adam! attend to your embellishments at every time of prayer, and eat and drink and be not extravagant; surely He does not love the extravagant.*

[Pickthal 7:31] *O Children of Adam! Look to your adornment at every place of worship, and eat and drink, but be not prodigal. Lo! He loveth not the prodigals.*

[Yusufali 7:31] *O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters.*

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ ۗ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ
الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ ۗ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ {32}

[Shakir 7:32] *Say: Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good provisions? Say: These are for the believers in the life of this world, purely (theirs) on the resurrection day; thus do We make the communications clear for a people who know.*

[Pickthal 7:32] *Say: Who hath forbidden the adornment of Allah which He hath brought forth for His bondmen, and the good things of His providing? Say: Such, on the Day of Resurrection, will be only for those who believed during the life of the world. Thus do we detail Our revelations for people who have knowledge.*

[Yusufali 7:32] *Say: Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance? Say: They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment. Thus do We explain the signs in detail for those who understand.*

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۖ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ
مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا ۖ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ {33}

[Shakir 7:33] *Say: My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed, and sin and rebellion without justice, and that you associate with Allah that for which He has not sent down any authority, and that you say against Allah what you do not know.*

[Pickthal 7:33] *Say: My Lord forbiddeth only indecencies, such of them as are apparent and such as are within, and sin and wrongful oppression, and that ye associate with Allah that for which no warrant hath been revealed, and that ye tell concerning Allah that which ye know not.*

[Yusufali 7:33] *Say: the things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah, for which He hath given no authority; and saying things about Allah of which ye have no knowledge.*

وَلِكُلِّ أُمَّةٍ أَجَلٌ ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ {34}

[Shakir 7:34] *And for every nation there is a doom, so when their doom is come they shall not remain behind the least while, nor shall they go before.*

[Pickthal 7:34] *And every nation hath its term, and when its term cometh, they cannot put it off an hour nor yet advance (it).*

[Yusufali 7:34] *To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation).*

يَا بَنِي آدَمَ إِنَّمَا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي ۖ فَمَنِ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {35}

[Shakir 7:35] O children of Adam! if there come to you messengers from among you relating to you My communications, then whoever shall guard (against evil) and act aright-- they shall have no fear nor shall they grieve.

[Pickthal 7:35] O Children of Adam! When messengers of your own come unto you who narrate unto you My revelations, then whosoever refraineth from evil and amendeth - there shall no fear come upon them neither shall they grieve.

[Yusufali 7:35] O ye Children of Adam! whenever there come to you messengers from amongst you, rehearsing My signs unto you,- those who are righteous and mend (their lives),- on them shall be no fear nor shall they grieve.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ {36}

[Shakir 7:36] And (as for) those who reject Our communications and turn away from them haughtily-- these are the inmates of the fire they shall abide in it.

[Pickthal 7:36] But they who deny Our revelations and scorn them - each are rightful owners of the Fire; they will abide therein.

[Yusufali 7:36] But those who reject Our signs and treat them with arrogance,- they are companions of the Fire, to dwell therein (for ever).

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ أُولَٰئِكَ يَنَالُهُمُ النَّصِيبُ مِنَ الْكِتَابِ حَتَّىٰ إِذَا جَاءَهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ {37}

[Shakir 7:37] Who is then more unjust than he who forges a lie against Allah or rejects His communications? (As for) those, their portion of the Book shall reach them, until when Our messengers come to them causing them to die, they shall say: Where is that which you used to call upon besides Allah? They would say: They are gone away from us; and they shall bear witness against themselves that they were unbelievers

[Pickthal 7:37] Who doeth greater wrong than he who inventeth a lie concerning Allah or denieth Our tokens. (For such) their appointed portion of the Book (of destiny) reacheth them till, when Our messengers come to gather them, they say: Where (now) is that to which ye cried beside Allah? They say: They have departed from us. And they testify against themselves that they were disbelievers.

[Yusufali 7:37] Who is more unjust than one who invents a lie against Allah or rejects His Signs? For such, their portion appointed must reach them from the Book (of decrees): until, when our messengers (of death) arrive and take their souls, they say: "Where are the things that ye used to invoke besides Allah?" They will reply, "They have left us in the lurch," And they will bear witness against themselves, that they had rejected Allah.

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا آذَرَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأَوْلَاهُمْ رَبَّنَا هُوَ لَاءِ أَصْلُونَا فآتَيْهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٍ وَلَكِنْ لَا تَعْلَمُونَ {38}

[Shakir 7:38] He will say: Enter into fire among the nations that have passed away before you from among jinn and men; whenever a nation shall enter, it shall curse its sister, until when they have all come up with one another into it; the last of them shall say with regard to the foremost of them: Our Lord! these led us astray therefore give them a double chastisement of the fire. He will say: Every one shall have double but you do not know.

[Pickthal 7:38] He saith: Enter into the Fire among nations of the jinn and humankind who passed away before you. Every time a nation entereth, it curseth its sister (nation) till, when they have all been made to follow one another thither, the last of them saith unto the first of them: Our Lord! These led us astray, so give them double torment of the Fire. He saith: For each one there is double (torment), but ye know not.

[Yusufali 7:38] He will say: "Enter ye in the company of the peoples who passed away before you - men and jinns, - into the Fire." Every time a new people enters, it curses its sister-people (that went before), until they follow each other, all into the Fire. Saith the last about the first: "Our Lord! it is these that misled us: so give them a double penalty in the Fire." He will say: "Doubled for all" : but this ye do not understand.

وَقَالَتْ أَوْلَاهُمْ لِأَخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ {39}

[Shakir 7:39] And the foremost of them will say to the last of them: So you have no preference over us; therefore taste the chastisement for what you earned.

[Pickthal 7:39] And the first of them saith unto the last of them: Ye were no whit better than us, so taste the doom for what ye used to earn.

[Yusufali 7:39] Then the first will say to the last: "See then! No advantage have ye over us; so taste ye of the penalty for all that ye did !"

إِنَّ الدِّينَ كَذَبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۗ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ {40}

[Shakir 7:40] Surely (as for) those who reject Our communications and turn away from them haughtily, the doors of heaven shall not be opened for them, nor shall they enter the garden until the camel pass through the eye of the needle; and thus do We reward the guilty.

[Pickthal 7:40] Lo! they who deny Our revelations and scorn them, for them the gates of heaven will nor be opened not will they enter the Garden until the camel goeth through the needle's eye. Thus do We requite the guilty.

[Yusufali 7:40] To those who reject Our signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they

enter the garden, until the camel can pass through the eye of the needle: Such is Our reward for those in sin.

لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ {41}

[Shakir 7:41] They shall have a bed of hell-fire and from above them coverings (of it); and thus do We reward the unjust.

[Pickthal 7:41] Theirs will be a bed of hell, and over them coverings (of hell). Thus do We requite wrong-doers.

[Yusufali 7:41] For them there is Hell, as a couch (below) and folds and folds of covering above: such is Our requital of those who do wrong.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا

خَالِدُونَ {42}

[Shakir 7:42] And (as for) those who believe and do good We do not impose on any soul a duty except to the extent of its ability-- they are the dwellers of the garden; in it they shall abide.

[Pickthal 7:42] But (as for) those who believe and do good works - We tax not any soul beyond its scope - Such are rightful owners of the Garden. They abide therein.

[Yusufali 7:42] But those who believe and work righteousness,- no burden do We place on any soul, but that which it can bear,- they will be Companions of the Garden, therein to dwell (for ever).

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولَ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تُلْكُمُ الْجَنَّةَ أَوْرَثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ {43}

[Shakir 7:43] And We will remove whatever of ill-feeling is in their breasts; the rivers shall flow beneath them and they shall say: All praise is due to Allah Who guided us to this, and we would not have found the way had it not been that Allah had guided us; certainly the messengers of our Lord brought the truth; and it shall be cried out to them that this is the garden of which you are made heirs for what you did.

[Pickthal 7:43] And We remove whatever rancour may be in their hearts. Rivers flow beneath them. And they say: The praise to Allah, Who hath guided us to this. We could not truly have been led aright if Allah had not guided us. Verily the messengers of our Lord did bring the Truth. And it is cried unto them: This is the Garden. Ye inherit it for what ye used to do.

[Yusufali 7:43] And We shall remove from their hearts any lurking sense of injury;- beneath them will be rivers flowing;- and they shall say: "Praise be to Allah, who hath guided us to this (felicity): never could we have found guidance, had it not been for the guidance of Allah: indeed it was the truth, that the messengers of our Lord brought unto us." And they shall hear the cry: "Behold! the garden before you! Ye have been made its inheritors, for your deeds (of righteousness)."

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ

رَبُّكُمْ حَقًّا قَالُوا نَعَمْ ۚ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ {44}

[Shakir 7:44] *And the dwellers of the garden will call out to the inmates of the fire: Surely we have found what our Lord promised us to be true; have you too found what your Lord promised to be true? They will say: Yes. Then a crier will cry out among them that the curse of Allah is on the unjust.*

[Pickthal 7:44] *And the dwellers of the Garden cry unto the dwellers of the Fire: We have found that which our Lord promised us (to be) the Truth. Have ye (too) found that which your Lord promised the Truth? They say: Yea, verily. And a crier in between them crieth: The curse of Allah is on evil-doers,*

[Yusufali 7:44] *The Companions of the Garden will call out to the Companions of the Fire: "We have indeed found the promises of our Lord to us true: Have you also found Your Lord's promises true?" They shall say, "Yes"; but a crier shall proclaim between them: "The curse of Allah is on the wrong-doers;-*

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ {45}

[Shakir 7:45] *Who hinder (people) from Allah's way and seek to make it crooked, and they are disbelievers in the hereafter.*

[Pickthal 7:45] *Who debar (men) from the path of Allah and would have it crooked, and who are disbelievers in the Last Day.*

[Yusufali 7:45] *"Those who would hinder (men) from the path of Allah and would seek in it something crooked: they were those who denied the Hereafter."*

وَبَيْنَهُمَا حِجَابٌ ۖ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ ۖ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ

سَلَامٌ عَلَيْكُمْ ۖ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ {46}

[Shakir 7:46] *And between the two there shall be a veil, and on the most elevated places there shall be men who know all by their marks, and they shall call out to the dwellers of the garden: Peace be on you; they shall not have yet entered it, though they hope.*

[Pickthal 7:46] *Between them is a veil. And on the Heights are men who know them all by their marks. And they call unto the dwellers of the Garden: Peace be unto you! They enter it not although they hope (to enter).*

[Yusufali 7:46] *Between them shall be a veil, and on the heights will be men who would know every one by his marks: they will call out to the Companions of the Garden, "peace on you": they will not have entered, but they will have an assurance (thereof).*

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ {47}

[Shakir 7:47] *And when their eyes shall be turned towards the inmates of the fire, they shall say: Our Lord! place us not with the unjust*

[Pickthal 7:47] *And when their eyes are turned toward the dwellers of the Fire, they say: Our Lord! Place us not with the wrong-doing folk.*

[Yusufali 7:47] *When their eyes shall be turned towards the Companions of the Fire, they will say: "Our Lord! send us not to the company of the wrong-doers."*

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ
تَسْتَكْبِرُونَ {48}

[Shakir 7:48] And the dwellers of the most elevated places shall call out to men whom they will recognize by their marks saying: Of no avail were to you your amassings and your behaving haughtily:

[Pickthal 7:48] And the dwellers on the Heights call unto men whom they know by their marks, (saying): What did your multitude and that in which ye took your pride avail you?

[Yusufali 7:48] The men on the heights will call to certain men whom they will know from their marks, saying: "Of what profit to you were your hoards and your arrogant ways?

أَهْلُ لَا إِلَهَ إِلَّا اللَّهُ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ ۖ ادْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ
تَحْزَنُونَ {49}

[Shakir 7:49] Are these they about whom you swore that Allah will not bestow mercy on them? Enter the garden; you shall have no fear, nor shall you grieve.

[Pickthal 7:49] Are these they of whom ye swore that Allah would not show them mercy? (Unto them it hath been said): Enter the Garden. No fear shall come upon you nor is it ye who will grieve.

[Yusufali 7:49] "Behold! are these not the men whom you swore that Allah with His Mercy would never bless? Enter ye the Garden: no fear shall be on you, nor shall ye grieve."

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ ۗ قَالُوا
إِنَّ اللَّهَ حَرَّمَ عَلَيَّ الْكَافِرِينَ {50}

[Shakir 7:50] And the inmates of the fire shall call out to the dwellers of the garden, saying: Pour on us some water or of that which Allah has given you. They shall say: Surely Allah has prohibited them both to the unbelievers.

[Pickthal 7:50] And the dwellers of the Fire cry out unto the dwellers of the Garden: Pour on us some water or some wherewith Allah hath provided you. They say: Lo! Allah hath forbidden both to disbelievers (in His guidance),

[Yusufali 7:50] The Companions of the Fire will call to the Companions of the Garden: "Pour down to us water or anything that Allah doth provide for your sustenance." They will say: "Both these things hath Allah forbidden to those who rejected Him."

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا ۗ فَالْيَوْمَ نَنسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ
هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ {51}

[Shakir 7:51] Who take their religion for an idle sport and a play and this life's world deceives them; so today We forsake them, as they neglected the meeting of this day of theirs and as they denied Our communications.

[Pickthal 7:51] Who took their religion for a sport and pastime, and whom the life of the world beguiled. So this day We have forgotten them

even as they forgot the meeting of this their Day and as they used to deny Our tokens.

[Yusufali 7:51] "Such as took their religion to be mere amusement and play, and were deceived by the life of the world." That day shall We forget them as they forgot the meeting of this day of theirs, and as they were wont to reject Our signs.

وَلَقَدْ جِئْنَاهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ {52}

[Shakir 7:52] And certainly We have brought them a Book which We have made clear with knowledge, a guidance and a mercy for a people who believe.

[Pickthal 7:52] Verily We have brought them a Scripture which We expounded with knowledge, a guidance and a mercy for a people who believe.

[Yusufali 7:52] For We had certainly sent unto them a Book, based on knowledge, which We explained in detail,- a guide and a mercy to all who believe.

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ۚ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلٌ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ قَدْ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {53}

[Shakir 7:53] Do they wait for aught but its final sequel? On the day when its final sequel comes about, those who neglected it before will say: Indeed the messengers of our Lord brought the truth; are there for us then any intercessors so that they should intercede on our behalf? Or could we be sent back so that we should do (deeds) other than those which we did? Indeed they have lost their souls and that which they forged has gone away from them.

[Pickthal 7:53] Await they aught save the fulfilment thereof? On the day when the fulfilment thereof cometh, those who were before forgetful thereof will say: The messengers of our Lord did bring the Truth! Have we any intercessors, that they may intercede for us? Or can we be returned (to life on earth), that we may act otherwise than we used to act? They have lost their souls, and that which they devised hath failed them.

[Yusufali 7:53] Do they just wait for the final fulfilment of the event? On the day the event is finally fulfilled, those who disregarded it before will say: "The messengers of our Lord did indeed bring true (tidings). Have we no intercessors now to intercede on our behalf? Or could we be sent back? then should we behave differently from our behaviour in the past." In fact they will have lost their souls, and the things they invented will leave them in the lurch.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ {54}

[Shakir 7:54] Surely your Lord is Allah, Who created the heavens and the earth in six periods of time, and He is firm in power; He throws the veil

of night over the day, which it pursues incessantly; and (He created) the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds.

[Pickthal 7:54] Lo! your Lord is Allah Who created the heavens and the earth in six Days, then mounted He the Throne. He covereth the night with the day, which is in haste to follow it, and hath made the sun and the moon and the stars subservient by His command. His verily is all creation and commandment. Blessed be Allah, the Lord of the Worlds!

[Yusufali 7:54] Your Guardian-Lord is Allah, Who created the heavens and the earth in six days, and is firmly established on the throne (of authority): He draweth the night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۗ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ {55}

[Shakir 7:55] Call on your Lord humbly and secretly; surely He does not love those who exceed the limits.

[Pickthal 7:55] (O mankind!) Call upon your Lord humbly and in secret. Lo! He loveth not aggressors.

[Yusufali 7:55] Call on your Lord with humility and in private: for Allah loveth not those who trespass beyond bounds.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۗ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ

الْمُحْسِنِينَ {56}

[Shakir 7:56] And do not make mischief in the earth after its reformation, and call on Him fearing and hoping; surely the mercy of Allah is nigh to those who do good (to others).

[Pickthal 7:56] Work not confusion in the earth after the fair ordering (thereof). and call on Him in fear and hope. Lo! the mercy of Allah is nigh unto the good.

[Yusufali 7:56] Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good.

وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُفِّتْنَاهُ لِبَلَدٍ مَّيِّتٍ

فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۗ كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ {57}

[Shakir 7:57] And He it is Who sends forth the winds bearing good news before His mercy, until, when they bring up a laden cloud, We drive it to a dead land, then We send down water on it, then bring forth with it of fruits of all kinds; thus shall We bring forth the dead that you may be mindful.

[Pickthal 7:57] And He it is Who sendeth the winds as tidings heralding His mercy, till, when they bear a cloud heavy (with rain), We lead it to a dead land, and then cause water to descend thereon and thereby bring forth fruits of every kind. Thus bring We forth the dead. Haply ye may remember.

[Yusufali 7:57] It is He Who sendeth the winds like heralds of glad tidings, going before His mercy: when they have carried the heavy-laden

clouds, We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith: thus shall We raise up the dead: perchance ye may remember.

وَالْبَلَدِ الطَّيِّبِ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبثَ لَا يَخْرُجُ إِلَّا نَكِدًا ۚ كَذَلِكَ نُصَرِّفُ
الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ {58}

[Shakir 7:58] And as for the good land, its vegetation springs forth (abundantly) by the permission of its Lord, and (as for) that which is inferior (its herbage) comes forth but scantily; thus do We repeat the communications for a people who give thanks.

[Pickthal 7:58] As for the good land, its vegetation cometh forth by permission of its Lord; while as for that which is bad, only the useless cometh forth (from it). Thus do We recount the tokens for people who give thanks.

[Yusufali 7:58] From the land that is clean and good, by the will of its Cherisher, springs up produce, (rich) after its kind: but from the land that is bad, springs up nothing but that which is niggardly: thus do we explain the signs by various (symbols) to those who are grateful.

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ
عَذَابَ يَوْمٍ عَظِيمٍ {59}

[Shakir 7:59] Certainly We sent Nuh to his people, so he said: O my people! serve Allah, you have no god other than Him; surely I fear for you the chastisement of a grievous day.

[Pickthal 7:59] We sent Noah (of old) unto his people, and he said: O my people! Serve Allah. Ye have no other Allah save Him. Lo! I fear for you the retribution of an Awful Day.

[Yusufali 7:59] We sent Noah to his people. He said: "O my people! worship Allah! ye have no other god but Him. I fear for you the punishment of a dreadful day!"

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُّبِينٍ {60}

[Shakir 7:60] The chiefs of his people said: Most surely we see you in clear error.

[Pickthal 7:60] The chieftains of his people said: Lo! we see thee surely in plain error.

[Yusufali 7:60] The leaders of his people said: "Ah! we see thee evidently wandering (in mind)."

قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ {61}

[Shakir 7:61] He said: O my people! there is no error in me, but I am a messenger from the Lord of the worlds.

[Pickthal 7:61] He said: O my people! There is no error in me, but I am a messenger from the Lord of the Worlds.

[Yusufali 7:61] He said: "O my people! No wandering is there in my (mind): on the contrary I am a messenger from the Lord and Cherisher of the worlds!"

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ {62}

[Shakir 7:62] I deliver to you the messages of my Lord, and I offer you good advice and I know from Allah what you do not know.

[Pickthal 7:62] I convey unto you the messages of my Lord and give good counsel unto you, and know from Allah that which ye know not.

[Yusufali 7:62] "I but fulfil towards you the duties of my Lord's mission: Sincere is my advice to you, and I know from Allah something that ye know not.

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ
{63}

[Shakir 7:63] What! do you wonder that a reminder has come to you from your Lord through a man from among you, that he might warn you and that you might guard (against evil) and so that mercy may be shown to you?

[Pickthal 7:63] Marvel ye that there should come unto you a Reminder from your Lord by means of a man among you, that he may warn you, and that ye may keep from evil, and that haply ye may find mercy.

[Yusufali 7:63] "Do ye wonder that there hath come to you a message from your Lord, through a man of your own people, to warn you,- so that ye may fear Allah and haply receive His Mercy?"

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ
{64}

[Shakir 7:64] But they called him a liar, so We delivered him and those with him in the ark, and We drowned those who rejected Our communications; surely they were a blind people.

[Pickthal 7:64] But they denied him, so We saved him and those with him in the ship, and We drowned those who denied Our tokens. Lo! they were blind folk.

[Yusufali 7:64] But they rejected him, and We delivered him, and those with him, in the Ark: but We overwhelmed in the flood those who rejected Our signs. They were indeed a blind people!

وَإِلَى عَادٍ أَخَاهُمْ هُودًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ أَفَلَا تَتَّقُونَ {65}

[Shakir 7:65] And to Ad (We sent) their brother Hud. He said: O my people! serve Allah, you have no god other than Him; will you not then guard (against evil)?

[Pickthal 7:65] And unto (the tribe of) A'ad (We sent) their brother, Hud. He said: O my people! Serve Allah. Ye have no other Allah save Him. Will ye not ward off (evil)?

[Yusufali 7:65] To the 'Ad people, (We sent) Hud, one of their (own) brethren: He said: O my people! worship Allah! ye have no other god but Him will ye not fear (Allah)?"

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ {66}

[Shakir 7:66] The chiefs of those who disbelieved from among his people said: Most surely we see you in folly, and most surely we think you to be of the liars.

[Pickthal 7:66] *The chieftains of his people, who were disbelieving, said: Lo! we surely see thee in foolishness, and lo! we deem thee of the liars.*

[Yusufali 7:66] *The leaders of the Unbelievers among his people said: "Ah! we see thou art an imbecile!" and "We think thou art a liar!"*

قَالَ يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ {67}

[Shakir 7:67] *He said: O my people! there is no folly in me, but I am a messenger of the Lord of the worlds.*

[Pickthal 7:67] *He said: O my people! There is no foolishness in me, but I am a messenger from the Lord of the Worlds.*

[Yusufali 7:67] *He said: "O my people! I am no imbecile, but (I am) a messenger from the Lord and Cherisher of the worlds!"*

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ {68}

[Shakir 7:68] *I deliver to you the messages of my Lord and I am a faithful adviser to you:*

[Pickthal 7:68] *I convey unto you the messages of my Lord and am for you a true adviser.*

[Yusufali 7:68] *"I but fulfil towards you the duties of my Lord's mission: I am to you a sincere and trustworthy adviser.*

أَوْعَدْتُمُ أَنْ جَاءَكُمْ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ ۖ وَاذْكُرُوا إِذْ جَعَلَكُمْ

خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً ۖ فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ {69}

[Shakir 7:69] *What! do you wonder that a reminder has come to you from your Lord through a man from among you that he might warn you? And remember when He made you successors after Nuh's people and increased you in excellence in respect of make; therefore remember the benefits of Allah, that you may be successful.*

[Pickthal 7:69] *Marvel ye that there should come unto you a Reminder from your Lord by means of a man among you, that he may warn you? Remember how He made you viceroys after Noah's folk, and gave you growth of stature. Remember (all) the bounties of your Lord, that haply ye may be successful.*

[Yusufali 7:69] *"Do ye wonder that there hath come to you a message from your Lord through a man of your own people, to warn you? call in remembrance that He made you inheritors after the people of Noah, and gave you a stature tall among the nations. Call in remembrance the benefits (ye have received) from Allah: that so ye may prosper."*

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَدْرَ مَا كَانُوا يَعْبُدُ آبَاؤَنَا فَأَتَيْنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ

{70}

[Shakir 7:70] *They said: Have you come to us that we may serve Allah alone and give up what our fathers used to serve? Then bring to us what you threaten us with, if you are of the truthful ones.*

[Pickthal 7:70] *They said: Hast come unto us that we should serve Allah alone, and forsake what our fathers worshipped? Then bring upon us that wherewith thou threatenest us if thou art of the truthful!*

[Yusufali 7:70] They said: "Comest thou to us, that we may worship Allah alone, and give up the cult of our fathers? bring us what thou threatenest us with, if so be that thou tellest the truth!"

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَعَصَبٌ أُنْجَادُ لُونِي فِي أَسْمَاءِ سَمَّيْتُمُوهَا أَنْتُمْ
وَأَبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۖ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ {71}

[Shakir 7:71] He said: Indeed uncleanness and wrath from your Lord have lighted upon you; what! do you dispute with me about names which you and your fathers have given? Allah has not sent any authority for them; wait then, I too with you will be of those who wait.

[Pickthal 7:71] He said: Terror and wrath from your Lord have already fallen on you. Would ye wrangle with me over names which ye have named, ye and your fathers, for which no warrant from Allah hath been revealed? Then await (the consequence), lo! I (also) am of those awaiting (it).

[Yusufali 7:71] He said: "Punishment and wrath have already come upon you from your Lord: dispute ye with me over names which ye have devised - ye and your fathers,- without authority from Allah? then wait: I am amongst you, also waiting."

فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَّعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ {72}

[Shakir 7:72] So We delivered him and those with him by mercy from Us, and We cut off the last of those who rejected Our communications and were not believers.

[Pickthal 7:72] And We saved him and those with him by a mercy from Us, and We cut the root of those who denied Our revelations and were not believers.

[Yusufali 7:72] We saved him and those who adhered to him. By Our mercy, and We cut off the roots of those who rejected Our signs and did not believe.

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ قَدْ جَاءَتْكُمْ بَيِّنَةٌ
مِنْ رَبِّكُمْ ۖ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ ۖ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ ۖ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ
عَذَابٌ أَلِيمٌ {73}

[Shakir 7:73] And to Samood (We sent) their brother Salih. He said: O my people! serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord; this is (as) Allah's she-camel for you-- a sign, therefore leave her alone to pasture on Allah's earth, and do not touch her with any harm, otherwise painful chastisement will overtake you.

[Pickthal 7:73] And to (the tribe of) Thamud (We sent) their brother Salih. He said: O my people! Serve Allah. Ye have no other Allah save Him. A wonder from your Lord hath come unto you. Lo! this is the camel of Allah, a token unto you; so let her feed in Allah's earth, and touch her not with hurt lest painful torment seize you.

[Yusufali 7:73] To the Thamud people (We sent) Salih, one of their own brethren: He said: "O my people! worship Allah: ye have no other god but Him. Now hath come unto you a clear (Sign) from your Lord! This she-camel of Allah is a Sign unto you: So leave her to graze in Allah's earth,

and let her come to no harm, or ye shall be seized with a grievous punishment.

وَأذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سَهُولِهَا قُصُورًا
وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا فَاذْكُرُوا آيَاءَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ {74}

[Shakir 7:74] And remember when He made you successors after Ad and settled you in the land-- you make mansions on its plains and hew out houses in the mountains-- remember therefore Allah's benefits and do not act corruptly in the land, making mischief.

[Pickthal 7:74] And remember how He made you viceroys after A'ad and gave you station in the earth. Ye choose castles in the plains and hew the mountains into dwellings. So remember (all) the bounties of Allah and do not evil, making mischief in the earth.

[Yusufali 7:74] "And remember how He made you inheritors after the 'Ad people and gave you habitations in the land: ye build for yourselves palaces and castles in (open) plains, and care out homes in the mountains; so bring to remembrance the benefits (ye have received) from Allah, and refrain from evil and mischief on the earth."

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضِعُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ
مِنْ رَبِّهِ ۚ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ {75}

[Shakir 7:75] The chief of those who behaved proudly among his people said to those who were considered weak, to those who believed from among them: Do you know that Salih is sent by his Lord? They said: Surely we are believers in what he has been sent with

[Pickthal 7:75] The chieftains of his people, who were scornful, said unto those whom they despised, unto such of them as believed: Know ye that Salih is one sent from his Lord? They said: Lo! In that wherewith he hath been sent we are believers.

[Yusufali 7:75] The leaders of the arrogant party among his people said to those who were reckoned powerless - those among them who believed: "know ye indeed that Salih is a messenger from his Lord?" They said: "We do indeed believe in the revelation which hath been sent through him."

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ {76}

[Shakir 7:76] Those who were haughty said: Surely we are deniers of what you believe in.

[Pickthal 7:76] Those who were scornful said: Lo! in that which ye believe we are disbelievers.

[Yusufali 7:76] The Arrogant party said: "For our part, we reject what ye believe in."

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَالِحُ ائْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ
{77}

[Shakir 7:77] So they slew the she-camel and revolted against their Lord's commandment, and they said: O Salih! bring us what you threatened us with, if you are one of the messengers.

[Pickthal 7:77] So they hamstrung the she-camel, and they flouted the commandment of their Lord, and they said: O Salih! Bring upon us that thou threatenest if thou art indeed of those sent (from Allah).

[Yusufali 7:77] Then they ham-strung the she-camel, and insolently defied the order of their Lord, saying: "O Salih! bring about thy threats, if thou art a messenger (of Allah)!"

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ {78}

[Shakir 7:78] Then the earthquake overtook them, so they became motionless bodies in their abode.

[Pickthal 7:78] So the earthquake seized them, and morning found them prostrate in their dwelling-place.

[Yusufali 7:78] So the earthquake took them unawares, and they lay prostrate in their homes in the morning!

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ

النَّاصِحِينَ {79}

[Shakir 7:79] Then he turned away from them and said: O my people I did certainly deliver to you the message of my Lord, and I gave you good advice, but you do not love those who give good advice.

[Pickthal 7:79] And (Salih) turned from them and said: O my people! I delivered my Lord's message unto you and gave you good advice, but ye love not good advisers.

[Yusufali 7:79] So Salih left them, saying: "O my people! I did indeed convey to you the message for which I was sent by my Lord: I gave you good counsel, but ye love not good counsellors!"

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ {80}

[Shakir 7:80] And (We sent) Lut when he said to his people: What! do you commit an indecency which any one in the world has not done before you?

[Pickthal 7:80] And Lot! (Remember) when he said unto his folk: Will ye commit abomination such as no creature ever did before you?

[Yusufali 7:80] We also (sent) Lut: He said to his people: "Do ye commit lewdness such as no people in creation (ever) committed before you?"

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۗ بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ {81}

[Shakir 7:81] Most surely you come to males in lust besides females; nay you are an extravagant people.

[Pickthal 7:81] Lo! ye come with lust unto men instead of women. Nay, but ye are wanton folk.

[Yusufali 7:81] "For ye practise your lusts on men in preference to women : ye are indeed a people transgressing beyond bounds."

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْاسٌ يَتَطَهَّرُونَ {82}

[Shakir 7:82] And the answer of his people was no other than that they said: Turn them out of your town, surely they are a people who seek to purify (themselves).

[Pickthal 7:82] *And the answer of his people was only that they said (one to another): Turn them out of your township. They are folk, forsooth, who keep pure.*

[Yusufali 7:82] *And his people gave no answer but this: they said, "Drive them out of your city: these are indeed men who want to be clean and pure!"*

فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ {83}

[Shakir 7:83] *So We delivered him and his followers, except his wife; she was of those who remained behind.*

[Pickthal 7:83] *And We rescued him and his household, save his wife, who was of those who stayed behind.*

[Yusufali 7:83] *But we saved him and his family, except his wife: she was of those who legged behind.*

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ {84}

[Shakir 7:84] *And We rained upon them a rain; consider then what was the end of the guilty.*

[Pickthal 7:84] *And We rained a rain upon them. See now the nature of the consequence of evil-doers!*

[Yusufali 7:84] *And we rained down on them a shower (of brimstone): Then see what was the end of those who indulged in sin and crime!*

وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ قَدْ جَاءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخُسُوا النَّاسَ أَمْشِيَاءَهُمْ وَلَا تَفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۗ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ {85}

[Shakir 7:85] *And to Madyan (We sent) their brother Shu'aib. He said: O my people! serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord, therefore give full measure and weight and do not diminish to men their things, and do not make mischief in the land after its reform; this is better for you if you are believers:*

[Pickthal 7:85] *And unto Midian (We sent) their brother, Shu'eyb. He said: O my people! Serve Allah. Ye have no other Allah save Him. Lo! a clear proof hath come unto you from your Lord; so give full measure and full weight and wrong not mankind in their goods, and work not confusion in the earth after the fair ordering thereof. That will be better for you, if ye are believers.*

[Yusufali 7:85] *To the Madyan people We sent Shu'aib, one of their own brethren: he said: "O my people! worship Allah; Ye have no other god but Him. Now hath come unto you a clear (Sign) from your Lord! Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith.*

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ اللَّهِ مَن آمَنَ بِهِ وَتَبْغُونَهَا عِوَجًا ۗ

وَأَذْكُرُوا إِذْ كُنتُمْ قَلِيلًا فَكَذَّبْتُمْ وَأَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ {86}

[Shakir 7:86] *And do not lie in wait in every path, threatening and turning away from Allah's way him who believes in Him and seeking to*

make it crooked; and remember when you were few then He multiplied you, and consider what was the end of the mischief-makers.

[Pickthal 7:86] Lurk not on every road to threaten (wayfarers), and to turn away from Allah's path him who believeth in Him, and to seek to make it crooked. And remember, when ye were but few, how He did multiply you. And see the nature of the consequence for the corrupters!

[Yusufali 7:86] "And squat not on every road, breathing threats, hindering from the path of Allah those who believe in Him, and seeking in it something crooked; But remember how ye were little, and He gave you increase. And hold in your mind's eye what was the end of those who did mischief.

وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ آمَنُوا بِالَّذِي أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ

بَيْنَنَا ۗ وَهُوَ خَيْرُ الْحَاكِمِينَ {87}

[Shakir 7:87] And if there is a party of you who believe in that with which am sent, and another party who do not believe, then wait patiently until Allah judges between us; and He is the best of the Judges.

[Pickthal 7:87] And if there is a party of you which believeth in that wherewith I have been sent, and there is a party which believeth not, then have patience until Allah judge between us. He is the Best of all who deal in judgment.

[Yusufali 7:87] "And if there is a party among you who believes in the message with which I have been sent, and a party which does not believe, hold yourselves in patience until Allah doth decide between us: for He is the best to decide.

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ

لَتَعُودَنَّ فِي مِلَّتِنَا ۗ قَالَ أَوْلَوْ كُنَّا كَارِهِينَ {88}

[Shakir 7:88] The chiefs, those who were proud from among his people said: We will most certainly turn you out, O Shu'aib, and (also; those who believe with you, from our town, or you shall come back to our faith. He said: What! though we dislike (it)?

[Pickthal 7:88] The chieftains of his people, who were scornful, said: Surely we will drive thee out, O Shu'eyb, and those who believe with thee, from our township, unless ye return to our religion. He said: Even though we hate it?

[Yusufali 7:88] The leaders, the arrogant party among his people, said: "O Shu'aib! we shall certainly drive thee out of our city - (thee) and those who believe with thee; or else ye (thou and they) shall have to return to our ways and religion." He said: "What! even though we do detest (them)?

قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا ۗ وَمَا يَكُونُ لَنَا أَنْ نَعُودَ

فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا ۗ وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا ۗ عَلَى اللَّهِ تَوَكَّلْنَا ۗ رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ

قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ {89}

[Shakir 7:89] Indeed we shall have forged a lie against Allah If we go back to your religion after Allah has delivered us from It, and it befits us

not that we should go back to it, except if Allah our Lord please: Our Lord comprehends all things :n His knowledge; in Allah do we trust: Our Lord! decide between us and our people with truth; and Thou art the best of deciders.

[Pickthal 7:89] We should have invented a lie against Allah if we returned to your religion after Allah hath rescued us from it. It is not for us to return to it unless Allah our Lord should (so) will. Our Lord comprehendeth all things in knowledge. In Allah do we put our trust. Our Lord! Decide with truth between us and our folk, for Thou art the best of those who make decision.

[Yusufali 7:89] "We should indeed invent a lie against Allah, if we returned to your ways after Allah hath rescued us therefrom; nor could we by any manner of means return thereto unless it be as in the will and plan of Allah, Our Lord. Our Lord can reach out to the utmost recesses of things by His knowledge. In the Allah is our trust. our Lord! decide Thou between us and our people in truth, for Thou art the best to decide."

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنِ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَخَائِرُونَ {90}

[Shakir 7:90] And the chiefs of those who disbelieved from among his people said: If you follow Shu'aib, you shall then most surely be losers

[Pickthal 7:90] But the chieftains of his people, who were disbelieving, said: If ye follow Shu'eyb, then truly ye shall be the losers.

[Yusufali 7:90] The leaders, the unbelievers among his people, said: "If ye follow Shu'aib, be sure then ye are ruined!"

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ {91}

[Shakir 7:91] Then the earthquake overtook them, so they became motionless bodies in their abode.

[Pickthal 7:91] So the earthquake seized them and morning found them prostrate in their dwelling-place.

[Yusufali 7:91] But the earthquake took them unawares, and they lay prostrate in their homes before the morning!

الَّذِينَ كَذَّبُوا شُعَيْبًا كَأَن لَّمْ يَعْنُوا فِيهَا ۗ الَّذِينَ كَذَّبُوا شُعَيْبًا كَانُوا هُمُ الْخَائِرِينَ {92}

[Shakir 7:92] Those who called Shu'aib a liar were as though they had never dwelt therein; those who called Shu'aib a liar, they were the losers.

[Pickthal 7:92] Those who denied Shu'eyb became as though they had not dwelt there. Those who denied Shu'eyb, they were the losers.

[Yusufali 7:92] The men who reject Shu'aib became as if they had never been in the homes where they had flourished: the men who rejected Shu'aib - it was they who were ruined!

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رَسُولَاتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَأُ عَلَى قَوْمِ

كَافِرِينَ {93}

[Shakir 7:93] So he turned away from them and said: O my people! certainly I delivered to you the messages of my Lord and I gave you good advice; how shall I then be sorry for an unbelieving people?

[Pickthal 7:93] So he turned from them and said: O my people! I delivered my Lord's messages unto you and gave you good advice; then how can I sorrow for a people that rejected (truth)?

[Yusufali 7:93] So Shu'aib left them, saying: "O my people! I did indeed convey to you the messages for which I was sent by my Lord: I gave you good counsel, but how shall I lament over a people who refuse to believe!"

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِنْ نَبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضَّرَّعُونَ {94}

[Shakir 7:94] And We did not send a prophet in a town but We overtook its people with distress and affliction in order that they might humble themselves.

[Pickthal 7:94] And We sent no prophet unto any township but We did afflict its folk with tribulation and adversity that haply they might grow humble.

[Yusufali 7:94] Whenever We sent a prophet to a town, We took up its people in suffering and adversity, in order that they might learn humility.

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً

وَهُمْ لَا يَشْعُرُونَ {95}

[Shakir 7:95] Then We gave them good in the place of evil until they became many and said: Distress and happiness did indeed befall our fathers. Then We took them by surprise while they did not perceive.

[Pickthal 7:95] Then changed We the evil plight for good till they grew affluent and said: Tribulation and distress did touch our fathers. Then We seized them unawares, when they perceived not.

[Yusufali 7:95] Then We changed their suffering into prosperity, until they grew and multiplied, and began to say: "Our fathers (too) were touched by suffering and affluence" ... Behold! We called them to account of a sudden, while they realised not (their peril).

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ وَلَكِن كَذَّبُوا

فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ {96}

[Shakir 7:96] And if the people of the towns had believed and guarded (against evil) We would certainly have opened up for them blessings from the heaven and the earth, but they rejected, so We overtook them for what they had earned.

[Pickthal 7:96] And if the people of the townships had believed and kept from evil, surely We should have opened for them blessings from the sky and from the earth. But (unto every messenger) they gave the lie, and so We seized them on account of what they used to earn.

[Yusufali 7:96] If the people of the towns had but believed and feared Allah, We should indeed have opened out to them (All kinds of) blessings from heaven and earth; but they rejected (the truth), and We brought them to book for their misdeeds.

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ {97}

[Shakir 7:97] What! do the people of the towns then feel secure from Our punishment coming to them by night while they sleep?

[Pickthal 7:97] Are the people of the townships then secure from the coming of Our wrath upon them as a night-raid while they sleep?

[Yusufali 7:97] Did the people of the towns feel secure against the coming of Our wrath by night while they were asleep?

أَوَأْمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ {98}

[Shakir 7:98] What! do the people of the towns feel secure from Our punishment coming to them in the morning while they play?

[Pickthal 7:98] Or are the people of the townships then secure from the coming of Our wrath upon them in the daytime while they play?

[Yusufali 7:98] Or else did they feel secure against its coming in broad daylight while they played about (care-free)?

أَفَأْمِنُوا مَكْرَ اللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ {99}

[Shakir 7:99] What! do they then feel secure from Allah's plan? But none feels secure from Allah's plan except the people who shall perish.

[Pickthal 7:99] Are they then secure from Allah's scheme? None deemeth himself secure from Allah's scheme save folk that perish.

[Yusufali 7:99] Did they then feel secure against the plan of Allah?- but no one can feel secure from the Plan of Allah, except those (doomed) to ruin!

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَن لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ ۚ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ {100}

[Shakir 7:100] Is it not clear to those who inherit the earth after its (former) residents that if We please We would afflict them on account of their faults and set a seal on their hearts so they would not hear.

[Pickthal 7:100] Is it not an indication to those who inherit the land after its people (who thus reaped the consequence of evil-doing) that, if We will, We can smite them for their sins and print upon their hearts so that they hear not?

[Yusufali 7:100] To those who inherit the earth in succession to its (previous) possessors, is it not a guiding, (lesson) that, if We so willed, We could punish them (too) for their sins, and seal up their hearts so that they could not hear?

تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنبَاءِهَا ۚ وَلَقَدْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ ۚ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الْكَافِرِينَ {101}

[Shakir 7:101] These towns-- We relate to you some of their stories, and certainly their messengers came to them with clear arguments, but they would not believe in what they rejected at first; thus does Allah set a seal over the hearts of the unbelievers

[Pickthal 7:101] Such were the townships. We relate some tidings of them unto thee (Muhammad). Their messengers verily came unto them with clear proofs (of Allah's Sovereignty), but they could not believe because they had before denied. Thus doth Allah print upon the hearts of disbelievers (that they hear not).

[Yusufali 7:101] Such were the towns whose story We (thus) relate unto thee: There came indeed to them their messengers with clear (signs): But they would not believe what they had rejected before. Thus doth Allah seal up the hearts of those who reject faith.

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ {102}

[Shakir 7:102] And We did not find in most of them any (faithfulness to) covenant, and We found most of them to be certainly transgressors.

[Pickthal 7:102] We found no (loyalty to any) covenant in most of them. Nay, most of them We found wrong-doers.

[Yusufali 7:102] Most of them We found not men (true) to their covenant: but most of them We found rebellious and disobedient.

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ

الْمُفْسِدِينَ {103}

[Shakir 7:103] Then we raised after them Musa with Our communications to Firon and his chiefs, but they disbelieved in them; consider then what was the end of the mischief makers.

[Pickthal 7:103] Then, after them, We sent Moses with our tokens unto Pharaoh and his chiefs, but they repelled them. Now, see the nature of the consequence for the corrupters!

[Yusufali 7:103] Then after them We sent Moses with Our signs to Pharaoh and his chiefs, but they wrongfully rejected them: So see what was the end of those who made mischief.

وَقَالَ مُوسَىٰ يَا فِرْعَوْنُ إِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ {104}

[Shakir 7:104] And Musa said: O Firon! surely I am a messenger from the Lord of the worlds:

[Pickthal 7:104] Moses said: O Pharaoh! Lo! I am a messenger from the Lord of the Worlds,

[Yusufali 7:104] Moses said: "O Pharaoh! I am a messenger from the Lord of the worlds,-

حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَىٰ اللَّهِ إِلَّا الْحَقُّ ۚ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي

إِسْرَائِيلَ {105}

[Shakir 7:105] (I am) worthy of not saying anything about Allah except the truth: I have come to you indeed with clear proof from your Lord, therefore send with me the children of Israel

[Pickthal 7:105] Approved upon condition that I speak concerning Allah nothing but the truth. I come unto you (lords of Egypt) with a clear proof from your Lord. So let the Children of Israel go with me.

[Yusufali 7:105] One for whom it is right to say nothing but truth about Allah. Now have I come unto you (people), from your Lord, with a clear (Sign): So let the Children of Israel depart along with me."

قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ {106}

[Shakir 7:106] He said: If you have come with a sign, then bring it, if you are of the truthful ones.

[Pickthal 7:106] (Pharaoh) said: *If thou comest with a token, then produce it, if thou art of those who speak the truth.*

[Yusufali 7:106] (Pharaoh) said: *"If indeed thou hast come with a Sign, show it forth,- if thou tellest the truth."*

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ {107}

[Shakir 7:107] *So he threw his rod, then lo! it was a clear serpent.*

[Pickthal 7:107] *Then he flung down his staff and lo! it was a serpent manifest;*

[Yusufali 7:107] *Then (Moses) threw his rod, and behold! it was a serpent, plain (for all to see)!*

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ {108}

[Shakir 7:108] *And he drew forth his hand, and lo! it was white to the beholders.*

[Pickthal 7:108] *And he drew forth his hand (from his bosom), and lo! it was white for the beholders.*

[Yusufali 7:108] *And he drew out his hand, and behold! it was white to all beholders!*

قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ {109}

[Shakir 7:109] *The chiefs of Firon's people said: most surely this is an enchanter possessed of knowledge:*

[Pickthal 7:109] *The chiefs of Pharaoh's people said: Lo! this is some knowing wizard,*

[Yusufali 7:109] *Said the Chiefs of the people of Pharaoh: "This is indeed a sorcerer well-versed.*

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ {110}

[Shakir 7:110] *He intends to turn you out of your land. What counsel do you then give?*

[Pickthal 7:110] *Who would expel you from your land. Now what do ye advise?*

[Yusufali 7:110] *"His plan is to get you out of your land: then what is it ye counsel?"*

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ {111}

[Shakir 7:111] *They said: Put him off and his brother, and send collectors into the cities:*

[Pickthal 7:111] *They said (unto Pharaoh): Put him off (a while) - him and his brother - and send into the cities summoners,*

[Yusufali 7:111] *They said: "Keep him and his brother in suspense (for a while); and send to the cities men to collect-*

يَأْتُوكَ بِكُلِّ سَاحِرٍ عَلِيمٍ {112}

[Shakir 7:112] *That they may bring to you every enchanter possessed of knowledge.*

[Pickthal 7:112] *To bring each knowing wizard unto thee.*

[Yusufali 7:112] *And bring up to thee all (our) sorcerers well-versed."*

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ {113}

[Shakir 7:113] And the enchanters came to Firon (and) said: We must surely have a reward if we are the prevailing ones.

[Pickthal 7:113] And the wizards came to Pharaoh, saying: Surely there will be a reward for us if we are victors.

[Yusufali 7:113] So there came the sorcerers to Pharaoh: They said, "of course we shall have a (suitable) reward if we win!"

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُفْرَبِينَ {114}

[Shakir 7:114] He said: Yes, and you shall certainly be of those who are near (to me).

[Pickthal 7:114] He answered: Yes, and surely ye shall be of those brought near (to me).

[Yusufali 7:114] He said: "Yea, (and more),- for ye shall in that case be (raised to posts) nearest (to my person)."

قَالُوا يَا مُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ {115}

[Shakir 7:115] They said: O Musa! will you cast, or shall we be the first to cast?

[Pickthal 7:115] They said: O Moses! Either throw (first) or let us be the first throwers?

[Yusufali 7:115] They said: "O Moses! wilt thou throw (first), or shall we have the (first) throw?"

قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَزْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ {116}

[Shakir 7:116] He said: Cast. So when they cast, they deceived the people's eyes and frightened them, and they produced a mighty enchantment.

[Pickthal 7:116] He said: Throw! And when they threw they cast a spell upon the people's eyes, and overawed them, and produced a mighty spell.

[Yusufali 7:116] Said Moses: "Throw ye (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them: for they showed a great (feat of) magic.

وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ {117}

[Shakir 7:117] And We revealed to Musa, saying: Cast your rod; then lo! it devoured the lies they told.

[Pickthal 7:117] And We inspired Moses (saying): Throw thy staff! And lo! it swallowed up their lying show.

[Yusufali 7:117] We put it into Moses's mind by inspiration: "Throw (now) thy rod":and behold! it swallows up straight away all the falsehoods which they fake!

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ {118}

[Shakir 7:118] So the truth was established, and what they did became null.

[Pickthal 7:118] Thus was the Truth vindicated and that which they were doing was made vain.

[Yusufali 7:118] Thus truth was confirmed, and all that they did was made of no effect.

فَغَلَبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ {119}

[Shakir 7:119] Thus they were vanquished there, and they went back abased.

[Pickthal 7:119] Thus were they there defeated and brought low.

[Yusufali 7:119] So the (great ones) were vanquished there and then, and were made to look small.

وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ {120}

[Shakir 7:120] And the enchanters were thrown down, prostrating (themselves).

[Pickthal 7:120] And the wizards fell down prostrate,

[Yusufali 7:120] But the sorcerers fell down prostrate in adoration.

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ {121}

[Shakir 7:121] They said: We believe in the Lord of the worlds,

[Pickthal 7:121] Crying: We believe in the Lord of the Worlds,

[Yusufali 7:121] Saying: "We believe in the Lord of the Worlds,-

رَبِّ مُوسَى وَهَارُونَ {122}

[Shakir 7:122] The Lord of Musa and Haroun.

[Pickthal 7:122] The Lord of Moses and Aaron.

[Yusufali 7:122] "The Lord of Moses and Aaron."

قَالَ فِرْعَوْنُ آمَنْتُمْ بِهِ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّ هَذَا لَمَكْرٌ مَكْرْتُمُوهُ فِي الْمَدِينَةِ لِتُخْرِجُوا مِنْهَا

أَهْلِهَا فَسَوْفَ تَعْلَمُونَ {123}

[Shakir 7:123] Firon said: Do you believe in Him before I have given you permission? Surely this is a plot which you have secretly devised in this city, that you may turn out of it its people, but you shall know:

[Pickthal 7:123] Pharaoh said: Ye believe in Him before I give you leave! Lo! this is the plot that ye have plotted in the city that ye may drive its people hence. But ye shall come to know!

[Yusufali 7:123] Said Pharaoh: "Believe ye in Him before I give you permission? Surely this is a trick which ye have planned in the city to drive out its people: but soon shall ye know (the consequences).

لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لَأَصْلَبَنَّكُمْ أَجْمَعِينَ {124}

[Shakir 7:124] I will certainly cut off your hands and your feet on opposite sides, then will I crucify you all together.

[Pickthal 7:124] Surely I shall have your hands and feet cut off upon alternate sides. Then I shall crucify you every one.

[Yusufali 7:124] "Be sure I will cut off your hands and your feet on opposite sides, and I will cause you all to die on the cross."

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ {125}

[Shakir 7:125] They said: Surely to our Lord shall we go back:

[Pickthal 7:125] They said: Lo! We are about to return unto our Lord!

[Yusufali 7:125] They said: "For us, We are but sent back unto our Lord:

وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ آمَنَّا بِآيَاتِ رَبِّنَا لَمَّا جَاءَتْنَا ۚ رَبَّنَا أفرغْ عَلَيْنَا صَبْرًا وَتَوَقَّفْنَا مُسْلِمِينَ

{126}

[Shakir 7:126] *And you do not take revenge on us except because we have believed in the communications of our Lord when they came to us! Our Lord: Pour out upon us patience and cause us to die in submission.*

[Pickthal 7:126] *Thou takest vengeance on us only forasmuch as we believed the tokens of our Lord when they came unto us. Our Lord! Vouchsafe unto us steadfastness and make us die as men who have surrendered (unto Thee).*

[Yusufali 7:126] *"But thou dost wreak thy vengeance on us simply because we believed in the Signs of our Lord when they reached us! Our Lord! pour out on us patience and constancy, and take our souls unto thee as Muslims (who bow to thy will)!"*

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ وَآلِهَتَكَ ۚ قَالَ

سَنَقْتُلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ {127}

[Shakir 7:127] *And the chiefs of Firon's people said: Do you leave Musa and his people to make mischief in the land and to forsake you and your gods? He said: We will slay their sons and spare their women, and surely we are masters over them.*

[Pickthal 7:127] *The chiefs of Pharaoh's people said: (O King), wilt thou suffer Moses and his people to make mischief in the land, and flout thee and thy gods? He said: We will slay their sons and spare their women, for lo! we are in power over them.*

[Yusufali 7:127] *Said the chiefs of Pharaoh's people: "Wilt thou leave Moses and his people, to spread mischief in the land, and to abandon thee and thy gods?" He said: "Their male children will we slay; (only) their females will we save alive; and we have over them (power) irresistible."*

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ

لِلْمُتَّقِينَ {128}

[Shakir 7:128] *Musa said to his people: Ask help from Allah and be patient; surely the land is Allah's; He causes such of His servants to inherit it as He pleases, and the end is for those who guard (against evil).*

[Pickthal 7:128] *And Moses said unto his people: Seek help in Allah and endure. Lo! the earth is Allah's. He giveth it for an inheritance to whom He will. And lo! the sequel is for those who keep their duty (unto Him).*

[Yusufali 7:128] *Said Moses to his people: "Pray for help from Allah, and (wait) in patience and constancy: for the earth is Allah's, to give as a heritage to such of His servants as He pleaseth; and the end is (best) for the righteous."*

قَالُوا أَوَدِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا ۚ قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ

وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ {129}

[Shakir 7:129] *They said: We have been persecuted before you came to us and since you have come to us. He said: It may be that your Lord will destroy your enemy and make you rulers in the land, then He will see how you act.*

[Pickthal 7:129] They said: We suffered hurt before thou camest unto us, and since thou hast come unto us. He said: It may be that your Lord is going to destroy your adversary and make you viceroys in the earth, that He may see how ye behave.

[Yusufali 7:129] They said: "We have had (nothing but) trouble, both before and after thou camest to us." He said: "It may be that your Lord will destroy your enemy and make you inheritors in the earth; that so He may try you by your deeds."

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصِ مِنَ الْقِمْرَاتِ لَعَلَّهُمْ يَذَّكَّرُونَ {130}

[Shakir 7:130] And certainly We overtook Firon's people with droughts and diminution of fruits that they may be mindful.

[Pickthal 7:130] And we straitened Pharaoh's folk with famine and dearth of fruits, that peradventure they might heed.

[Yusufali 7:130] We punished the people of Pharaoh with years (of droughts) and shortness of crops; that they might receive admonition.

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ ۗ أَلَا إِنَّمَا طَّيَّرُوهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {131}

[Shakir 7:131] But when good befell them they said: This is due to us; and when evil afflicted them, they attributed it to the ill-luck of Musa and those with him; surely their evil fortune is only from Allah but most of them do not know.

[Pickthal 7:131] But whenever good befell them, they said: This is ours; and whenever evil smote them they ascribed it to the evil auspices of Moses and those with him. Surely their evil auspice was only with Allah. But most of them knew not.

[Yusufali 7:131] But when good (times) came, they said, "This is due to us;" When gripped by calamity, they ascribed it to evil omens connected with Moses and those with him! Behold! in truth the omens of evil are theirs in Allah's sight, but most of them do not understand!

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ لِيَتَسَحَّرَنَا بِهَا فَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ {132}

[Shakir 7:132] And they said: Whatever sign you may bring to us to charm us with it-- we will not believe in you.

[Pickthal 7:132] And they said: Whatever portent thou bringest wherewith to bewitch us, we shall not put faith in thee.

[Yusufali 7:132] They said (to Moses): "Whatever be the Signs thou bringest, to work therewith thy sorcery on us, we shall never believe in thee.

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ آيَاتٍ مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ {133}

[Shakir 7:133] Therefore We sent upon them widespread death, and the locusts and the lice and the frog and the blood, clear signs; but they behaved haughtily and they were a guilty people.

[Pickthal 7:133] So We sent against them the flood and the locusts and the vermin and the frogs and the blood - a succession of clear signs. But they were arrogant and became a guilty folk.

[Yusufali 7:133] So We sent (plagues) on them: Wholesale death, Locusts, Lice, Frogs, And Blood: Signs openly self-explained: but they were steeped in arrogance,- a people given to sin.

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لَئِن كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَائِيلَ {134}

[Shakir 7:134] And when the plague fell upon them, they said: O Musa! pray for us to your Lord as He has promised with you, if you remove the plague from us, we will certainly believe in you and we will certainly send away with you the children of Israel.

[Pickthal 7:134] And when the terror fell on them they cried: O Moses! Pray for us unto thy Lord, because He hath a covenant with thee. If thou removest the terror from us we verily will trust thee and will let the Children of Israel go with thee.

[Yusufali 7:134] Every time the penalty fell on them, they said: "O Moses! on your behalf call on thy Lord in virtue of his promise to thee: If thou wilt remove the penalty from us, we shall truly believe in thee, and we shall send away the Children of Israel with thee."

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ هُمْ بِالْعُوهِ إِذَا هُمْ يَنْكُتُونَ {135}

[Shakir 7:135] But when We removed the plague from them till a term which they should attain lo! they broke (the promise).

[Pickthal 7:135] But when We did remove from them the terror for a term which they must reach, behold! they broke their covenant.

[Yusufali 7:135] But every time We removed the penalty from them according to a fixed term which they had to fulfil,- Behold! they broke their word!

فَأَنْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ {136}

[Shakir 7:136] Therefore We inflicted retribution on them and drowned them in the sea because they rejected Our signs and were heedless of them.

[Pickthal 7:136] Therefore We took retribution from them; therefore We drowned them in the sea: because they denied Our revelations and were heedless of them.

[Yusufali 7:136] So We exacted retribution from them: We drowned them in the sea, because they rejected Our Signs and failed to take warning from them.

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا الَّتِي بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ {137}

[Shakir 7:137] And We made the people who were deemed weak to inherit the eastern lands and the western ones which We had blessed; and the good word of your Lord was fulfilled in the children of Israel because they bore up (sufferings) patiently; and We utterly destroyed what Firon and his people had wrought and what they built.

[Pickthal 7:137] And We caused the folk who were despised to inherit the eastern parts of the land and the western parts thereof which We had

blessed. And the fair word of thy Lord was fulfilled for the Children of Israel because of their endurance; and We annihilated (all) that Pharaoh and his folk had done and that they had contrived.

[Yusufali 7:137] *And We made a people, considered weak (and of no account), inheritors of lands in both east and west, - lands whereon We sent down Our blessings. The fair promise of thy Lord was fulfilled for the Children of Israel, because they had patience and constancy, and We levelled to the ground the great works and fine buildings which Pharaoh and his people erected (with such pride).*

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ ۗ قَالُوا يَا مُوسَى اجْعَلْ لَنَا
إِلَهًا كَمَا لَهُمْ آلِهَةٌ ۗ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ {138}

[Shakir 7:138] *And We made the children of Israel to pass the sea; then they came upon a people who kept to the worship of their idols They said: O Musa! make for us a god as they have (their) gods He said: Surely you are a people acting ignorantly:*

[Pickthal 7:138] *And We brought the Children of Israel across the sea, and they came unto a people who were given up to idols which they had. They said: O Moses! Make for us a god even as they have gods. He said: Lo! ye are a folk who know not.*

[Yusufali 7:138] *We took the Children of Israel (with safety) across the sea. They came upon a people devoted entirely to some idols they had. They said: "O Moses! fashion for us a god like unto the gods they have." He said: "Surely ye are a people without knowledge.*

إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا كَانُوا يَعْمَلُونَ {139}

[Shakir 7:139] *(As to) these, surely that about which they are shall be brought to naught and that which they do is vain.*

[Pickthal 7:139] *Lo! as for these, their way will be destroyed and all that they are doing is in vain.*

[Yusufali 7:139] *"As to these folk, - the cult they are in is (but) a fragment of a ruin, and vain is the (worship) which they practise."*

قَالَ أَغَيْرَ اللَّهِ أَبْغَيْكُمْ إِلَهًا وَهُوَ فَضَّلَكُمْ عَلَى الْعَالَمِينَ {140}

[Shakir 7:140] *He said: What! shall I seek for you a god other than Allah while He has made you excel (all) created things?*

[Pickthal 7:140] *He said: Shall I seek for you a god other than Allah when He hath favoured you above (all) creatures?*

[Yusufali 7:140] *He said: "Shall I seek for you a god other than the (true) Allah, when it is Allah Who hath endowed you with gifts above the nations?"*

وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقْتُلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ

نِسَاءَكُمْ ۗ وَفِي ذَلِكَ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ {141}

[Shakir 7:141] *And when We delivered you from Firon's people who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.*

[Pickthal 7:141] And (remember) when We did deliver you from Pharaoh's folk who were afflicting you with dreadful torment, slaughtering your sons and sparing your women. That was a tremendous trial from your Lord.

[Yusufali 7:141] And remember We rescued you from Pharaoh's people, who afflicted you with the worst of penalties, who slew your male children and saved alive your females: in that was a momentous trial from your Lord.

وَوَاعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأْتَمَمْنَاهَا بِعَشْرِ فِتْمٍ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً ۗ وَقَالَ مُوسَى

لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ { 142 }

[Shakir 7:142] And We appointed with Musa a time of thirty nights and completed them with ten (more), so the appointed time of his Lord was complete forty nights, and Musa said to his brother Haroun: Take my place among my people, and act well and do not follow the way of the mischief-makers.

[Pickthal 7:142] And when We did appoint for Moses thirty nights (of solitude), and added to them ten, and he completed the whole time appointed by his Lord of forty nights; and Moses said unto his brother, Aaron: Take my place among the people. Do right, and follow not the way of mischief-makers.

[Yusufali 7:142] We appointed for Moses thirty nights, and completed (the period) with ten (more): thus was completed the term (of communion) with his Lord, forty nights. And Moses had charged his brother Aaron (before he went up): "Act for me amongst my people: Do right, and follow not the way of those who do mischief."

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ ۗ قَالَ لَنْ نَرَاكَ وَلكِنِ انظُرْ إِلَى

الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي ۗ فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا ۗ فَلَمَّا

أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ { 143 }

[Shakir 7:143] And when Musa came at Our appointed time and his Lord spoke to him, he said: My Lord! show me (Thyself), so that I may look upon Thee. He said: You cannot (bear to) see Me but look at the mountain, if it remains firm in its place, then will you see Me; but when his Lord manifested His glory to the mountain He made it crumble and Musa fell down in a swoon; then when he recovered, he said: Glory be to Thee, I turn to Thee, and I am the first of the believers.

[Pickthal 7:143] And when Moses came to Our appointed tryst and his Lord had spoken unto him, he said: My Lord! Show me (Thy Self), that I may gaze upon Thee. He said: Thou wilt not see Me, but gaze upon the mountain! If it stand still in its place, then thou wilt see Me. And when his Lord revealed (His) glory to the mountain He sent it crashing down. And Moses fell down senseless. And when he woke he said: Glory unto Thee! I turn unto Thee repentant, and I am the first of (true) believers.

[Yusufali 7:143] When Moses came to the place appointed by Us, and his Lord addressed him, He said: "O my Lord! show (Thyself) to me, that I may look upon thee." Allah said: "By no means canst thou see Me (direct);

But look upon the mount; if it abide in its place, then shalt thou see Me." When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said: "Glory be to Thee! to Thee I turn in repentance, and I am the first to believe."

قَالَ يَا مُوسَى إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلامِي فَخُذْ مَا آتَيْتُكَ وَكُنْ مِنَ

الشَّاكِرِينَ { 144 }

[Shakir 7:144] He said: O Musa! surely I have chosen you above the people with My messages and with My words, therefore take hold of what I give to you and be of the grateful ones.

[Pickthal 7:144] He said: O Moses! I have preferred thee above mankind by My messages and by My speaking (unto thee). So hold that which I have given thee, and be among the thankful.

[Yusufali 7:144] (Allah) said: "O Moses! I have chosen thee above (other) men, by the mission I (have given thee) and the words I (have spoken to thee): take then the (revelation) which I give thee, and be of those who give thanks."

وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا

بِأَحْسَنِهَا ۚ سَأُرِيكُمْ دَارَ الْفَاسِقِينَ { 145 }

[Shakir 7:145] And We ordained for him in the tablets admonition of every kind and clear explanation of all things; so take hold of them with firmness and enjoin your people to take hold of what is best thereof; I will show you the abode of the transgressors.

[Pickthal 7:145] And We wrote for him, upon the tablets, the lesson to be drawn from all things and the explanation of all things, then (bade him): Hold it fast; and command thy people (saying): Take the better (course made clear) therein. I shall show thee the abode of evil-livers.

[Yusufali 7:145] And We ordained laws for him in the tablets in all matters, both commanding and explaining all things, (and said): "Take and hold these with firmness, and enjoin thy people to hold fast by the best in the precepts: soon shall I show you the homes of the wicked,- (How they lie desolate)."

سَأَصْرِفُ عَنْ آيَاتِي الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ

يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْعِجْيِّ يَتَّخِذُوهُ سَبِيلًا ۚ ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا

بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ { 146 }

[Shakir 7:146] I will turn away from My communications those who are unjustly proud in the earth; and if they see every sign they will not believe in It; and if they see the way of rectitude they do not take It for a way, and if they see the way of error. they take it for a way; this is because they rejected Our communications and were heedless of them.

[Pickthal 7:146] I shall turn away from My revelations those who magnify themselves wrongfully in the earth, and if they see each token believe it not, and if they see the way of righteousness choose it nor for (their) way, and if they see the way of error choose if for (their) way. That is because they deny Our revelations and are used to disregard them.

[Yusufali 7:146] *Those who behave arrogantly on the earth in defiance of right - them will I turn away from My signs: Even if they see all the signs, they will not believe in them; and if they see the way of right conduct, they will not adopt it as the way; but if they see the way of error, that is the way they will adopt. For they have rejected our signs, and failed to take warning from them.*

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ ۖ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ

{ 147 }

[Shakir 7:147] *And (as to) those who reject Our communications and the meeting of the hereafter, their deeds are null. Shall they be rewarded except for what they have done?*

[Pickthal 7:147] *Those who deny Our revelations and the meeting of the Hereafter, their works are fruitless. Are they requited aught save what they used to do?*

[Yusufali 7:147] *Those who reject Our signs and the meeting in the Hereafter,- vain are their deeds: Can they expect to be rewarded except as they have wrought?*

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَهُ خُورٌ ۚ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا

يَهْدِيهِمْ سَبِيلًا ۚ اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ { 148 }

[Shakir 7:148] *And Musa's people made of their ornaments a calf after him, a (mere) body, which gave a mooing sound. What! could they not see that it did not speak to them nor guide them in the way? They took it (for worship) and they were unjust.*

[Pickthal 7:148] *And the folk of Moses, after (he left them), chose a calf (for worship), (made) out of their ornaments, of saffron hue, which gave a lowing sound. Saw they not that it spake not unto them nor guided them to any way? They chose it, and became wrong-doers.*

[Yusufali 7:148] *The people of Moses made, in his absence, out of their ornaments, the image of calf, (for worship): it seemed to low: did they not see that it could neither speak to them, nor show them the way? They took it for worship and they did wrong.*

وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَتَكُونَنَّ مِنَ

الْخَاسِرِينَ { 149 }

[Shakir 7:149] *And when they repented and saw that they had gone astray, they said: If our Lord show not mercy to us and forgive us we shall certainly be of the losers.*

[Pickthal 7:149] *And when they feared the consequences thereof and saw that they had gone astray, they said: Unless our Lord have mercy on us and forgive us, we verily are of the lost.*

[Yusufali 7:149] *When they repented, and saw that they had erred, they said: "If our Lord have not mercy upon us and forgive us, we shall indeed be of those who perish."*

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي أَعَجَلْتُمْ أَمْرَ رَبِّكُمْ
وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ۗ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّوْنِي وَكَادُوا يَفْتُلُونَنِي
فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ {150}

[Shakir 7:150] And when Musa returned to his people, wrathful (and) in violent grief, he said: Evil is it that you have done after me; did you turn away from the bidding of your Lord? And he threw down the tablets and seized his brother by the head, dragging him towards him. He said: Son of my mother! surely the people reckoned me weak and had well-nigh slain me, therefore make not the enemies to rejoice over me and count me not among the unjust people.

[Pickthal 7:150] And when Moses returned unto his people, angry and grieved, he said: Evil is that (course) which ye took after I had left you. Would ye hasten on the judgment of your Lord? And he cast down the tablets, and he seized his brother by the head, dragging him toward him. He said: Son of my mother! Lo! the folk did judge me weak and almost killed me. Oh, make not mine enemies to triumph over me and place me not among the evil-doers.

[Yusufali 7:150] When Moses came back to his people, angry and grieved, he said: "Evil it is that ye have done in my place in my absence: did ye make haste to bring on the judgment of your Lord?" He put down the tablets, seized his brother by (the hair of) his head, and dragged him to him. Aaron said: "Son of my mother! the people did indeed reckon me as naught, and went near to slaying me! Make not the enemies rejoice over my misfortune, nor count thou me amongst the people of sin."

قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ {151}

[Shakir 7:151] He said: My Lord! forgive me and my brother and cause us to enter into Thy mercy, and Thou art the most Merciful of the merciful ones.

[Pickthal 7:151] He said: My Lord! Have mercy on me and on my brother; bring us into Thy mercy, Thou the Most Merciful of all who show mercy.

[Yusufali 7:151] Moses prayed: "O my Lord! forgive me and my brother! admit us to Thy mercy! for Thou art the Most Merciful of those who show mercy!"

إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذَلَّةٌ فِي الْحَيَاةِ الدُّنْيَا ۗ وَكَذَلِكَ نَجْزِي
الْمُفْتَرِينَ {152}

[Shakir 7:152] (As for) those who took the calf (for a god), surely wrath from their Lord and disgrace in this world's life shall overtake them, and thus do We recompense the devisers of lies.

[Pickthal 7:152] Lo! Those who chose the calf (for worship), terror from their Lord and humiliation will come upon them in the life of the world. Thus do We requite those who invent a lie.

[Yusufali 7:152] *Those who took the calf (for worship) will indeed be overwhelmed with wrath from their Lord, and with shame in this life: thus do We recompense those who invent (falsehoods).*

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ {153}

[Shakir 7:153] *And (as to) those who do evil deeds, then repent after that and believe, your Lord after that is most surely Forgiving, Merciful.*

[Pickthal 7:153] *But those who do ill-deeds and afterward repent and believe - lo! for them, afterward, Allah is Forgiving, Merciful.*

[Yusufali 7:153] *But those who do wrong but repent thereafter and (truly) believe,- verily thy Lord is thereafter Oft-Forgiving, Most Merciful.*

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأَلْوَابَ وَفِي نُسُخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ

يَرْهَبُونَ {154}

[Shakir 7:154] *And when Musa's anger calmed down he took up the tablets, and in the writing thereof was guidance and mercy for those who fear for the sake of their Lord.*

[Pickthal 7:154] *Then, when the anger of Moses abated, he took up the tablets, and in their inscription there was guidance and mercy for all those who fear their Lord.*

[Yusufali 7:154] *When the anger of Moses was appeased, he took up the tablets: in the writing thereon was guidance and Mercy for such as fear their Lord.*

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ

مِنْ قَبْلِ وَإِيَّايَ أَتَهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ

تَشَاءُ أَنْتَ وَلِيِّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ {155}

[Shakir 7:155] *And Musa chose out of his people seventy men for Our appointment; so when the earthquake overtook them, he said: My Lord! if Thou hadst pleased, Thou hadst destroyed them before and myself (too); wilt Thou destroy us for what the fools among us have done? It is naught but Thy trial, Thou makest err with it whom Thou pleasest and guidest whom Thou pleasest: Thou art our Guardian, therefore forgive us and have mercy on us, and Thou art the best of the forgivers.*

[Pickthal 7:155] *And Moses chose of his people seventy men for Our appointed tryst and, when the trembling came on them, he said: My Lord! If Thou hadst willed Thou hadst destroyed them long before, and me with them. Wilt thou destroy us for that which the ignorant among us did? It is but Thy trial (of us). Thou sendest whom Thou wilt astray and guidest whom Thou wilt: Thou art our Protecting Friend, therefore forgive us and have mercy on us, Thou, the Best of all who show forgiveness.*

[Yusufali 7:155] *And Moses chose seventy of his people for Our place of meeting: when they were seized with violent quaking, he prayed: "O my Lord! if it had been Thy will Thou couldst have destroyed, long before, both them and me: wouldst Thou destroy us for the deeds of the foolish ones among us? this is no more than Thy trial: by it Thou causest whom Thou wilt to stray, and Thou leadest whom Thou wilt into the right path. Thou*

art our Protector: so forgive us and give us Thy mercy; for Thou art the best of those who forgive.

وَآكْتُبُ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ ۗ قَالَ عَذَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ
وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۗ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ
{ 156 }

[Shakir 7:156] *And ordain for us good in this world's life and in the hereafter, for surely we turn to Thee. He said: (As for) My chastisement, I will afflict with it whom I please, and My mercy encompasses all things; so I will ordain it (specially) for those who guard (against evil) and pay the poor-rate, and those who believe in Our communications.*

[Pickthal 7:156] *And ordain for us in this world that which is good, and in the Hereafter (that which is good), Lo! We have turned unto Thee. He said: I smite with My punishment whom I will, and My mercy embraceth all things, therefore I shall ordain it for those who ward off (evil) and pay the poor-due, and those who believe Our revelations;*

[Yusufali 7:156] *"And ordain for us that which is good, in this life and in the Hereafter: for we have turned unto Thee." He said: "With My punishment I visit whom I will; but My mercy extendeth to all things. That (mercy) I shall ordain for those who do right, and practise regular charity, and those who believe in Our signs;-*

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ
بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ
وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ
أُولَئِكَ هُمُ الْمُفْلِحُونَ { 157 }

[Shakir 7:157] *Those who follow the Messenger-Prophet, the Ummi, whom they find written down with them in the Taurat and the Injeel (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful.*

[Pickthal 7:157] *Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul; and he will relieve them of their burden and the fetters that they used to wear. Then those who believe in him, and honour him, and help him, and follow the light which is sent down with him: they are the successful.*

[Yusufali 7:157] *"Those who follow the messenger, the unlettered Prophet, whom they find mentioned in their own (scriptures),- in the law and the Gospel;- for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens*

and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the light which is sent down with him,- it is they who will prosper."

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ
{ 158 }

[Shakir 7:158] Say: O people! surely I am the Messenger of Allah to you all, of Him Whose is the kingdom of the heavens and the earth there is no god but He; He brings to life and causes to die therefore believe in Allah and His messenger, the Ummi Prophet who believes in Allah and His words, and follow him so that you may walk in the right way.

[Pickthal 7:158] Say (O Muhammad): O mankind! Lo! I am the messenger of Allah to you all - (the messenger of) Him unto Whom belongeth the Sovereignty of the heavens and the earth. There is no Allah save Him. He quickeneth and He giveth death. So believe in Allah and His messenger, the Prophet who can neither read nor write, who believeth in Allah and in His Words, and follow him that haply ye may be led aright.

[Yusufali 7:158] Say: "O men! I am sent unto you all, as the Messenger of Allah, to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He That giveth both life and death. So believe in Allah and His Messenger, the Unlettered Prophet, who believeth in Allah and His words: follow him that (so) ye may be guided."

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ { 159 }

[Shakir 7:159] And of Musa's people was a party who guided (people) with the truth, and thereby did they do justice.

[Pickthal 7:159] And of Moses' folk there is a community who lead with truth and establish justice therewith.

[Yusufali 7:159] Of the people of Moses there is a section who guide and do justice in the light of truth.

وَقَطَعْنَا لَهُم مِّنْهُ اثْنَتَا عَشْرَةَ نَجْمًا ۚ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ أَنِ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ ۖ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْهِمُ الْمَنَّٰنَ وَالسَّلْوَىٰ كُلُّوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۖ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ { 160 }

[Shakir 7:160] And We divided them into twelve tribes, as nations; and We revealed to Musa when his people asked him for water: Strike the rock with your staff, so outflowed from it twelve springs; each tribe knew its drinking place; and We made the clouds to give shade over them and We sent to them manna and quails: Eat of the good things We have given you. And they did not do Us any harm, but they did injustice to their own souls.

[Pickthal 7:160] We divided them into twelve tribes, nations; and We inspired Moses, when his people asked him for water, saying: Smite with thy staff the rock! And there gushed forth therefrom twelve springs, so that each tribe knew their drinking-place. And we caused the white cloud to

overshadow them and sent down for them the manna and the quails (saying): Eat of the good things wherewith we have provided you. They wronged Us not, but they were wont to wrong themselves.

[Yusufali 7:160] We divided them into twelve tribes or nations. We directed Moses by inspiration, when his (thirsty) people asked him for water: "Strike the rock with thy staff": out of it there gushed forth twelve springs: Each group knew its own place for water. We gave them the shade of clouds, and sent down to them manna and quails, (saying): "Eat of the good things We have provided for you": (but they rebelled); to Us they did no harm, but they harmed their own souls.

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا

نَعْفِرْ لَكُمْ خَطِيئَاتِكُمْ ۗ سَتَزِيدُ الْمُحْسِنِينَ { 161 }

[Shakir 7:161] And when it was said to them: Reside in this town and eat from it wherever you wish, and say, Put down from us our heavy burdens: and enter the gate making obeisance, We will forgive you your wrongs: We will give more to those who do good (to others).

[Pickthal 7:161] And when it was said unto them: Dwell in this township and eat therefrom whence ye will, and say "Repentance," and enter the gate prostrate; We shall forgive you your sins; We shall increase (reward) for the right-doers.

[Yusufali 7:161] And remember it was said to them: "Dwell in this town and eat therein as ye wish, but say the word of humility and enter the gate in a posture of humility: We shall forgive you your faults; We shall increase (the portion of) those who do good."

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا

يَظْلِمُونَ { 162 }

[Shakir 7:162] But those who were unjust among them changed it for a saying other than that which had been spoken to them; so We sent upon them a pestilence from heaven because they were unjust.

[Pickthal 7:162] But those of them who did wrong changed the word which had been told them for another saying, and We sent down upon them wrath from heaven for their wrongdoing.

[Yusufali 7:162] But the transgressors among them changed the word from that which had been given them so we sent on them a plague from heaven. For that they repeatedly transgressed.

وَأَسْأَلُهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ

سَبْتِهِمْ شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ ۚ لَا تَأْتِيهِمْ ۚ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ { 163 }

[Shakir 7:163] And ask them about the town which stood by the sea; when they exceeded the limits of the Sabbath, when their fish came to them on the day of their Sabbath, appearing on the surface of the water, and on the day on which they did not keep the Sabbath they did not come to them; thus did We try them because they transgressed.

[Pickthal 7:163] Ask them (O Muhammad) of the township that was by the sea, how they did break the Sabbath, how their big fish came unto them

visibly upon their Sabbath day and on a day when they did not keep Sabbath came they not unto them. Thus did We try them for that they were evil-livers.

[Yusufali 7:163] Ask them concerning the town standing close by the sea. Behold! they transgressed in the matter of the Sabbath. For on the day of their Sabbath their fish did come to them, openly holding up their heads, but on the day they had no Sabbath, they came not: thus did We make a trial of them, for they were given to transgression.

وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا ۚ اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ {164}

[Shakir 7:164] And when a party of them said: Why do you admonish a with a severe chastisement? They said: To be free from blame before your Lord, and that haply they may guard (against evil).

[Pickthal 7:164] And when a community among them said: Why preach ye to a folk whom Allah is about to destroy or punish with an awful doom, they said: In order to be free from guilt before your Lord, and that haply they may ward off (evil).

[Yusufali 7:164] When some of them said: "Why do ye preach to a people whom Allah will destroy or visit with a terrible punishment?"- said the preachers:" To discharge our duty to your Lord, and perchance they may fear Him."

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَتَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَدَابٍ بَيِّسٍ بِمَا كَانُوا يَفْسُقُونَ {165}

[Shakir 7:165] So when they neglected what they had been reminded of, We delivered those who forbade evil and We overtook those who were unjust with an evil chastisement because they transgressed.

[Pickthal 7:165] And when they forgot that whereof they had been reminded, We rescued those who forbade wrong, and visited those who did wrong with dreadful punishment because they were evil-livers.

[Yusufali 7:165] When they disregarded the warnings that had been given them, We rescued those who forbade Evil; but We visited the wrong-doers with a grievous punishment because they were given to transgression.

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ {166}

[Shakir 7:166] Therefore when they revoltingly persisted in what they had been forbidden, We said to them: Be (as) apes, despised and hated.

[Pickthal 7:166] So when they took pride in that which they had been forbidden, We said unto them: Be ye apes despised and loathed!

[Yusufali 7:166] When in their insolence they transgressed (all) prohibitions, We said to them: "Be ye apes, despised and rejected."

وَإِذْ تَأَذَّنَ رَبُّكَ لِيُبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ ۗ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ {167}

[Shakir 7:167] And when your Lord announced that He would certainly send against them to the day of resurrection those who would subject them

to severe torment; most surely your Lord is quick to requite (evil) and most surely He is Forgiving, Merciful.

[Pickthal 7:167] And (remember) when thy Lord proclaimed that He would raise against them till the Day of Resurrection those who would lay on them a cruel torment. Lo! verily thy Lord is swift in prosecution and lo! verily He is Forgiving, Merciful.

[Yusufali 7:167] Behold! thy Lord did declare that He would send against them, to the Day of Judgment, those who would afflict them with grievous penalty. Thy Lord is quick in retribution, but He is also Oft-forgiving, Most Merciful.

وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَّمًا مِنْهُمْ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ {168}

[Shakir 7:168] And We cut them up on the earth into parties, (some) of them being righteous and (others) of them falling short of that, and We tried them with blessings and misfortunes that they might turn.

[Pickthal 7:168] And We have sundered them in the earth as (separate) nations. Some of them are righteous, and some far from that. And We have tried them with good things and evil things that haply they might return.

[Yusufali 7:168] We broke them up into sections on this earth. There are among them some that are the righteous, and some that are the opposite. We have tried them with both prosperity and adversity: In order that they might turn (to us).

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِثْلَهُ يَأْخُذُوهُ ۗ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ ۗ وَالْآخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ {169}

[Shakir 7:169] Then there came after them an evil posterity who inherited the Book, taking only the frail good of this low life and saying: It will be forgiven us. And if the like good came to them, they would take it (too). Was not a promise taken from them in the Book that they would not speak anything about Allah but the truth, and they have read what is in it; and the abode of the hereafter is better for those who guard (against evil). Do you not then understand?

[Pickthal 7:169] And a generation hath succeeded them who inherited the scriptures. They grasp the goods of this low life (as the price of evil-doing) and say: It will be forgiven us. And if there came to them (again) the offer of the like, they would accept it (and would sin again). Hath not the covenant of the Scripture been taken on their behalf that they should not speak aught concerning Allah save the truth? And they have studied that which is therein. And the abode of the Hereafter is better, for those who ward off (evil). Have ye then no sense?

[Yusufali 7:169] After them succeeded an (evil) generation: They inherited the Book, but they chose (for themselves) the vanities of this world, saying (for excuse): "(Everything) will be forgiven us." (Even so), if similar vanities came their way, they would (again) seize them. Was not the covenant of the Book taken from them, that they would not ascribe to Allah

anything but the truth? and they study what is in the Book. But best for the righteous is the home in the Hereafter. Will ye not understand?

وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ {170}

[Shakir 7:170] And (as for) those who hold fast by the Book and keep up prayer, surely We do not waste the reward of the right doers.

[Pickthal 7:170] And as for those who make (men) keep the Scripture, and establish worship - lo! We squander not the wages of reformers.

[Yusufali 7:170] As to those who hold fast by the Book and establish regular prayer,- never shall We suffer the reward of the righteous to perish.

وَإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ

لَعَلَّكُمْ تَتَّقُونَ {171}

[Shakir 7:171] And when We shook the mountain over them as if it were a covering overhead, and they thought that it was going to fall down upon them: Take hold of what We have given you with firmness, and be mindful of what is in it, so that you may guard (against evil).

[Pickthal 7:171] And when We shook the Mount above them as it were a covering, and they supposed that it was going to fall upon them (and We said): Hold fast that which We have given you, and remember that which is therein, that ye may ward off (evil).

[Yusufali 7:171] When We shook the Mount over them, as if it had been a canopy, and they thought it was going to fall on them (We said): "Hold firmly to what We have given you, and bring (ever) to remembrance what is therein; perchance ye may fear Allah."

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا

بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ {172}

[Shakir 7:172] And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? They said: Yes! we bear witness. Lest you should say on the day of resurrection: Surely we were heedless of this.

[Pickthal 7:172] And (remember) when thy Lord brought forth from the Children of Adam, from their reins, their seed, and made them testify of themselves, (saying): Am I not your Lord? They said: Yea, verily. We testify. (That was) lest ye should say at the Day of Resurrection: Lo! of this we were unaware;

[Yusufali 7:172] When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (who cherishes and sustains you)?" - They said: "Yea! We do testify!" (This), lest ye should say on the Day of Judgment: "Of this we were never mindful!":

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ

{173}

[Shakir 7:173] Or you should say: Only our fathers associated others (with Allah) before, and we were an offspring after them: Wilt Thou then destroy us for what the vain doers did?

[Pickthal 7:173] Or lest ye should say: (It is) only (that) our fathers ascribed partners to Allah of old and we were (their) seed after them. Wilt Thou destroy us on account of that which those who follow falsehood did?

[Yusufali 7:173] Or lest ye should say: "Our fathers before us may have taken false gods, but we are (their) descendants after them: wilt Thou then destroy us because of the deeds of men who were futile?"

وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ {174}

[Shakir 7:174] And thus do We make clear the communications, and that haply they might return.

[Pickthal 7:174] Thus we detail the revelations, that haply they may return.

[Yusufali 7:174] Thus do We explain the signs in detail; and perchance they may turn (unto Us).

وَأْتَلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الضَّالِّينَ {175}

[Shakir 7:175] And recite to them the narrative of him to whom We give Our communications, but he withdraws himself from them, so the Shaitan overtakes him, so he is of those who go astray.

[Pickthal 7:175] Recite unto them the tale of him to whom We gave Our revelations, but he sloughed them off, so Satan overtook him and he became of those who lead astray.

[Yusufali 7:175] Relate to them the story of the man to whom We sent Our signs, but he passed them by: so Satan followed him up, and he went astray.

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ ۚ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثُ أَوْ تَتْرَكُهُ يَلْهَثُ ۚ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ فَافْضُصْ الْقِصَصَ لَعَلَّهُمْ

يَتَفَكَّرُونَ {176}

[Shakir 7:176] And if We had pleased, We would certainly have exalted him thereby; but he clung to the earth and followed his low desire, so his parable is as the parable of the dog; if you attack him he lolls out his tongue; and if you leave him alone he lolls out his tongue; this is the parable of the people who reject Our communications; therefore relate the narrative that they may reflect.

[Pickthal 7:176] And had We willed We could have raised him by their means, but he clung to the earth and followed his own lust. Therefore his likeness is as the likeness of a dog: if thou attackest him he panteth with his tongue out, and if thou leavest him he panteth with his tongue out. Such is the likeness of the people who deny Our revelations. Narrate unto them the history (of the men of old), that haply they may take thought.

[Yusufali 7:176] If it had been Our will, We should have elevated him with Our signs; but he inclined to the earth, and followed his own vain desires. His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue. That is the similitude of those who reject Our signs; So relate the story; perchance they may reflect.

سَاءَ مَثَلًا الْقَوْمُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسُهُمْ كَانُوا يَظْلِمُونَ {177}

[Shakir 7:177] Evil is the likeness of the people who reject Our communications and are unjust to their own souls.

[Pickthal 7:177] Evil as an example are the folk who denied Our revelations, and were wont to wrong themselves.

[Yusufali 7:177] Evil as an example are people who reject Our signs and wrong their own souls.

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضِلُّ فَأُولَئِكَ هُمُ الْخَاسِرُونَ {178}

[Shakir 7:178] Whomsoever Allah guides, he is the one who follows the right way; and whomsoever He causes to err, these are the losers.

[Pickthal 7:178] He whom Allah leadeth, he indeed is led aright, while he whom Allah sendeth astray - they indeed are losers.

[Yusufali 7:178] Whom Allah doth guide,- he is on the right path: whom He rejects from His guidance,- such are the persons who perish.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّ وَالْإِنْسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ

بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا ۗ أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ۗ أُولَئِكَ هُمُ الْغَافِلُونَ {179}

[Shakir 7:179] And certainly We have created for hell many of the jinn and the men; they have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear; they are as cattle, nay, they are in worse errors; these are the heedless ones.

[Pickthal 7:179] Already have We urged unto hell many of the jinn and humankind, having hearts wherewith they understand not, and having eyes wherewith they see not, and having ears wherewith they hear not. These are as the cattle - nay, but they are worse! These are the neglectful.

[Yusufali 7:179] Many are the Jinns and men we have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle,- nay more misguided: for they are heedless (of warning).

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا

يَعْمَلُونَ {180}

[Shakir 7:180] And Allah's are the best names, therefore call on Him thereby, and leave alone those who violate the sanctity of His names; they shall be recompensed for what they did.

[Pickthal 7:180] Allah's are the fairest names. Invoke Him by them. And leave the company of those who blaspheme His names. They will be requited what they do.

[Yusufali 7:180] The most beautiful names belong to Allah: so call on him by them; but shun such men as use profanity in his names: for what they do, they will soon be requited.

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ {181}

[Shakir 7:181] And of those whom We have created are a people who guide with the truth and thereby they do justice.

[Pickthal 7:181] *And of those whom We created there is a nation who guide with the Truth and establish justice therewith.*

[Yusufali 7:181] *Of those We have created are people who direct (others) with truth. And dispense justice therewith.*

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ {182}

[Shakir 7:182] *And (as to) those who reject Our communications, We draw them near (to destruction) by degrees from whence they know not.*

[Pickthal 7:182] *And those who deny Our revelations - step by step We lead them on from whence they know not.*

[Yusufali 7:182] *Those who reject Our signs, We shall gradually visit with punishment, in ways they perceive not;*

وَأْمَلِي لَهُمْ ۖ إِنَّ كَيْدِي مَتِينٌ {183}

[Shakir 7:183] *And I grant them respite; surely My scheme is effective.*

[Pickthal 7:183] *I give them rein (for) lo! My scheme is strong.*

[Yusufali 7:183] *Respite will I grant unto them: for My scheme is strong (and unailing).*

أَوَلَمْ يَتَفَكَّرُوا ۗ مَا بِصَاحِبِهِمْ مِنْ جِنَّةٍ ۖ إِنَّ هُوَ إِلَّا نَذِيرٌ مُبِينٌ {184}

[Shakir 7:184] *Do they not reflect that their companion has not unsoundness in mind; he is only a plain warner.*

[Pickthal 7:184] *Have they not bethought them (that) there is no madness in their comrade? He is but a plain warner.*

[Yusufali 7:184] *Do they not reflect? Their companion is not seized with madness: he is but a perspicuous warner.*

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ

اقْتَرَبَ أَجْلُهُمْ قِيَايَ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ {185}

[Shakir 7:185] *Do they not consider the kingdom of the heavens and the earth and whatever things Allah has created, and that may be their doom shall have drawn nigh; what announcement would they then believe in after this?*

[Pickthal 7:185] *Have they not considered the dominion of the heavens and the earth, and what things Allah hath created, and that it may be that their own term draweth nigh? In what fact after this will they believe?*

[Yusufali 7:185] *Do they see nothing in the government of the heavens and the earth and all that Allah hath created? (Do they not see) that it may well be that their terms is nigh drawing to an end? In what message after this will they then believe?*

مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ ۗ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ {186}

[Shakir 7:186] *Whomsoever Allah causes to err, there is no guide for him; and He leaves them alone in their inordinacy, blindly wandering on.*

[Pickthal 7:186] *Those whom Allah sendeth astray, there is no guide for them. He leaveth them to wander blindly on in their contumacy.*

[Yusufali 7:186] *To such as Allah rejects from His guidance, there can be no guide: He will leave them in their trespasses, wandering in distraction.*

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ۗ ثَقُلَتْ
فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ
اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {187}

[Shakir 7:187] They ask you about the hour, when will be its taking place? Say: The knowledge of it is only with my Lord; none but He shall manifest it at its time; it will be momentous in the heavens and the earth; it will not come on you but of a sudden. They ask you as if you were solicitous about it. Say: Its knowledge is only with Allah, but most people do not know.

[Pickthal 7:187] They ask thee of the (destined) Hour, when will it come to port. Say: Knowledge thereof is with my Lord only. He alone will manifest it at its proper time. It is heavy in the heavens and the earth. It cometh not to you save unawares. They question thee as if thou couldst be well informed thereof. Say: Knowledge thereof is with Allah only, but most of mankind know not.

[Yusufali 7:187] They ask thee about the (final) Hour - when will be its appointed time? Say: "The knowledge thereof is with my Lord (alone): None but He can reveal as to when it will occur. Heavy were its burden through the heavens and the earth. Only, all of a sudden will it come to you." They ask thee as if thou wert eager in search thereof: Say: "The knowledge thereof is with Allah (alone), but most men know not."

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۗ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ مِنَ

الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ ۗ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ {188}

[Shakir 7:188] Say: I do not control any benefit or harm for my own soul except as Allah please; and had I known the unseen I would have had much of good and no evil would have touched me; I am nothing but a warner and the giver of good news to a people who believe.

[Pickthal 7:188] Say: For myself I have no power to benefit, nor power to hurt, save that which Allah willeth. Had I knowledge of the Unseen, I should have abundance of wealth, and adversity would not touch me. I am but a warner, and a bearer of good tidings unto folk who believe.

[Yusufali 7:188] Say: "I have no power over any good or harm to myself except as Allah willeth. If I had knowledge of the unseen, I should have multiplied all good, and no evil should have touched me: I am but a warner, and a bringer of glad tidings to those who have faith."

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ

حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكَوِّنَنَّ مِنَ الشَّاكِرِينَ

{189}

[Shakir 7:189] He it is Who created you from a single being, and of the same (kind) did He make his mate, that he might incline to her; so when he covers her she bears a light burden, then moves about with it; but when it grows heavy, they both call upon Allah, their Lord: If Thou givest us a good one, we shall certainly be of the grateful ones.

[Pickthal 7:189] He it is Who did create you from a single soul, and therefrom did make his mate that he might take rest in her. And when he covered her she bore a light burden, and she passed (unnoticed) with it, but when it became heavy they cried unto Allah, their Lord, saying: If thou givest unto us aright we shall be of the thankful.

[Yusufali 7:189] It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to Allah their Lord, (saying): "If Thou givest us a goodly child, we vow we shall (ever) be grateful."

فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا ۖ فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ {190}

[Shakir 7:190] But when He gives them a good one, they set up with Him associates in what He has given them; but high is Allah above what they associate (with Him).

[Pickthal 7:190] But when He gave unto them aright, they ascribed unto Him partners in respect of that which He had given them. High is He Exalted above all that they associate (with Him).

[Yusufali 7:190] But when He giveth them a goodly child, they ascribe to others a share in the gift they have received: but Allah is exalted high above the partners they ascribe to Him.

أَيْشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلُقُونَ {191}

[Shakir 7:191] What! they associate (with Him) that which does not create any thing, while they are themselves created!

[Pickthal 7:191] Attribute they as partners to Allah those who created naught, but are themselves created,

[Yusufali 7:191] Do they indeed ascribe to Him as partners things that can create nothing, but are themselves created?

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ {192}

[Shakir 7:192] And they have no power to give them help, nor can they help themselves.

[Pickthal 7:192] And cannot give them help, nor can they help themselves?

[Yusufali 7:192] No aid can they give them, nor can they aid themselves!

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَتَّبِعُوكُمْ ۖ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ {193}

[Shakir 7:193] And if you invite them to guidance, they will not follow you; it is the same to you whether you invite them or you are silent.

[Pickthal 7:193] And if ye call them to the Guidance, they follow you not. Whether ye call them or are silent is all one for you.

[Yusufali 7:193] If ye call them to guidance, they will not obey: For you it is the same whether ye call them or ye hold your peace!

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ

صَادِقِينَ {194}

[Shakir 7:194] Surely those whom you call on besides Allah are in a state of subjugation like yourselves; therefore call on them, then let them answer you if you are truthful.

[Pickthal 7:194] Lo! those on whom ye call beside Allah are slaves like unto you. Call on them now, and let them answer you, if ye are truthful!

[Yusufali 7:194] Verily those whom ye call upon besides Allah are servants like unto you: Call upon them, and let them listen to your prayer, if ye are (indeed) truthful!

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ
يَسْمَعُونَ بِهَا ۚ قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنظِرُونَ {195}

[Shakir 7:195] Have they feet with which they walk, or have they hands with which they hold, or have they eyes with which they see, or have they ears with which they hear? Say: Call your associates, then make a struggle (to prevail) against me and give me no respite.

[Pickthal 7:195] Have they feet wherewith they walk, or have they hands wherewith they hold, or have they eyes wherewith they see, or have they ears wherewith they hear? Say: Call upon your (so-called) partners (of Allah), and then contrive against me, spare me not!

[Yusufali 7:195] Have they feet to walk with? Or hands to lay hold with? Or eyes to see with? Or ears to hear with? Say: "Call your 'god-partners', scheme (your worst) against me, and give me no respite!"

إِنَّ وَلِيِّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ {196}

[Shakir 7:196] Surely my guardian is Allah, Who revealed the Book, and He befriends the good.

[Pickthal 7:196] Lo! my Protecting Friend is Allah Who revealeth the Scripture. He befriendeth the righteous.

[Yusufali 7:196] "For my Protector is Allah, Who revealed the Book (from time to time), and He will choose and befriend the righteous.

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ {197}

[Shakir 7:197] And those whom you call upon besides Him are not able to help you, nor can they help themselves.

[Pickthal 7:197] They on whom ye call beside Him have no power to help you, nor can they help you, nor can they help themselves.

[Yusufali 7:197] "But those ye call upon besides Him, are unable to help you, and indeed to help themselves."

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ {198}

[Shakir 7:198] And if you invite them to guidance, they do not hear; and you see them looking towards you, yet they do not see.

[Pickthal 7:198] And if ye (Muslims) call them to the guidance they hear not; and thou (Muhammad) seest them looking toward thee, but they see not.

[Yusufali 7:198] If thou callest them to guidance, they hear not. Thou wilt see them looking at thee, but they see not.

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ {199}

[Shakir 7:199] Take to forgiveness and enjoin good and turn aside from the ignorant.

[Pickthal 7:199] Keep to forgiveness (O Muhammad), and enjoin kindness, and turn away from the ignorant.

[Yusufali 7:199] Hold to forgiveness; command what is right; But turn away from the ignorant.

وَأَمَّا يَنْزِعَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ سَمِيعٌ عَلِيمٌ {200}

[Shakir 7:200] And if a false imputation from the Shaitan afflict you, seek refuge in Allah; surely He is Hearing, Knowing.

[Pickthal 7:200] And if a slander from the devil wound thee, then seek refuge in Allah. Lo! He is Hearer, Knower.

[Yusufali 7:200] If a suggestion from Satan assail thy (mind), seek refuge with Allah; for He heareth and knoweth (all things).

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ {201}

[Shakir 7:201] Surely those who guard (against evil), when a visitation from the Shaitan afflicts them they become mindful, then lo! they see.

[Pickthal 7:201] Lo! those who ward off (evil), when a glamour from the devil troubleth them, they do but remember (Allah's Guidance) and behold them seers!

[Yusufali 7:201] Those who fear Allah, when a thought of evil from Satan assaults them, bring Allah to remembrance, when lo! they see (aright)!

وَإِخْوَانُهُمْ يَمُدُّونَهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ {202}

[Shakir 7:202] And their brethren increase them in error, then they cease not.

[Pickthal 7:202] Their brethren plunge them further into error and cease not.

[Yusufali 7:202] But their brethren (the evil ones) plunge them deeper into error, and never relax (their efforts).

وَإِذَا لَمْ تَأْتِهِمْ بآيَةٍ قَالُوا لَوْلَا اجْتَبَيْتَهَا ۚ قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي ۚ هَذَا بَصَائِرٌ مِنْ

رَبِّكُمْ وَهُدًى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ {203}

[Shakir 7:203] And when you bring them not a revelation they say: Why do you not forge it? Say: I only follow what is revealed to me from my Lord; these are clear proofs from your Lord and a guidance and a mercy for a people who believe.

[Pickthal 7:203] And when thou bringest not a verse for them they say: Why hast thou not chosen it? Say: I follow only that which is inspired in me from my Lord. This (Qur'an) is insight from your Lord, and a guidance and a mercy for a people that believe.

[Yusufali 7:203] If thou bring them not a revelation, they say: "Why hast thou not got it together?" Say: "I but follow what is revealed to me from my Lord: this is (nothing but) lights from your Lord, and Guidance, and mercy, for any who have faith."

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ {204}

[Shakir 7:204] *And when the Quran is recited, then listen to it and remain silent, that mercy may be shown to you.*

[Pickthal 7:204] *And when the Qur'an is recited, give ear to it and pay heed, that ye may obtain mercy.*

[Yusufali 7:204] *When the Qur'an is read, listen to it with attention, and hold your peace: that ye may receive Mercy.*

وَأَذْكُر رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ

الْغَافِلِينَ {205}

[Shakir 7:205] *And remember your Lord within yourself humbly and fearing and in a voice not loud in the morning and the evening and be not of the heedless ones.*

[Pickthal 7:205] *And do thou (O Muhammad) remember thy Lord within thyself humbly and with awe, below thy breath, at morn and evening. And be not thou of the neglectful.*

[Yusufali 7:205] *And do thou (O reader!) Bring thy Lord to remembrance in thy (very) soul, with humility and in reverence, without loudness in words, in the mornings and evenings; and be not thou of those who are unheedful.*

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ ﴿206﴾

[Shakir 7:206] *Surely those who are with your Lord are not too proud to serve Him, and they declare His glory and prostrate in humility before Him.*

[Pickthal 7:206] *Lo! those who are with thy Lord are not too proud to do Him service, but they praise Him and prostrate before Him.*

[Yusufali 7:206] *Those who are near to thy Lord, disdain not to do Him worship: They celebrate His praises, and prostrate before Him.*

سورة الأنفال (Al-Anfal)

Sura 8

Aya 1 to 75

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا

اللَّهِ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ {1}

[Shakir 8:1] They ask you about the windfalls. Say: The windfalls are for Allah and the Messenger. So be careful of (your duty to) Allah and set aright matters of your difference, and obey Allah and His Messenger if you are believers.

[Pickthal 8:1] They ask thee (O Muhammad) of the spoils of war. Say: The spoils of war belong to Allah and the messenger, so keep your duty to Allah, and adjust the matter of your difference, and obey Allah and His messenger, if ye are (true) believers.

[Yusufali 8:1] They ask thee concerning (things taken as) spoils of war. Say: "(such) spoils are at the disposal of Allah and the Messenger: So fear Allah, and keep straight the relations between yourselves: Obey Allah and His Messenger, if ye do believe."

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ

رَبِّهِمْ يَتَوَكَّلُونَ {2}

[Shakir 8:2] Those only are believers whose hearts become full of fear when Allah is mentioned, and when His communications are recited to them they increase them in faith, and in their Lord do they trust.

[Pickthal 8:2] They only are the (true) believers whose hearts feel fear when Allah is mentioned, and when His revelations are recited unto them they increase their faith, and who trust in their Lord;

[Yusufali 8:2] For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord;

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ {3}

[Shakir 8:3] Those who keep up prayer and spend (benevolently) out of what We have given them.

[Pickthal 8:3] Who establish worship and spend of that We have bestowed on them.

[Yusufali 8:3] Who establish regular prayers and spend (freely) out of the gifts We have given them for sustenance:

أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {4}

[Shakir 8:4] These are the believers in truth; they shall have from their Lord exalted grades and forgiveness and an honorable sustenance.

[Pickthal 8:4] *Those are they who are in truth believers. For them are grades (of honour) with their Lord, and pardon, and a bountiful provision.*

[Yusufali 8:4] *Such in truth are the believers: they have grades of dignity with their Lord, and forgiveness, and generous sustenance:*

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ {5}

[Shakir 8:5] *Even as your Lord caused you to go forth from your house with the truth, though a party of the believers were surely averse;*

[Pickthal 8:5] *Even as thy Lord caused thee (Muhammad) to go forth from thy home with the Truth, and lo! a party of the believers were averse (to it).*

[Yusufali 8:5] *Just as thy Lord ordered thee out of thy house in truth, even though a party among the Believers disliked it,*

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ {6}

[Shakir 8:6] *They disputed with you about the truth after it had become clear, (and they went forth) as if they were being driven to death while they saw (it).*

[Pickthal 8:6] *Disputing with thee of the Truth after it had been made manifest, as if they were being driven to death visible.*

[Yusufali 8:6] *Disputing with thee concerning the truth after it was made manifest, as if they were being driven to death and they (actually) saw it.*

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ

وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ {7}

[Shakir 8:7] *And when Allah promised you one of the two parties that it shall be yours and you loved that the one not armed should be yours and Allah desired to manifest the truth of what was true by His words and to cut off the root of the unbelievers.*

[Pickthal 8:7] *And when Allah promised you one of the two bands (of the enemy) that it should be yours, and ye longed that other than the armed one might be yours. And Allah willed that He should cause the Truth to triumph by His words, and cut the root of the disbelievers;*

[Yusufali 8:7] *Behold! Allah promised you one of the two (enemy) parties, that it should be yours: Ye wished that the one unarmed should be yours, but Allah willed to justify the Truth according to His words and to cut off the roots of the Unbelievers;-*

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ {8}

[Shakir 8:8] *That He may manifest the truth of what was true and show the falsehood of what was false, though the guilty disliked.*

[Pickthal 8:8] *That He might cause the Truth to triumph and bring vanity to naught, however much the guilty might oppose;*

[Yusufali 8:8] *That He might justify Truth and prove Falsehood false, distasteful though it be to those in guilt.*

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِآلِافٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ {9}

[Shakir 8:9] *When you sought aid from your Lord, so He answered you: I will assist you with a thousand of the angels following one another.*

[Pickthal 8:9] When ye sought help of your Lord and He answered you (saying): I will help you with a thousand of the angels, rank on rank.

[Yusufali 8:9] Remember ye implored the assistance of your Lord, and He answered you: "I will assist you with a thousand of the angels, ranks on ranks."

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ ۗ إِنَّ اللَّهَ عَزِيزٌ

حَكِيمٌ {10}

[Shakir 8:10] And Allah only gave it as a good news and that your hearts might be at ease thereby; and victory is only from Allah; surely Allah is Mighty, Wise.

[Pickthal 8:10] Allah appointed it only as good tidings, and that your hearts thereby might be at rest. Victory cometh only by the help of Allah. Lo! Allah is Mighty, Wise.

[Yusufali 8:10] Allah made it but a message of hope, and an assurance to your hearts: (in any case) there is no help except from Allah: and Allah is Exalted in Power, Wise.

إِذْ يُغَشِّيكُمُ التُّعَاسَ أَمَنَةً مِنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم

رِجْسَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ {11}

[Shakir 8:11] When He caused calm to fall on you as a security from Him and sent down upon you water from the cloud that He might thereby purify you, and take away from you the uncleanness of the Shaitan, and that He might fortify your hearts and steady (your) footsteps thereby.

[Pickthal 8:11] When He made the slumber fall upon you as a reassurance from him and sent down water from the sky upon you, that thereby He might purify you, and remove from you the fear of Satan, and make strong your hearts and firm (your) feet thereby.

[Yusufali 8:11] Remember He covered you with a sort of drowsiness, to give you calm as from Himself, and he caused rain to descend on you from heaven, to clean you therewith, to remove from you the stain of Satan, to strengthen your hearts, and to plant your feet firmly therewith.

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ آمَنُوا ۙ سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا

الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ {12}

[Shakir 8:12] When your Lord revealed to the angels: I am with you, therefore make firm those who believe. I will cast terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them.

[Pickthal 8:12] When thy Lord inspired the angels, (saying): I am with you. So make those who believe stand firm. I will throw fear into the hearts of those who disbelieve. Then smite the necks and smite of them each finger.

[Yusufali 8:12] Remember thy Lord inspired the angels (with the message): "I am with you: give firmness to the Believers: I will instil terror into the hearts of the Unbelievers: smite ye above their necks and smite all their finger-tips off them."

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ ۗ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {13}

[Shakir 8:13] This is because they acted adversely to Allah and His Messenger; and whoever acts adversely to Allah and His Messenger-- then surely Allah is severe in requiting (evil).

[Pickthal 8:13] That is because they opposed Allah and His messenger. Whoso opposeth Allah and His messenger, (for him) lo! Allah is severe in punishment.

[Yusufali 8:13] This because they contended against Allah and His Messenger: If any contend against Allah and His Messenger, Allah is strict in punishment.

ذَلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ {14}

[Shakir 8:14] This-- taste it, and (know) that for the unbelievers is the chastisement of fire.

[Pickthal 8:14] That (is the award), so taste it, and (know) that for disbelievers is the torment of the Fire.

[Yusufali 8:14] Thus (will it be said): "Taste ye then of the (punishment): for those who resist Allah, is the penalty of the Fire."

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُلُوهُمُ الْأَدْبَارَ {15}

[Shakir 8:15] O you who believe! when you meet those who disbelieve marching for war, then turn not your backs to them.

[Pickthal 8:15] O ye who believe! When ye meet those who disbelieve in battle, turn not your backs to them.

[Yusufali 8:15] O ye who believe! when ye meet the Unbelievers in hostile array, never turn your backs to them.

وَمَنْ يُؤَلِّهِمْ يَوْمَئِذٍ دُبْرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَى فِتْنَةٍ فَبَاءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْوَاهُ

جَهَنَّمَ وَيُنْسِ الْمَصِيرُ {16}

[Shakir 8:16] And whoever shall turn his back to them on that day-- unless he turn aside for the sake of fighting or withdraws to a company-- then he, indeed, becomes deserving of Allah's wrath, and his abode is hell; and an evil destination shall it be.

[Pickthal 8:16] Whoso on that day turneth his back to them, unless manoeuvring for battle or intent to join a company, he truly hath incurred wrath from Allah, and his habitation will be hell, a hapless journey's end.

[Yusufali 8:16] If any do turn his back to them on such a day - unless it be in a stratagem of war, or to retreat to a troop (of his own)- he draws on himself the wrath of Allah, and his abode is Hell,- an evil refuge (indeed)!

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى ۚ وَلِيُبْلِيَ الْمُؤْمِنِينَ

مِنْهُ بَلَاءً حَسَنًا ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {17}

[Shakir 8:17] So you did not slay them, but it was Allah Who slew them, and you did not smite when you smote (the enemy), but it was Allah Who smote, and that He might confer upon the believers a good gift from Himself; surely Allah is Hearing, Knowing.

[Pickthal 8:17] Ye (Muslims) slew them not, but Allah slew them. And thou (Muhammad) threwest not when thou didst throw, but Allah threw,

that He might test the believers by a fair test from Him. Lo! Allah is Hearer, Knower.

[Yusufali 8:17] It is not ye who slew them; it was Allah: when thou threwest (a handful of dust), it was not thy act, but Allah's: in order that He might test the Believers by a gracious trial from Himself: for Allah is He Who heareth and knoweth (all things).

ذَلِكُمْ وَأَنَّ اللَّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ {18}

[Shakir 8:18] This, and that Allah is the weakener of the struggle of the unbelievers.

[Pickthal 8:18] That (is the case); and (know) that Allah (it is) Who maketh weak the plan of disbelievers.

[Yusufali 8:18] That, and also because Allah is He Who makes feeble the plans and stratagem of the Unbelievers.

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ نُغْنِي عَنْكُمْ فِئَتَكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ {19}

[Shakir 8:19] If you demanded a judgment, the judgment has then indeed come to you; and if you desist, it will be better for you; and if you turn back (to fight), We (too) shall turn back, and your forces shall avail you nothing, though they may be many, and (know) that Allah is with the believers.

[Pickthal 8:19] (O Qureysh!) If ye sought a judgment, now hath the judgment come unto you. And if ye cease (from persecuting the believers) it will be better for you, but if ye return (to the attack) We also shall return. And your host will avail you naught, however numerous it be, and (know) that Allah is with the believers (in His Guidance).

[Yusufali 8:19] (O Unbelievers!) if ye prayed for victory and judgment, now hath the judgment come to you: if ye desist (from wrong), it will be best for you: if ye return (to the attack), so shall We. Not the least good will your forces be to you even if they were multiplied: for verily Allah is with those who believe!

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنَّهُ وَاتَّبِعُوا حَيْثُمَا كُنْتُمْ سَوَاءً وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ عَتَقَنَاهُمْ لِيَوْمٍ هُمْ فِيهِ بِئْسَ الصَّوْتُ وَسَاءَ مَا هُم بِعَاظِمِينَ {20}

[Shakir 8:20] O you who believe! obey Allah and His Messenger and do not turn back from Him while you hear.

[Pickthal 8:20] O ye who believe! Obey Allah and His messenger, and turn not away from him when ye hear (him speak).

[Yusufali 8:20] O ye who believe! Obey Allah and His Messenger, and turn not away from him when ye hear (him speak).

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ {21}

[Shakir 8:21] And be not like those who said, We hear, and they did not obey.

[Pickthal 8:21] Be not as those who say, we hear, and they hear not.

[Yusufali 8:21] Nor be like those who say, "We hear," but listen not:

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ {22}

[Shakir 8:22] Surely the vilest of animals, in Allah's sight, are the deaf, the dumb, who do not understand.

[Pickthal 8:22] *Lo! the worst of beasts in Allah's sight are the deaf, the dumb, who have no sense.*

[Yusufali 8:22] *For the worst of beasts in the sight of Allah are the deaf and the dumb,- those who understand not.*

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ {23}

[Shakir 8:23] *And if Allah had known any good in them He would have made them hear, and if He makes them hear they would turn back while they withdraw.*

[Pickthal 8:23] *Had Allah known of any good in them He would have made them hear, but had He made them hear they would have turned away, averse.*

[Yusufali 8:23] *If Allah had found in them any good. He would indeed have made them listen: (As it is), if He had made them listen, they would but have turned back and declined (Faith).*

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ

الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ {24}

[Shakir 8:24] *O you who believe! answer (the call of) Allah and His Messenger when he calls you to that which gives you life; and know that Allah intervenes between man and his heart, and that to Him you shall be gathered.*

[Pickthal 8:24] *O ye who believe! Obey Allah, and the messenger when He calleth you to that which quickeneth you, and know that Allah cometh in between the man and his own heart, and that He it is unto Whom ye will be gathered.*

[Yusufali 8:24] *O ye who believe! give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to Whom ye shall (all) be gathered.*

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ {25}

[Shakir 8:25] *And fear an affliction which may not smite those of you in particular who are unjust; and know that Allah is severe in requiting (evil).*

[Pickthal 8:25] *And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong-doers, and know that Allah is severe in punishment.*

[Yusufali 8:25] *And fear tumult or oppression, which affecteth not in particular (only) those of you who do wrong: and know that Allah is strict in punishment.*

وَأذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ

وَأَيْدِكُمْ بِبَصْرِهِ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ {26}

[Shakir 8:26] *And remember when you were few, deemed weak in the land, fearing lest people might carry you off by force, but He sheltered you and strengthened you with His aid and gave you of the good things that you may give thanks.*

[Pickthal 8:26] *And remember, when ye were few and reckoned feeble in the land, and were in fear lest men should extirpate you, how He gave*

you refuge, and strengthened you with His help, and made provision of good things for you, that haply ye might be thankful.

[Yusufali 8:26] Call to mind when ye were a small (band), despised through the land, and afraid that men might despoil and kidnap you; But He provided a safe asylum for you, strengthened you with His aid, and gave you Good things for sustenance: that ye might be grateful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ {27}

[Shakir 8:27] O you who believe! be not unfaithful to Allah and the Messenger, nor be unfaithful to your trusts while you know.

[Pickthal 8:27] O ye who believe! Betray not Allah and His messenger, nor knowingly betray your trusts.

[Yusufali 8:27] O ye that believe! betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you.

وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ {28}

[Shakir 8:28] And know that your property and your children are a temptation, and that Allah is He with Whom there is a mighty reward.

[Pickthal 8:28] And know that your possessions and your children are a test, and that with Allah is immense reward.

[Yusufali 8:28] And know ye that your possessions and your progeny are but a trial; and that it is Allah with Whom lies your highest reward.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {29}

[Shakir 8:29] O you who believe! If you are careful of (your duty to) Allah, He will grant you a distinction and do away with your evils and forgive you; and Allah is the Lord of mighty grace.

[Pickthal 8:29] O ye who believe! If ye keep your duty to Allah, He will give you discrimination (between right and wrong) and will rid you of your evil thoughts and deeds, and will forgive you. Allah is of Infinite Bounty.

[Yusufali 8:29] O ye who believe! if ye fear Allah, He will grant you a criterion (to judge between right and wrong), remove from you (all) evil (that may afflict) you, and forgive you: for Allah is the Lord of grace unbounded.

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُبْنِيَنَّكَ أَوْ يَفْتُلُوكَ أَوْ يُخْرِجُوكَ ۗ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ

خَيْرُ الْمَاكِرِينَ {30}

[Shakir 8:30] And when those who disbelieved devised plans against you that they might confine you or slay you or drive you away; and they devised plans and Allah too had arranged a plan; and Allah is the best of planners.

[Pickthal 8:30] And when those who disbelieve plot against thee (O Muhammad) to wound thee fatally, or to kill thee or to drive thee forth; they plot, but Allah (also) plotteth; and Allah is the best of plotters.

[Yusufali 8:30] Remember how the Unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out (of thy home). They plot and plan, and Allah too plans; but the best of planners is Allah.

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا ۖ إِنَّ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

{31}

[Shakir 8:31] And when Our communications are recited to them, they say: We have heard indeed; if we pleased we could say the like of it; this is nothing but the stories of the ancients.

[Pickthal 8:31] And when Our revelations are recited unto them they say: We have heard. If we wish we can speak the like of this. Lo! this is naught but fables of the men of old.

[Yusufali 8:31] When Our Signs are rehearsed to them, they say: "We have heard this (before): if we wished, we could say (words) like these: these are nothing but tales of the ancients."

وَإِذْ قَالُوا اللَّهُمَّ إِنَّ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَاءِ أَوْ اثْبِتْنَا

بِعَذَابٍ أَلِيمٍ {32}

[Shakir 8:32] And when they said: O Allah! if this is the truth from Thee, then rain upon us stones from heaven or inflict on us a painful punishment.

[Pickthal 8:32] And when they said: O Allah! If this be indeed the truth from Thee, then rain down stones on us or bring on us some painful doom!

[Yusufali 8:32] Remember how they said: "O Allah if this is indeed the Truth from Thee, rain down on us a shower of stones form the sky, or send us a grievous penalty."

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ۚ وَمَا كَانَ اللَّهُ مُعَذِّبُهُمْ وَهُمْ يَسْتَغْفِرُونَ {33}

[Shakir 8:33] But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness.

[Pickthal 8:33] But Allah would not punish them while thou wast with them, nor will He punish them while they seek forgiveness.

[Yusufali 8:33] But Allah was not going to send them a penalty whilst thou wast amongst them; nor was He going to send it whilst they could ask for pardon.

وَمَا لَهُمْ آلًا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۗ إِنَّ أَوْلِيَاءَهُ إِلَّا

الْمُتَّقُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {34}

[Shakir 8:34] And what (excuse) have they that Allah should not chastise them while they hinder (men) from the Sacred Mosque and they are not (fit to be) guardians of it; its guardians are only those who guard (against evil), but most of them do not know.

[Pickthal 8:34] What (plea) have they that Allah should not punish them, when they debar (His servants) from the Inviolable Place of Worship, though they are not its fitting guardians. Its fitting guardians are those only who keep their duty to Allah. But most of them know not.

[Yusufali 8:34] But what plea have they that Allah should not punish them, when they keep out (men) from the sacred Mosque - and they are not its guardians? No men can be its guardians except the righteous; but most of them do not understand.

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً ۖ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

{35}

[Shakir 8:35] *And their prayer before the House is nothing but whistling and clapping of hands; taste then the chastisement, for you disbelieved.*

[Pickthal 8:35] *And their worship at the (holy) House is naught but whistling and hand-clapping. Therefore (it is said unto them): Taste of the doom because ye disbelieve.*

[Yusufali 8:35] *Their prayer at the House (of Allah) is nothing but whistling and clapping of hands: (Its only answer can be), "Taste ye the penalty because ye blasphemed."*

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ ۖ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ

حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ {36}

[Shakir 8:36] *Surely those who disbelieve spend their wealth to hinder (people) from the way of Allah; so they shall spend it, then it shall be to them an intense regret, then they shall be overcome; and those who disbelieve shall be driven together to hell.*

[Pickthal 8:36] *Lo! those who disbelieve spend their wealth in order that they may debar (men) from the way of Allah. They will spend it, then it will become an anguish for them, then they will be conquered. And those who disbelieve will be gathered unto hell,*

[Yusufali 8:36] *The Unbelievers spend their wealth to hinder (man) from the path of Allah, and so will they continue to spend; but in the end they will have (only) regrets and sighs; at length they will be overcome: and the Unbelievers will be gathered together to Hell;-*

لِيَمَيِّرَ اللَّهُ الْحَيِّبَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْحَيِّبَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي

جَهَنَّمَ ۗ أُولَٰئِكَ هُمُ الْخَاسِرُونَ {37}

[Shakir 8:37] *That Allah might separate the impure from the good, and put the impure, some of it upon the other, and pile it up together, then cast it into hell; these it is that are the losers.*

[Pickthal 8:37] *That Allah may separate the wicked from the good, The wicked will He place piece upon piece, and heap them all together, and consign them unto hell. Such verily are the losers.*

[Yusufali 8:37] *In order that Allah may separate the impure from the pure, put the impure, one on another, heap them together, and cast them into Hell. They will be the ones to have lost.*

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ

{38}

[Shakir 8:38] *Say to those who disbelieve, if they desist, that which is past shall be forgiven to them; and if they return, then what happened to the ancients has already passed.*

[Pickthal 8:38] *Tell those who disbelieve that if they cease (from persecution of believers) that which is past will be forgiven them; but if they return (thereto) then the example of the men of old hath already gone (before them, for a warning).*

[Yusufali 8:38] Say to the Unbelievers, if (now) they desist (from Unbelief), their past would be forgiven them; but if they persist, the punishment of those before them is already (a matter of warning for them).

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ۚ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ

بَصِيرٌ {39}

[Shakir 8:39] And fight with them until there is no more persecution and religion should be only for Allah; but if they desist, then surely Allah sees what they do.

[Pickthal 8:39] And fight them until persecution is no more, and religion is all for Allah. But if they cease, then lo! Allah is Seer of what they do.

[Yusufali 8:39] And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do.

وَإِن تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ ۖ نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ {40}

[Shakir 8:40] And if they turn back, then know that Allah is your Patron; most excellent is the Patron and most excellent the Helper.

[Pickthal 8:40] And if they turn away, then know that Allah is your Befriender - a Transcendent Patron, a Transcendent Helper!

[Yusufali 8:40] If they refuse, be sure that Allah is your Protector - the best to protect and the best to help.

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَأَبْنِ

السَّبِيلِ إِن كُنْتُمْ أَمْنْتُمْ بِاللَّهِ وَمَا أَنْزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ الْجُمُعَانَ ۗ وَاللَّهُ عَلَىٰ كُلِّ

شَيْءٍ قَدِيرٌ {41}

[Shakir 8:41] And know that whatever thing you gain, a fifth of it is for Allah and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met; and Allah has power over all things.

[Pickthal 8:41] And know that whatever ye take as spoils of war, lo! a fifth thereof is for Allah, and for the messenger and for the kinsman (who hath need) and orphans and the needy and the wayfarer, if ye believe in Allah and that which We revealed unto Our slave on the Day of Discrimination, the day when the two armies met. And Allah is Able to do all things.

[Yusufali 8:41] And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah,- and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer,- if ye do believe in Allah and in the revelation We sent down to Our servant on the Day of Testing,- the Day of the meeting of the two forces. For Allah hath power over all things.

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ ۖ وَلَوْ تَوَاعَدْتُمْ لِاخْتِلَافْتُمْ فِي الْمِيْعَادِ ۖ وَلَكِنَّ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَن بَيِّنَةٍ ۗ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ {42}

[Shakir 8:42] When you were on the nearer side (of the valley) and they were on the farthest side, while the caravan was in a lower place than you; and if you had mutually made an appointment, you would certainly have broken away from the appointment, but-- in order that Allah might bring about a matter which was to be done, that he who would perish might perish by clear proof, and he who would live might live by clear proof; and most surely Allah is Hearing, Knowing;

[Pickthal 8:42] When ye were on the near bank (of the valley) and they were on the yonder bank, and the caravan was below you (on the coast plain). And had ye trusted to meet one another ye surely would have failed to keep the tryst, but (it happened, as it did, without the forethought of either of you) that Allah might conclude a thing that must be done; that he who perished (on that day) might perish by a clear proof (of His Sovereignty) and he who survived might survive by a clear proof (of His Sovereignty). Lo! Allah in truth is Hearer, Knower.

[Yusufali 8:42] Remember ye were on the hither side of the valley, and they on the farther side, and the caravan on lower ground than ye. Even if ye had made a mutual appointment to meet, ye would certainly have failed in the appointment: But (thus ye met), that Allah might accomplish a matter already enacted; that those who died might die after a clear Sign (had been given), and those who lived might live after a Clear Sign (had been given). And verily Allah is He Who heareth and knoweth (all things).

إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَأَيْتُمْ كَثِيرًا لَفَشَلْتُمْ وَتَلَنَزَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {43}

[Shakir 8:43] When Allah showed them to you in your dream as few; and if He had shown them to you as many you would certainly have become weak-hearted and you would have disputed about the matter, but Allah saved (you); surely He is the Knower of what is in the breasts.

[Pickthal 8:43] When Allah showed them unto thee (O Muhammad) in thy dream as few in number, and if He had shown them to thee as many, ye (Muslims) would have faltered and would have quarrelled over the affair. But Allah saved (you). Lo! He knoweth what is in the breasts (of men).

[Yusufali 8:43] Remember in thy dream Allah showed them to thee as few: if He had shown them to thee as many, ye would surely have been discouraged, and ye would surely have disputed in (your) decision; but Allah saved (you): for He knoweth well the (secrets) of (all) hearts.

وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّمَيُّنِ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {44}

[Shakir 8:44] And when He showed them to you, when you met, as few in your eyes and He made you to appear little in their eyes, in order that

Allah might bring about a matter which was to be done, and to Allah are all affairs returned.

[Pickthal 8:44] And when He made you (Muslims), when ye met (them), see them with your eyes as few, and lessened you in their eyes, (it was) that Allah might conclude a thing that must be done. Unto Allah all things are brought back.

[Yusufali 8:44] And remember when ye met, He showed them to you as few in your eyes, and He made you appear as contemptible in their eyes: that Allah might accomplish a matter already enacted. For to Allah do all questions go back (for decision).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ {45}

[Shakir 8:45] O you who believe! when you meet a party, then be firm, and remember Allah much, that you may be successful.

[Pickthal 8:45] O ye who believe! When ye meet an army, hold firm and think of Allah much, that ye may be successful.

[Yusufali 8:45] O ye who believe! When ye meet a force, be firm, and call Allah in remembrance much (and often); that ye may prosper:

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

{46}

[Shakir 8:46] And obey Allah and His Messenger and do not quarrel for then you will be weak in hearts and your power will depart, and be patient; surely Allah is with the patient.

[Pickthal 8:46] And obey Allah and His messenger, and dispute not one with another lest ye falter and your strength depart from you; but be steadfast! Lo! Allah is with the steadfast.

[Yusufali 8:46] And obey Allah and His Messenger; and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: For Allah is with those who patiently persevere:

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَنِ سَبِيلِ اللَّهِ ۗ وَاللَّهُ

بِمَا يَعْمَلُونَ مُحِيطٌ {47}

[Shakir 8:47] And be not like those who came forth from their homes in great exultation and to be seen of men, and (who) turn away from the way of Allah, and Allah comprehends what they do.

[Pickthal 8:47] Be not as those who came forth from their dwellings boastfully and to be seen of men, and debar (men) from the way of Allah, while Allah is surrounding all they do.

[Yusufali 8:47] And be not like those who started from their homes insolently and to be seen of men, and to hinder (men) from the path of Allah: For Allah compasseth round about all that they do.

وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ فَلَمَّا

تَرَاءتِ الْفِئَتَانِ نَكَصَ عَلَى عَقْبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ ۗ

وَاللَّهُ شَدِيدُ الْعِقَابِ {48}

[Shakir 8:48] *And when the Shaitan made their works fair seeming to them, and said: No one can overcome you this day, and surely I am your protector: but when the two parties came in sight of each other he turned upon his heels, and said: Surely I am clear of you, surely I see what you do not see, surely I fear Allah; and Allah is severe in requiting (evil).*

[Pickthal 8:48] *And when Satan made their deeds seem fair to them and said: No-one of mankind can conquer you this day, for I am your protector. But when the armies came in sight of one another, he took flight, saying: Lo! I am guiltless of you. Lo! I see that which ye see not. Lo! I fear Allah. And Allah is severe in punishment.*

[Yusufali 8:48] *Remember Satan made their (sinful) acts seem alluring to them, and said: "No one among men can overcome you this day, while I am near to you": But when the two forces came in sight of each other, he turned on his heels, and said: "Lo! I am clear of you; lo! I see what ye see not; Lo! I fear Allah: for Allah is strict in punishment."*

إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هُوَ لَاءِ دِينِهِمْ ۗ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ

عَزِيزٌ حَكِيمٌ {49}

[Shakir 8:49] *When the hypocrites and those in whose hearts was disease said: Their religion has deceived them; and whoever trusts in Allah, then surely Allah is Mighty, Wise.*

[Pickthal 8:49] *When the hypocrites and those in whose hearts is a disease said: Their religion hath deluded these. Whoso putteth his trust in Allah (will find that) lo! Allah is Mighty, Wise.*

[Yusufali 8:49] *Lo! the hypocrites say, and those in whose hearts is a disease: "These people,- their religion has misled them." But if any trust in Allah, behold! Allah is Exalted in might, Wise.*

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا ۗ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ

الْحَرِيقِ {50}

[Shakir 8:50] *And had you seen when the angels will cause to die those who disbelieve, smiting their faces and their backs, and (saying): Taste the punishment of burning.*

[Pickthal 8:50] *If thou couldst see how the angels receive those who disbelieve, smiting faces and their backs and (saying): Taste the punishment of burning!*

[Yusufali 8:50] *If thou couldst see, when the angels take the souls of the Unbelievers (at death), (How) they smite their faces and their backs, (saying): "Taste the penalty of the blazing Fire-*

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيدِ {51}

[Shakir 8:51] *This is for what your own hands have sent on before, and because Allah is not in the least unjust to the servants;*

[Pickthal 8:51] *This is for that which your own hands have sent before (to the Judgment), and (know) that Allah is not a tyrant to His slaves.*

[Yusufali 8:51] *"Because of (the deeds) which your (own) hands sent forth; for Allah is never unjust to His servants:*

كَذَّابِ آلِ فِرْعَوْنَ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ ۖ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۗ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ {52}

[Shakir 8:52] *In the manner of the people of Firon and those before them; they disbelieved in Allah's communications, therefore Allah destroyed them on account of their faults; surely Allah is strong, severe in requiting (evil).*

[Pickthal 8:52] *(Their way is) as the way of Pharaoh's folk and those before them; they disbelieved the revelations of Allah, and Allah took them in their sins. Lo! Allah is Strong, severe in punishment.*

[Yusufali 8:52] *"(Deeds) after the manner of the people of Pharaoh and of those before them: They rejected the Signs of Allah, and Allah punished them for their crimes: for Allah is Strong, and Strict in punishment:*

ذَلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {53}

[Shakir 8:53] *This is because Allah has never changed a favor which He has conferred upon a people until they change their own condition; and because Allah is Hearing, Knowing;*

[Pickthal 8:53] *That is because Allah never changeth the grace He hath bestowed on any people until they first change that which is in their hearts, and (that is) because Allah is Hearer, Knower.*

[Yusufali 8:53] *"Because Allah will never change the grace which He hath bestowed on a people until they change what is in their (own) souls: and verily Allah is He Who heareth and knoweth (all things)."*

كَذَّابِ آلِ فِرْعَوْنَ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ ۖ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ ۖ وَكُلُّ كَانُوا ظَالِمِينَ {54}

[Shakir 8:54] *In the manner of the people of Firon and those before them; they rejected the communications of their Lord, therefore We destroyed them on account of their faults and We drowned Firon's people, and they were all unjust.*

[Pickthal 8:54] *(Their way is) as the way of Pharaoh's folk and those before them; they denied the revelations of their Lord, so We destroyed them in their sins. And We drowned the folk of Pharaoh. All were evil-doers.*

[Yusufali 8:54] *(Deeds) after the manner of the people of Pharaoh and those before them": They treated as false the Signs of their Lord: so We destroyed them for their crimes, and We drowned the people of Pharaoh: for they were all oppressors and wrong-doers.*

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ {55}

[Shakir 8:55] *Surely the vilest of animals in Allah's sight are those who disbelieve, then they would not believe.*

[Pickthal 8:55] *Lo! the worst of beasts in Allah's sight are the ungrateful who will not believe.*

[Yusufali 8:55] *For the worst of beasts in the sight of Allah are those who reject Him: They will not believe.*

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ {56}

[Shakir 8:56] Those with whom you make an agreement, then they break their agreement every time and they do not guard (against punishment).

[Pickthal 8:56] Those of them with whom thou madest a treaty, and then at every opportunity they break their treaty, and they keep not duty (to Allah).

[Yusufali 8:56] They are those with whom thou didst make a covenant, but they break their covenant every time, and they have not the fear (of Allah).

فَإِذَا تَفَقَّهْتُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَدَّكَّرُونَ {57}

[Shakir 8:57] Therefore if you overtake them in fighting, then scatter by (making an example of) them those who are in their rear, that they may be mindful.

[Pickthal 8:57] If thou comest on them in the war, deal with them so as to strike fear in those who are behind them, that haply they may remember.

[Yusufali 8:57] If ye gain the mastery over them in war, disperse, with them, those who follow them, that they may remember.

وَأَمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ {58}

[Shakir 8:58] And if you fear treachery on the part of a people, then throw back to them on terms of equality; surely Allah does not love the treacherous.

[Pickthal 8:58] And if thou fearest treachery from any folk, then throw back to them (their treaty) fairly. Lo! Allah loveth not the treacherous.

[Yusufali 8:58] If thou fearest treachery from any group, throw back (their covenant) to them, (so as to be) on equal terms: for Allah loveth not the treacherous.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا ۗ إِنَّهُمْ لَا يُعْجِزُونَ {59}

[Shakir 8:59] And let not those who disbelieve think that they shall come in first; surely they will not escape.

[Pickthal 8:59] And let not those who disbelieve suppose that they can outstrip (Allah's Purpose). Lo! they cannot escape.

[Yusufali 8:59] Let not the unbelievers think that they can get the better (of the godly): they will never frustrate (them).

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَأَخْرِيْنَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۗ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ {60}

[Shakir 8:60] And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you do not know (but) Allah knows them; and whatever thing you will spend in Allah's way, it will be paid back to you fully and you shall not be dealt with unjustly.

[Pickthal 8:60] Make ready for them all thou canst of (armed) force and of horses tethered, that thereby ye may dismay the enemy of Allah and your enemy, and others beside them whom ye know not. Allah knoweth them.

Whatsoever ye spend in the way of Allah it will be repaid to you in full, and ye will not be wronged.

[Yusufali 8:60] Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly.

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {61}

[Shakir 8:61] And if they incline to peace, then incline to it and trust in Allah; surely He is the Hearing, the Knowing.

[Pickthal 8:61] And if they incline to peace, incline thou also to it, and trust in Allah. Lo! He, even He, is the Hearer, the Knower.

[Yusufali 8:61] But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah: for He is One that heareth and knoweth (all things).

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۚ هُوَ الَّذِي آتَاكَ بِنُصْرِهِ وَالْمُؤْمِنِينَ {62}

[Shakir 8:62] And if they intend to deceive you-- then surely Allah is sufficient for you; He it is Who strengthened you with His help and with the believers

[Pickthal 8:62] And if they would deceive thee, then lo! Allah is Sufficient for thee. He it is Who supporteth thee with His help and with the believers,

[Yusufali 8:62] Should they intend to deceive thee,- verily Allah sufficeth thee: He it is That hath strengthened thee with His aid and with (the company of) the Believers;

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلْفَتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ

بَيْنَهُمْ ۚ إِنَّهُ عَزِيزٌ حَكِيمٌ {63}

[Shakir 8:63] And united their hearts; had you spent all that is in the earth, you could not have united their hearts, but Allah united them; surely He is Mighty, Wise.

[Pickthal 8:63] And (as for the believers) hath attuned their hearts. If thou hadst spent all that is in the earth thou couldst not have attuned their hearts, but Allah hath attuned them. Lo! He is Mighty, Wise.

[Yusufali 8:63] And (moreover) He hath put affection between their hearts: not if thou hadst spent all that is in the earth, couldst thou have produced that affection, but Allah hath done it: for He is Exalted in might, Wise.

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ {64}

[Shakir 8:64] O Prophet! Allah is sufficient for you and (for) such of the believers as follow you.

[Pickthal 8:64] O Prophet! Allah is Sufficient for thee and those who follow thee of the believers.

[Yusufali 8:64] O Prophet! sufficient unto thee is Allah,- (unto thee) and unto those who follow thee among the Believers.

يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ۗ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ
 ۗ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ {65}

[Shakir 8:65] O Prophet! urge the believers to war; if there are twenty patient ones of you they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand of those who disbelieve, because they are a people who do not understand.

[Pickthal 8:65] O Prophet! Exhort the believers to fight. If there be of you twenty steadfast they shall overcome two hundred, and if there be of you a hundred (steadfast) they shall overcome a thousand of those who disbelieve, because they (the disbelievers) are a folk without intelligence.

[Yusufali 8:65] O Prophet! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding.

الآن خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا ۗ فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا
 مِائَتَيْنِ ۗ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ {66}

[Shakir 8:66] For the present Allah has made light your burden, and He knows that there is weakness in you; so if there are a hundred patient ones of you they shall overcome two hundred, and if there are a thousand they shall overcome two thousand by Allah's permission, and Allah is with the patient.

[Pickthal 8:66] Now hath Allah lightened your burden, for He knoweth that there is weakness in you. So if there be of you a steadfast hundred they shall overcome two hundred, and if there be of you a thousand (steadfast) they shall overcome two thousand by permission of Allah. Allah is with the steadfast.

[Yusufali 8:66] For the present, Allah hath lightened your (task), for He knoweth that there is a weak spot in you: But (even so), if there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of Allah: for Allah is with those who patiently persevere.

مَا كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي الْأَرْضِ ۗ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ
 الْآخِرَةَ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ {67}

[Shakir 8:67] It is not fit for a prophet that he should take captives unless he has fought and triumphed in the land; you desire the frail goods of this world, while Allah desires (for you) the hereafter; and Allah is Mighty, Wise.

[Pickthal 8:67] It is not for any prophet to have captives until he hath made slaughter in the land. Ye desire the lure of this world and Allah desireth (for you) the Hereafter, and Allah is Mighty, Wise.

[Yusufali 8:67] It is not fitting for a prophet that he should have prisoners of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allah looketh to the Hereafter: And Allah is Exalted in might, Wise.

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ {68}

[Shakir 8:68] Were it not for an ordinance from Allah that had already gone forth, surely there would have befallen you a great chastisement for what you had taken to.

[Pickthal 8:68] Had it not been for an ordinance of Allah which had gone before, an awful doom had come upon you on account of what ye took.

[Yusufali 8:68] Had it not been for a previous ordainment from Allah, a severe penalty would have reached you for the (ransom) that ye took.

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ {69}

[Shakir 8:69] Eat then of the lawful and good (things) which you have acquired in war, and be careful of (your duty to) Allah; surely Allah is Forgiving, Merciful.

[Pickthal 8:69] Now enjoy what ye have won, as lawful and good, and keep your duty to Allah. Lo! Allah is Forgiving, Merciful.

[Yusufali 8:69] But (now) enjoy what ye took in war, lawful and good: but fear Allah: for Allah is Oft-forgiving, Most Merciful.

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَن فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنِّي عَلَّمْتُ اللَّهَ فِي قُلُوبِكُمْ خَيْرًا يُّؤْتِكُمْ خَيْرًا

مِمَّا أَخَذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ {70}

[Shakir 8:70] O Prophet! say to those of the captives who are in your hands: If Allah knows anything good in your hearts, He will give to you better than that which has been taken away from you and will forgive you, and Allah is Forgiving, Merciful.

[Pickthal 8:70] O Prophet! Say unto those captives who are in your hands: If Allah knoweth any good in your hearts He will give you better than that which hath been taken from you, and will forgive you. Lo! Allah is Forgiving, Merciful.

[Yusufali 8:70] O Prophet! say to those who are captives in your hands: "If Allah findeth any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you: for Allah is Oft-forgiving, Most Merciful."

وَأَن يُرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {71}

[Shakir 8:71] And if they intend to act unfaithfully towards you, so indeed they acted unfaithfully towards Allah before, but He gave (you) mastery over them; and Allah is Knowing, Wise.

[Pickthal 8:71] And if they would betray thee, they betrayed Allah before, and He gave (thee) power over them. Allah is Knower, Wise.

[Yusufali 8:71] But if they have treacherous designs against thee, (O Messenger!), they have already been in treason against Allah, and so hath He given (thee) power over them. And Allah so He Who hath (full) knowledge and wisdom.

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَٰئِكَ

بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا ۗ

وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمُ النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {72}

[Shakir 8:72] Surely those who believed and fled (their homes) and struggled hard in Allah's way with their property and their souls, and those who gave shelter and helped-- these are guardians of each other; and (as for) those who believed and did not fly, not yours is their guardianship until they fly; and if they seek aid from you in the matter of religion, aid is incumbent on you except against a people between whom and you there is a treaty, and Allah sees what you do.

[Pickthal 8:72] Lo! those who believed and left their homes and strove with their wealth and their lives for the cause of Allah, and those who took them in and helped them: these are protecting friends one of another. And those who believed but did not leave their homes, ye have no duty to protect them till they leave their homes; but if they seek help from you in the matter of religion then it is your duty to help (them) except against a folk between whom and you there is a treaty. Allah is Seer of what ye do.

[Yusufali 8:72] Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of Allah, as well as those who gave (them) asylum and aid,- these are (all) friends and protectors, one of another. As to those who believed but came not into exile, ye owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of mutual alliance. And (remember) Allah seeth all that ye do.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ {73}

[Shakir 8:73] And (as for) those who disbelieve, some of them are the guardians of others; if you will not do it, there will be in the land persecution and great mischief.

[Pickthal 8:73] And those who disbelieve are protectors one of another - If ye do not so, there will be confusion in the land, and great corruption.

[Yusufali 8:73] The Unbelievers are protectors, one of another: Unless ye do this, (protect each other), there would be tumult and oppression on earth, and great mischief.

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۗ

لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {74}

[Shakir 8:74] And (as for) those who believed and fled and struggled hard in Allah's way, and those who gave shelter and helped, these are the believers truly; they shall have forgiveness and honorable provision.

[Pickthal 8:74] Those who believed and left their homes and strove for the cause of Allah, and those who took them in and helped them - these are the believers in truth. For them is pardon, and bountiful provision.

[Yusufali 8:74] Those who believe, and adopt exile, and fight for the Faith, in the cause of Allah as well as those who give (them) asylum and aid,- these are (all) in very truth the Believers: for them is the forgiveness of sins and a provision most generous.

وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ ۗ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ
أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {75}

[Shakir 8:75] And (as for) those who believed afterwards and fled and struggled hard along with you, they are of you; and the possessors of relationships are nearer to each other in the ordinance of Allah; surely Allah knows all things.

[Pickthal 8:75] And those who afterwards believed and left their homes and strove along with you, they are of you; and those who are akin are nearer one to another in the ordinance of Allah. Lo! Allah is Knower of all things.

[Yusufali 8:75] And those who accept Faith subsequently, and adopt exile, and fight for the Faith in your company,- they are of you. But kindred by blood have prior rights against each other in the Book of Allah. Verily Allah is well-acquainted with all things.

سورة التوبة (At-Tawba)

Sura 9

Aya 1 to 129

بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ {1}

[Shakir 9:1] *(This is a declaration of) immunity by Allah and His Messenger towards those of the idolaters with whom you made an agreement.*

[Pickthal 9:1] *Freedom from obligation (is proclaimed) from Allah and His messenger toward those of the idolaters with whom ye made a treaty.*

[Yusufali 9:1] *A (declaration) of immunity from Allah and His Messenger, to those of the Pagans with whom ye have contracted mutual alliances:-*

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۗ وَأَنَّ اللَّهَ مُحْزِي الْكَافِرِينَ

{2}

[Shakir 9:2] *So go about in the land for four months and know that you cannot weaken Allah and that Allah will bring disgrace to the unbelievers.*

[Pickthal 9:2] *Travel freely in the land four months, and know that ye cannot escape Allah and that Allah will confound the disbelievers (in His Guidance).*

[Yusufali 9:2] *Go ye, then, for four months, backwards and forwards, (as ye will), throughout the land, but know ye that ye cannot frustrate Allah (by your falsehood) but that Allah will cover with shame those who reject Him.*

وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ ۗ وَرَسُولُهُ ۗ

فَإِنْ تَبُوءْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۗ وَبَشِّرِ الَّذِينَ كَفَرُوا

بِعَذَابٍ أَلِيمٍ {3}

[Shakir 9:3] *And an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah and His Messenger are free from liability to the idolaters; therefore if you repent, it will be better for you, and if you turn back, then know that you will not weaken Allah; and announce painful punishment to those who disbelieve.*

[Pickthal 9:3] *And a proclamation from Allah and His messenger to all men on the day of the Greater Pilgrimage that Allah is free from obligation to the idolaters, and (so is) His messenger. So, if ye repent, it will be better for you; but if ye are averse, then know that ye cannot escape Allah. Give tidings (O Muhammad) of a painful doom to those who disbelieve,*

[Yusufali 9:3] *And an announcement from Allah and His Messenger, to the people (assembled) on the day of the Great Pilgrimage,- that Allah and His Messenger dissolve (treaty) obligations with the Pagans. If then, ye repent, it were best for you; but if ye turn away, know ye that ye cannot frustrate Allah. And proclaim a grievous penalty to those who reject Faith.*

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا
إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ {4}

[Shakir 9:4] Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you, so fulfill their agreement to the end of their term; surely Allah loves those who are careful (of their duty).

[Pickthal 9:4] Excepting those of the idolaters with whom ye (Muslims) have a treaty, and who have since abated nothing of your right nor have supported anyone against you. (As for these), fulfil their treaty to them till their term. Lo! Allah loveth those who keep their duty (unto Him).

[Yusufali 9:4] (But the treaties are) not dissolved with those Pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfil your engagements with them to the end of their term: for Allah loveth the righteous.

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْضُرُوهُمْ وَأَفْعِدُوا
لَهُمْ كُلَّ مَرْصَدٍ ۚ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ
{5}

[Shakir 9:5] So when the sacred months have passed away, then slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and keep up prayer and pay the poor-rate, leave their way free to them; surely Allah is Forgiving, Merciful.

[Pickthal 9:5] Then, when the sacred months have passed, slay the idolaters wherever ye find them, and take them (captive), and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor-due, then leave their way free. Lo! Allah is Forgiving, Merciful.

[Yusufali 9:5] But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, an seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allah is Oft-forgiving, Most Merciful.

وَإِن أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ۚ ذَلِكَ بِأَنَّهُمْ
قَوْمٌ لَا يَعْلَمُونَ {6}

[Shakir 9:6] And if one of the idolaters seek protection from you, grant him protection till he hears the word of Allah, then make him attain his place of safety; this is because they are a people who do not know.

[Pickthal 9:6] And if anyone of the idolaters seeketh thy protection (O Muhammad), then protect him so that he may hear the Word of Allah, and afterward convey him to his place of safety. That is because they are a folk who know not.

[Yusufali 9:6] If one amongst the Pagans ask thee for asylum, grant it to him, so that he may hear the word of Allah; and then escort him to where he can be secure. That is because they are men without knowledge.

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ
فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ {7}

[Shakir 9:7] How can there be an agreement for the idolaters with Allah and with His Messenger; except those with whom you made an agreement at the Sacred Mosque? So as long as they are true to you, be true to them; surely Allah loves those who are careful (of their duty).

[Pickthal 9:7] How can there be a treaty with Allah and with His messenger for the idolaters save those with whom ye made a treaty at the Inviolable Place of Worship? So long as they are true to you, be true to them. Lo! Allah loveth those who keep their duty.

[Yusufali 9:7] How can there be a league, before Allah and His Messenger, with the Pagans, except those with whom ye made a treaty near the sacred Mosque? As long as these stand true to you, stand ye true to them: for Allah doth love the righteous.

كَيْفَ وَإِن يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً ۚ يُرْضَوْنَكُم بِأَفْوَاهِهِمْ وَتَأْبَى
قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ {8}

[Shakir 9:8] How (can it be)! while if they prevail against you, they would not pay regard in your case to ties of relationship, nor those of covenant; they please you with their mouths while their hearts do not consent; and most of them are transgressors.

[Pickthal 9:8] How (can there be any treaty for the others) when, if they have the upper hand of you, they regard not pact nor honour in respect of you? They satisfy you with their mouths the while their hearts refuse. And most of them are wrongdoers.

[Yusufali 9:8] How (can there be such a league), seeing that if they get an advantage over you, they respect not in you the ties either of kinship or of covenant? With (fair words from) their mouths they entice you, but their hearts are averse from you; and most of them are rebellious and wicked.

اشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ ۚ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ {9}

[Shakir 9:9] They have taken a small price for the communications of Allah, so they turn away from His way; surely evil is it that they do.

[Pickthal 9:9] They have purchased with the revelations of Allah a little gain, so they debar (men) from His way. Lo! evil is that which they are wont to do.

[Yusufali 9:9] The Signs of Allah have they sold for a miserable price, and (many) have they hindered from His way: evil indeed are the deeds they have done.

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً ۚ وَأُولَئِكَ هُمُ الْمُعْتَدُونَ {10}

[Shakir 9:10] They do not pay regard to ties of relationship nor those of covenant in the case of a believer; and these are they who go beyond the limits.

[Pickthal 9:10] And they observe toward a believer neither pact nor honour. These are they who are transgressors.

[Yusufali 9:10] In a Believer they respect not the ties either of kinship or of covenant! It is they who have transgressed all bounds.

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ۗ وَنُفِصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

{11}

[Shakir 9:11] But if they repent and keep up prayer and pay the poor-rate, they are your brethren in faith; and We make the communications clear for a people who know.

[Pickthal 9:11] But if they repent and establish worship and pay the poor-due, then are they your brethren in religion. We detail Our revelations for a people who have knowledge.

[Yusufali 9:11] But (even so), if they repent, establish regular prayers, and practise regular charity,- they are your brethren in Faith: (thus) do We explain the Signs in detail, for those who understand.

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أئِمَّةَ الْكُفْرِ ۗ إِنَّهُمْ لَا

أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ {12}

[Shakir 9:12] And if they break their oaths after their agreement and (openly) revile your religion, then fight the leaders of unbelief-- surely their oaths are nothing-- so that they may desist.

[Pickthal 9:12] And if they break their pledges after their treaty (hath been made with you) and assail your religion, then fight the heads of disbelief - Lo! they have no binding oaths - in order that they may desist.

[Yusufali 9:12] But if they violate their oaths after their covenant, and taunt you for your Faith,- fight ye the chiefs of Unfaith: for their oaths are nothing to them: that thus they may be restrained.

أَلَا تُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُوكُمْ أَوَّلَ مَرَّةٍ ۗ أَتَخْشَوْنَهُمْ

ۗ فَاللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ {13}

[Shakir 9:13] What! will you not fight a people who broke their oaths and aimed at the expulsion of the Messenger, and they attacked you first; do you fear them? But Allah is most deserving that you should fear Him, if you are believers.

[Pickthal 9:13] Will ye not fight a folk who broke their solemn pledges, and purposed to drive out the messenger and did attack you first? What! Fear ye them? Now Allah hath more right that ye should fear Him, if ye are believers

[Yusufali 9:13] Will ye not fight people who violated their oaths, plotted to expel the Messenger, and took the aggressive by being the first (to assault) you? Do ye fear them? Nay, it is Allah Whom ye should more justly fear, if ye believe!

قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ

{14}

[Shakir 9:14] Fight them, Allah will punish them by your hands and bring them to disgrace, and assist you against them and heal the hearts of a believing people.

[Pickthal 9:14] *Fight them! Allah will chastise them at your hands, and He will lay them low and give you victory over them, and He will heal the breasts of folk who are believers.*

[Yusufali 9:14] *Fight them, and Allah will punish them by your hands, cover them with shame, help you (to victory) over them, heal the breasts of Believers,*

وَيُدْهِبُ غَيْظَ قُلُوبِهِمْ ۖ وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {15}

[Shakir 9:15] *And remove the rage of their hearts; and Allah turns (mercifully) to whom He pleases, and Allah is Knowing, Wise.*

[Pickthal 9:15] *And He will remove the anger of their hearts. Allah relenteth toward whom He will. Allah is Knower, Wise.*

[Yusufali 9:15] *And still the indignation of their hearts. For Allah will turn (in mercy) to whom He will; and Allah is All-Knowing, All-Wise.*

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ

وَلَا الْمُؤْمِنِينَ وَوَلِيَّةً ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ {16}

[Shakir 9:16] *What! do you think that you will be left alone while Allah has not yet known those of you who have struggled hard and have not taken any one as an adherent besides Allah and His Messenger and the believers; and Allah is aware of what you do.*

[Pickthal 9:16] *Or deemed ye that ye would be left (in peace) when Allah yet knoweth not those of you who strive, choosing for familiar none save Allah and His messenger and the believers? Allah is Informed of what ye do.*

[Yusufali 9:16] *Or think ye that ye shall be abandoned, as though Allah did not know those among you who strive with might and main, and take none for friends and protectors except Allah, His Messenger, and the (community of) Believers? But Allah is well-acquainted with (all) that ye do.*

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَىٰ أَنْفُسِهِمْ بِالْكُفْرِ ۗ أُولَٰئِكَ حَبِطَتْ

أَعْمَالُهُمْ وَفِي النَّارِ هُمْ خَالِدُونَ {17}

[Shakir 9:17] *The idolaters have no right to visit the mosques of Allah while bearing witness to unbelief against themselves, these it is whose doings are null, and in the fire shall they abide.*

[Pickthal 9:17] *It is not for the idolaters to tend Allah's sanctuaries, bearing witness against themselves of disbelief. As for such, their works are vain and in the Fire they will abide.*

[Yusufali 9:17] *It is not for such as join gods with Allah, to visit or maintain the mosques of Allah while they witness against their own souls to infidelity. The works of such bear no fruit: In Fire shall they dwell.*

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ

فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ {18}

[Shakir 9:18] *Only he shall visit the mosques of Allah who believes in Allah and the latter day, and keeps up prayer and pays the poor-rate and*

fears none but Allah; so (as for) these, it may be that they are of the followers of the right course.

[Pickthal 9:18] He only shall tend Allah's sanctuaries who believeth in Allah and the Last Day and observeth proper worship and payeth the poor-due and feareth none save Allah. For such (only) is it possible that they can be of the rightly guided.

[Yusufali 9:18] The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular prayers, and practise regular charity, and fear none (at all) except Allah. It is they who are expected to be on true guidance.

أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ ۗ لَا يَسْتَوُونَ عِنْدَ اللَّهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {19}

[Shakir 9:19] What! do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day and strives hard in Allah's way? They are not equal with Allah; and Allah does not guide the unjust people.

[Pickthal 9:19] Count ye the slaking of a pilgrim's thirst and tendance of the Inviolable Place of Worship as (equal to the worth of) him who believeth in Allah and the Last Day, and striveth in the way of Allah? They are not equal in the sight of Allah. Allah guideth not wrongdoing folk.

[Yusufali 9:19] Do ye make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in Allah and the Last Day, and strive with might and main in the cause of Allah? They are not comparable in the sight of Allah: and Allah guides not those who do wrong.

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْبَرُ دَرَجَةً عِنْدَ اللَّهِ ۗ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ {20}

[Shakir 9:20] Those who believed and fled (their homes), and strove hard in Allah's way with their property and their souls, are much higher in rank with Allah; and those are they who are the achievers (of their objects).

[Pickthal 9:20] Those who believe, and have left their homes and striven with their wealth and their lives in Allah's way are of much greater worth in Allah's sight. These are they who are triumphant.

[Yusufali 9:20] Those who believe, and suffer exile and strive with might and main, in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah: they are the people who will achieve (salvation).

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَعِيمٌ مُّقِيمٌ {21}

[Shakir 9:21] Their Lord gives them good news of mercy from Himself and (His) good pleasure and gardens, wherein lasting blessings shall be theirs;

[Pickthal 9:21] Their Lord giveth them good tidings of mercy from Him, and acceptance, and Gardens where enduring pleasure will be theirs;

[Yusufali 9:21] Their Lord doth give them glad tidings of a Mercy from Himself, of His good pleasure, and of gardens for them, wherein are delights that endure:

خَالِدِينَ فِيهَا أَبَدًا ۖ إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ {22}

[Shakir 9:22] Abiding therein for ever; surely Allah has a Mighty reward with Him.

[Pickthal 9:22] There they will abide for ever. Lo! with Allah there is immense reward.

[Yusufali 9:22] They will dwell therein for ever. Verily in Allah's presence is a reward, the greatest (of all).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ {23}

[Shakir 9:23] O you who believe! do not take your fathers and your brothers for guardians if they love unbelief more than belief; and whoever of you takes them for a guardian, these it is that are the unjust.

[Pickthal 9:23] O ye who believe! Choose not your fathers nor your brethren for friends if they take pleasure in disbelief rather than faith. Whoso of you taketh them for friends, such are wrong-doers.

[Yusufali 9:23] O ye who believe! take not for protectors your fathers and your brothers if they love infidelity above Faith: if any of you do so, they do wrong.

قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ {24}

[Shakir 9:24] Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Messenger and striving in His way, then wait till Allah brings about His command: and Allah does not guide the transgressing people.

[Pickthal 9:24] Say: If your fathers, and your sons, and your brethren, and your wives, and your tribe, and the wealth ye have acquired, and merchandise for which ye fear that there will no sale, and dwellings ye desire are dearer to you than Allah and His messenger and striving in His way: then wait till Allah bringeth His command to pass. Allah guideth not wrongdoing folk.

[Yusufali 9:24] Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight - are dearer to you than Allah, or His Messenger, or the striving in His cause;- then wait until Allah brings about His decision: and Allah guides not the rebellious.

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۗ وَيَوْمَ حُنَيْنٍ ۙ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ {25}

[Shakir 9:25] Certainly Allah helped you in many battlefields and on the day of Hunain, when your great numbers made you vain, but they availed you nothing and the earth became strait to you notwithstanding its spaciousness, then you turned back retreating.

[Pickthal 9:25] Allah hath given you victory on many fields and on the day of Huneyn, when ye exulted in your multitude but it availed you naught, and the earth, vast as it is, was straitened for you; then ye turned back in flight;

[Yusufali 9:25] Assuredly Allah did help you in many battle-fields and on the day of Hunain: Behold! your great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and ye turned back in retreat.

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَىٰ الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَدَّ الَّذِينَ كَفَرُوا ۖ
وَذَلِكَ جَزَاءُ الْكَافِرِينَ {26}

[Shakir 9:26] Then Allah sent down His tranquillity upon His Messenger and upon the believers, and sent down hosts which you did not see, and chastised those who disbelieved, and that is the reward of the unbelievers.

[Pickthal 9:26] Then Allah sent His peace of reassurance down upon His messenger and upon the believers, and sent down hosts ye could not see, and punished those who disbelieved. Such is the reward of disbelievers.

[Yusufali 9:26] But Allah did pour His calm on the Messenger and on the Believers, and sent down forces which ye saw not: He punished the Unbelievers; thus doth He reward those without Faith.

ثُمَّ يَتُوبُ اللَّهُ مَن بَعَدَ ذَلِكَ عَلَىٰ مَن يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ {27}

[Shakir 9:27] Then will Allah after this turn (mercifully) to whom He pleases, and Allah is Forgiving, Merciful.

[Pickthal 9:27] Then afterward Allah will relent toward whom He will; for Allah is Forgiving, Merciful.

[Yusufali 9:27] Again will Allah, after this, turn (in mercy) to whom He will: for Allah is Oft-forgiving, Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ۖ وَإِنْ
خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنِ شَاءَ ۗ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ {28}

[Shakir 9:28] O you who believe! the idolaters are nothing but unclean, so they shall not approach the Sacred Mosque after this year; and if you fear poverty then Allah will enrich you out of His grace if He please; surely Allah is Knowing Wise.

[Pickthal 9:28] O ye who believe! The idolaters only are unclean. So let them not come near the Inviolable Place of Worship after this their year. If ye fear poverty (from the loss of their merchandise) Allah shall preserve you of His bounty if He will. Lo! Allah is Knower, Wise.

[Yusufali 9:28] O ye who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque. And if ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-knowing, All-wise.

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ
دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ {29}

[Shakir 9:29] Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Messenger have prohibited, nor follow the religion of truth, out of those who have been given the Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection.

[Pickthal 9:29] Fight against such of those who have been given the Scripture as believe not in Allah nor the Last Day, and forbid not that which Allah hath forbidden by His messenger, and follow not the Religion of Truth, until they pay the tribute readily, being brought low.

[Yusufali 9:29] Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued.

وَقَالَتِ الْيَهُودُ عِزَّىٰرُ بْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ
يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ ۗ قَاتَلَهُمُ اللَّهُ ۗ أَنَّىٰ يُؤْفَكُونَ {30}

[Shakir 9:30] And the Jews say: Uzair is the son of Allah; and the Christians say: The Messiah is the son of Allah; these are the words of their mouths; they imitate the saying of those who disbelieved before; may Allah destroy them; how they are turned away!

[Pickthal 9:30] And the Jews say: Ezra is the son of Allah, and the Christians say: The Messiah is the son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah (Himself) fighteth against them. How perverse are they!

[Yusufali 9:30] The Jews call 'Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth!

اتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا
وَاحِدًا لَا إِلَهَ إِلَّا هُوَ ۗ سُبْحَانَهُ عَمَّا يُشْرِكُونَ {31}

[Shakir 9:31] They have taken their doctors of law and their monks for lords besides Allah, and (also) the Messiah son of Marium and they were enjoined that they should serve one Allah only, there is no god but He; far from His glory be what they set up (with Him).

[Pickthal 9:31] They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary, when they were bidden to worship only One Allah. There is no Allah save Him. Be He Glorified from all that they ascribe as partner (unto Him)!

[Yusufali 9:31] They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but One Allah: there is no god

but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him).

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ {32}

[Shakir 9:32] They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse.

[Pickthal 9:32] Fain would they put out the light of Allah with their mouths, but Allah disdaineth (ought) save that He shall perfect His light, however much the disbelievers are averse.

[Yusufali 9:32] Fain would they extinguish Allah's light with their mouths, but Allah will not allow but that His light should be perfected, even though the Unbelievers may detest (it).

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ {33}

[Shakir 9:33] He it is Who sent His Messenger with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse.

[Pickthal 9:33] He it is Who hath sent His messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religion, however much the idolaters may be averse.

[Yusufali 9:33] It is He Who hath sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ ۗ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ {34}

[Shakir 9:34] O you who believe! most surely many of the doctors of law and the monks eat away the property of men falsely, and turn (them) from Allah's way; and (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement,

[Pickthal 9:34] O ye who believe! Lo! many of the (Jewish) rabbis and the (Christian) monks devour the wealth of mankind wantonly and debar (men) from the way of Allah. They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings (O Muhammad) of a painful doom,

[Yusufali 9:34] O ye who believe! there are indeed many among the priests and anchorites, who in Falsehood devour the substance of men and hinder (them) from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty-

يَوْمَ يُجْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كُنْتُمْ لِأَنفُسِكُمْ تَدْرُسُونَ {35}

[Shakir 9:35] On the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves, therefore taste what you hoarded.

[Pickthal 9:35] *On the day when it will (all) be heated in the fire of hell, and their foreheads and their flanks and their backs will be branded therewith (and it will be said unto them): Here is that which ye hoarded for yourselves. Now taste of what ye used to hoard.*

[Yusufali 9:35] *On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs, their flanks, and their backs.- "This is the (treasure) which ye buried for yourselves: taste ye, then, the (treasures) ye buried!"*

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا
أَرْبَعَةٌ حُرْمٌ ۗ ذَلِكَ الدِّينُ الْقَيِّمُ ۗ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ ۗ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا
يُقَاتِلُونَكُمْ كَافَّةً ۗ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ {36}

[Shakir 9:36] *Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred; that is the right reckoning; therefore be not unjust to yourselves regarding them, and fight the polytheists all together as they fight you all together; and know that Allah is with those who guard (against evil).*

[Pickthal 9:36] *Lo! the number of the months with Allah is twelve months by Allah's ordinance in the day that He created the heavens and the earth. Four of them are sacred: that is the right religion. So wrong not yourselves in them. And wage war on all of the idolaters as they are waging war on all of you. And know that Allah is with those who keep their duty (unto Him).*

[Yusufali 9:36] *The number of months in the sight of Allah is twelve (in a year)- so ordained by Him the day He created the heavens and the earth; of them four are sacred: that is the straight usage. So wrong not yourselves therein, and fight the Pagans all together as they fight you all together. But know that Allah is with those who restrain themselves.*

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُجْلُونَ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِئُوا
عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُجِلُّوا مَا حَرَّمَ اللَّهُ ۗ زَيْنٌ لَهُمْ سُوءُ أَعْمَالِهِمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ
{37}

[Shakir 9:37] *Postponing (of the sacred month) is only an addition in unbelief, wherewith those who disbelieve are led astray, violating it one year and keeping it sacred another, that they may agree in the number (of months) that Allah has made sacred, and thus violate what Allah has made sacred; the evil of their doings is made fairseeming to them; and Allah does not guide the unbelieving people.*

[Pickthal 9:37] *Postponement (of a sacred month) is only an excess of disbelief whereby those who disbelieve are misled; they allow it one year and forbid it (another) year, that they may make up the number of the months which Allah hath hallowed, so that they allow that which Allah hath forbidden. The evil of their deeds is made fairseeming unto them. Allah guideth not the disbelieving folk.*

[Yusufali 9:37] *Verily the transposing (of a prohibited month) is an addition to Unbelief: the Unbelievers are led to wrong thereby: for they*

make it lawful one year, and forbidden another year, in order to adjust the number of months forbidden by Allah and make such forbidden ones lawful. The evil of their course seems pleasing to them. But Allah guideth not those who reject Faith.

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ ائْتُوا فِي سَبِيلِ اللَّهِ أَنَا قُلْنَا إِلَى الْأَرْضِ ۖ أَرْضَيْتُمْ

بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۖ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ {38}

[Shakir 9:38] O you who believe! What (excuse) have you that when it is said to you: Go forth in Allah's way, you should incline heavily to earth; are you contented with this world's life instead of the hereafter? But the provision of this world's life compared with the hereafter is but little.

[Pickthal 9:38] O ye who believe! What aileth you that when it is said unto you: Go forth in the way of Allah, ye are bowed down to the ground with heaviness. Take ye pleasure in the life of the world rather than in the Hereafter? The comfort of the life of the world is but little in the Hereafter.

[Yusufali 9:38] O ye who believe! what is the matter with you, that, when ye are asked to go forth in the cause of Allah, ye cling heavily to the earth? Do ye prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter.

إِلَّا تَتَفَرَّوْا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ

قَدِيرٌ {39}

[Shakir 9:39] If you do not go forth, He will chastise you with a painful chastisement and bring in your place a people other than you, and you will do Him no harm; and Allah has power over all things.

[Pickthal 9:39] If ye go not forth He will afflict you with a painful doom, and will choose instead of you a folk other than you. Ye cannot harm Him at all. Allah is Able to do all things.

[Yusufali 9:39] Unless ye go forth, He will punish you with a grievous penalty, and put others in your place; but Him ye would not harm in the least. For Allah hath power over all things.

إِلَّا تَضُرُّوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ

لِصَاحِبِهِ لَا تُخْزِنِ إِنَّ اللَّهَ مَعَنا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ

كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ {40}

[Shakir 9:40] If you will not aid him, Allah certainly aided him when those who disbelieved expelled him, he being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us. So Allah sent down His tranquillity upon him and strengthened him with hosts which you did not see, and made lowest the word of those who disbelieved; and the word of Allah, that is the highest; and Allah is Mighty, Wise.

[Pickthal 9:40] If ye help him not, still Allah helped him when those who disbelieve drove him forth, the second of two; when they two were in the cave, when he said unto his comrade: Grieve not. Lo! Allah is with us. Then Allah caused His peace of reassurance to descend upon him and supported

him with hosts ye cannot see, and made the word of those who disbelieved the nethermost, while Allah's Word it was that became the uppermost. Allah is Mighty, Wise.

[Yusufali 9:40] If ye help not (your leader), (it is no matter): for Allah did indeed help him, when the Unbelievers drove him out: he had no more than one companion; they two were in the cave, and he said to his companion, "Have no fear, for Allah is with us": then Allah sent down His peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the Unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might, Wise.

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ۗ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ {41}

[Shakir 9:41] Go forth light and heavy, and strive hard in Allah's way with your property and your persons; this is better for you, if you know.

[Pickthal 9:41] Go forth, light-armed and heavy-armed, and strive with your wealth and your lives in the way of Allah! That is best for you if ye but knew.

[Yusufali 9:41] Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of Allah. That is best for you, if ye (but) knew.

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ وَلَكِنْ بَعَدَتْ عَلَيْهِمُ الشُّقَّةُ ۗ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَحَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ {42}

[Shakir 9:42] Had it been a near advantage and a short journey, they would certainly have followed you, but the tedious journey was too long for them; and they swear by Allah: If we had been able, we would certainly have gone forth with you; they cause their own souls to perish, and Allah knows that they are most surely

[Pickthal 9:42] Had it been a near adventure and an easy journey they had followed thee, but the distance seemed too far for them. Yet will they swear by Allah (saying): If we had been able we would surely have set out with you. They destroy their souls, and Allah knoweth that they verily are liars.

[Yusufali 9:42] If there had been immediate gain (in sight), and the journey easy, they would (all) without doubt have followed thee, but the distance was long, (and weighed) on them. They would indeed swear by Allah, "If we only could, we should certainly have come out with you": They would destroy their own souls; for Allah doth know that they are certainly lying.

عَفَا اللَّهُ عَنْكَ لِمَ أَذْنَتْ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ {43}

[Shakir 9:43] Allah pardon you! Why did you give them leave until those who spoke the truth had become manifest to you and you had known the liars?

[Pickthal 9:43] Allah forgive thee (O Muhammad)! Wherefor didst thou grant them leave ere those who told the truth were manifest to thee and thou didst know the liars?

[Yusufali 9:43] Allah give thee grace! why didst thou grant them until those who told the truth were seen by thee in a clear light, and thou hadst proved the liars?

لَا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ ۗ وَاللَّهُ عَلِيمٌ
بِالْمُتَّقِينَ {44}

[Shakir 9:44] They do not ask leave of you who believe in Allah and the latter day (to stay away) from striving hard with their property and their persons, and Allah knows those who guard (against evil).

[Pickthal 9:44] Those who believe in Allah and the Last Day ask no leave of thee lest they should strive with their wealth and their lives. Allah is Aware of those who keep their duty (unto Him).

[Yusufali 9:44] Those who believe in Allah and the Last Day ask thee for no exemption from fighting with their goods and persons. And Allah knoweth well those who do their duty.

إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ
{45}

[Shakir 9:45] They only ask leave of you who do not believe in Allah and the latter day and their hearts are in doubt, so in their doubt do they waver.

[Pickthal 9:45] They alone ask leave of thee who believe not in Allah and the Last Day, and whose hearts feel doubt, so in their doubt they waver.

[Yusufali 9:45] Only those ask thee for exemption who believe not in Allah and the Last Day, and whose hearts are in doubt, so that they are tossed in their doubts to and fro.

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انبِعَاتَهُمْ فَتَبَطَّطُمْ وَقِيلَ لَهُمْ أَفْعَدُّوا مَعَ
الْقَاعِيَيْنِ {46}

[Shakir 9:46] And if they had intended to go forth, they would certainly have provided equipment for it, but Allah did not like their going forth, so He withheld them, and it was said (to them): Hold back with those who hold back.

[Pickthal 9:46] And if they had wished to go forth they would assuredly have made ready some equipment, but Allah was averse to their being sent forth and held them back and it was said (unto them): Sit ye with the sedentary!

[Yusufali 9:46] If they had intended to come out, they would certainly have made some preparation therefor; but Allah was averse to their being sent forth; so He made them lag behind, and they were told, "Sit ye among those who sit (inactive)."

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أُضْعِفُوا خِلَالَكُمْ يَبْغُونَكُمْ الْفِتْنَةَ وَفِيكُمْ
سَمَاعُونَ لَهُمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ {47}

[Shakir 9:47] Had they gone forth with you, they would not have added to you aught save corruption, and they would certainly have hurried about among you seeking (to sow) dissension among you, and among you there are those who hearken for their sake; and Allah knows the unjust.

[Pickthal 9:47] *Had they gone forth among you they had added to you naught save trouble and had hurried to and fro among you, seeking to cause sedition among you; and among you there are some who would have listened to them. Allah is Aware of evil-doers.*

[Yusufali 9:47] *If they had come out with you, they would not have added to your (strength) but only (made for) disorder, hurrying to and fro in your midst and sowing sedition among you, and there would have been some among you who would have listened to them. But Allah knoweth well those who do wrong.*

لَقَدْ ابْتَغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوا لَكَ الْأُمُورَ حَتَّىٰ جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَارِهُونَ

{48}

[Shakir 9:48] *Certainly they sought (to sow) dissension before, and they meditated plots against you until the truth came, and Allah's commandment prevailed although they were averse (from it).*

[Pickthal 9:48] *Aforetime they sought to cause sedition and raised difficulties for thee till the Truth came and the decree of Allah was made manifest, though they were loth.*

[Yusufali 9:48] *Indeed they had plotted sedition before, and upset matters for thee, until,- the Truth arrived, and the Decree of Allah became manifest much to their disgust.*

وَمِنْهُمْ مَنْ يَقُولُ ائْذَنْ لِي وَلَا تَفْتِنِّي ۗ اَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ

{49}

[Shakir 9:49] *And among them there is he who says: Allow me and do not try me. Surely into trial have they already tumbled down, and most surely hell encompasses the unbelievers.*

[Pickthal 9:49] *Of them is he who saith: Grant me leave (to stay at home) and tempt me not. Surely it is into temptation that they (thus) have fallen. Lo! hell verily is all around the disbelievers.*

[Yusufali 9:49] *Among them is (many) a man who says: "Grant me exemption and draw me not into trial." Have they not fallen into trial already? and indeed Hell surrounds the Unbelievers (on all sides).*

إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرَنَا مِنْ قَبْلُ وَتَوَلَّوْا وَهُمْ

فَرِحُونَ {50}

[Shakir 9:50] *If good befalls you, it grieves them, and if hardship afflicts you, they say: Indeed we had taken care of our affair before; and they turn back and are glad.*

[Pickthal 9:50] *If good befalleth thee (O Muhammad) it afflicteth them, and if calamity befalleth thee, they say: We took precaution, and they turn away well pleased.*

[Yusufali 9:50] *If good befalls thee, it grieves them; but if a misfortune befalls thee, they say, "We took indeed our precautions beforehand," and they turn away rejoicing.*

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {51}

[Shakir 9:51] *Say: Nothing will afflict us save what Allah has ordained for us; He is our Patron; and on Allah let the believers rely.*

[Pickthal 9:51] Say: Naught befalleth us save that which Allah hath decreed for us. He is our Protecting Friend. In Allah let believers put their trust!

[Yusufali 9:51] Say: "Nothing will happen to us except what Allah has decreed for us: He is our protector": and on Allah let the Believers put their trust.

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِنْ
عِنْدِهِ أَوْ بَأْيَدِنَا فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبَّصُونَ {52}

[Shakir 9:52] Say: Do you await for us but one of two most excellent things? And we await for you that Allah will afflict you with punishment from Himself or by our hands. So wait; we too will wait with you.

[Pickthal 9:52] Say: Can ye await for us aught save one of two good things (death or victory in Allah's way)? while we await for you that Allah will afflict you with a doom from Him or at our hands. Await then! Lo! We are awaiting with you.

[Yusufali 9:52] Say: "Can you expect for us (any fate) other than one of two glorious things- (Martyrdom or victory)? But we can expect for you either that Allah will send his punishment from Himself, or by our hands. So wait (expectant); we too will wait with you."

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ إِنْ كُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ {53}

[Shakir 9:53] Say: Spend willingly or unwillingly, it shall not be accepted from you; surely you are a transgressing people.

[Pickthal 9:53] Say: Pay (your contribution), willingly or unwillingly, it will not be accepted from you. Lo! ye were ever froward folk.

[Yusufali 9:53] Say: "Spend (for the cause) willingly or unwillingly: not from you will it be accepted: for ye are indeed a people rebellious and wicked."

وَمَا مَنَعَهُمْ أَنْ تُقَبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ
كُسَالَىٰ وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ {54}

[Shakir 9:54] And nothing hinders their spendings being accepted from them, except that they disbelieve in Allah and in His Messenger and they do not come to prayer but while they are sluggish, and they do not spend but while they are unwilling.

[Pickthal 9:54] And naught preventeth that their contributions should be accepted from them save that they have disbelieved in Allah and in His messenger, and they come not to worship save as idlers, and pay not (their contribution) save reluctantly.

[Yusufali 9:54] The only reasons why their contributions are not accepted are: that they reject Allah and His Messenger; that they come to prayer without earnestness; and that they offer contributions unwillingly.

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَرْهَقَ
أَنفُسُهُمْ وَهُمْ كَافِرُونَ {55}

[Shakir 9:55] *Let not then their property and their children excite your admiration; Allah only wishes to chastise them with these in this world's life and (that) their souls may depart while they are unbelievers.*

[Pickthal 9:55] *So let not their riches nor their children please thee (O Muhammad). Allah thereby intendeth but to punish them in the life of the world and that their souls shall pass away while they are disbelievers.*

[Yusufali 9:55] *Let not their wealth nor their (following in) sons dazzle thee: in reality Allah's plan is to punish them with these things in this life, and that their souls may perish in their (very) denial of Allah.*

وَيَحْلِفُونَ بِاللَّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ {56}

[Shakir 9:56] *And they swear by Allah that they are most surely of you, and they are not of you, but they are a people who are afraid (of you).*

[Pickthal 9:56] *And they swear by Allah that they are in truth of you, when they are not of you, but they are folk who are afraid.*

[Yusufali 9:56] *They swear by Allah that they are indeed of you; but they are not of you: yet they are afraid (to appear in their true colours).*

لَوْ يَجِدُونَ مَلْجَأً أَوْ مَعَارَاتٍ أَوْ مَدْخَلًا لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ {57}

[Shakir 9:57] *If they could find a refuge or cave or a place to enter into, they would certainly have turned thereto, running away in all haste.*

[Pickthal 9:57] *Had they but found a refuge, or caverns, or a place to enter, they surely had resorted thither swift as runaways.*

[Yusufali 9:57] *If they could find a place to flee to, or caves, or a place of concealment, they would turn straightaway thereto, with an obstinate rush.*

وَمِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ

{58}

[Shakir 9:58] *And of them there are those who blame you with respect to the alms; so if they are given from it they are pleased, and if they are not given from it, lo! they are full of rage.*

[Pickthal 9:58] *And of them is he who defameth thee in the matter of the alms. If they are given thereof they are content, and if they are not given thereof, behold! they are enraged.*

[Yusufali 9:58] *And among them are men who slander thee in the matter of (the distribution of) the alms: if they are given part thereof, they are pleased, but if not, behold! they are indignant!*

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى

اللَّهِ رَاغِبُونَ {59}

[Shakir 9:59] *And if they were content with what Allah and His Messenger gave them, and had said: Allah is sufficient for us; Allah will soon give us (more) out of His grace and His Messenger too; surely to Allah do we make our petition.*

[Pickthal 9:59] *(How much more seemly) had they been content with that which Allah and His messenger had given them and had said: Allah sufficeth us. Allah will give us of His bounty, and (also) His messenger. Unto Allah we are suppliants.*

[Yusufali 9:59] *If only they had been content with what Allah and His Messenger gave them, and had said, "Sufficient unto us is Allah! Allah and His Messenger will soon give us of His bounty: to Allah do we turn our hopes!" (that would have been the right course).*

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمَوْلَقَةَ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ
وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {60}

[Shakir 9:60] *Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debts and in the way of Allah and the wayfarer; an ordinance from Allah; and Allah is knowing, Wise.*

[Pickthal 9:60] *The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarer; a duty imposed by Allah. Allah is Knower, Wise.*

[Yusufali 9:60] *Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom.*

وَمِنْهُمْ الَّذِينَ يُؤَدُّونَ النَّبِيَّ وَيَقُولُونَ هُوَ أَدْنَىٰ ۗ قُلْ أَدْنَىٰ خَيْرٌ لَّكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ
وَرَحْمَةً لِّلَّذِينَ آمَنُوا مِنْكُمْ ۗ وَالَّذِينَ يُؤَدُّونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ {61}

[Shakir 9:61] *And there are some of them who molest the Prophet and say: He is one who believes every thing that he hears; say: A hearer of good for you (who) believes in Allah and believes the faithful and a mercy for those of you who believe; and (as for) those who molest the Messenger of Allah, they shall have a painful punishment.*

[Pickthal 9:61] *And of them are those who vex the Prophet and say: He is only a hearer. Say: A hearer of good for you, who believeth in Allah and is true to the believers, and a mercy for such of you as believe. Those who vex the messenger of Allah, for them there is a painful doom.*

[Yusufali 9:61] *Among them are men who molest the Prophet and say, "He is (all) ear." Say, "He listens to what is best for you: he believes in Allah, has faith in the Believers, and is a Mercy to those of you who believe." But those who molest the Messenger will have a grievous penalty.*

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ {62}

[Shakir 9:62] *They swear to you by Allah that they might please you and, Allah, as well as His Messenger, has a greater right that they should please Him, if they are believers.*

[Pickthal 9:62] *They swear by Allah to you (Muslims) to please you, but Allah, with His messenger, hath more right that they should please Him if they are believers.*

[Yusufali 9:62] *To you they swear by Allah. In order to please you: But it is more fitting that they should please Allah and His Messenger, if they are Believers.*

أَلَمْ يَعْلَمُوا أَنَّهُ مَنْ يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا ۗ ذَلِكَ الْخِزْيُ الْعَظِيمُ

{63}

[Shakir 9:63] Do they not know that whoever acts in opposition to Allah and His Messenger, he shall surely have the fire of hell to abide in it? That is the grievous abasement.

[Pickthal 9:63] Know they not that whoso opposeth Allah and His messenger, his verily is fire of hell, to abide therein? That is the extreme abasement.

[Yusufali 9:63] Know they not that for those who oppose Allah and His Messenger, is the Fire of Hell?- wherein they shall dwell. That is the supreme disgrace.

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ ۗ قُلِ اسْتَهْزِئُوا إِنَّ اللَّهَ مُخْرِجٌ مَا

تَحْذَرُونَ {64}

[Shakir 9:64] The hypocrites fear lest a chapter should be sent down to them telling them plainly of what is in their hearts. Say: Go on mocking, surely Allah will bring forth what you fear.

[Pickthal 9:64] The hypocrites fear lest a surah should be revealed concerning them, proclaiming what is in their hearts. Say: Scoff (your fill)! Lo! Allah is disclosing what ye fear.

[Yusufali 9:64] The Hypocrites are afraid lest a Sura should be sent down about them, showing them what is (really passing) in their hearts. Say: "Mock ye! But verily Allah will bring to light all that ye fear (should be revealed).

وَلَيْئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۗ قُلْ أِبَالَهُمْ وَعَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ

{65}

[Shakir 9:65] And if you should question them, they would certainly say: We were only idly discoursing and sporting. Say: Was it at Allah and His communications and His Messenger that you mocked?

[Pickthal 9:65] And if thou ask them (O Muhammad) they will say: We did but talk and jest. Say: Was it at Allah and His revelations and His messenger that ye did scoff?

[Yusufali 9:65] If thou dost question them, they declare (with emphasis): "We were only talking idly and in play." Say: "Was it at Allah, and His Signs, and His Messenger, that ye were mocking?"

لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۗ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبُ طَائِفَةً بِأَنَّهُمْ

كَانُوا مُجْرِمِينَ {66}

[Shakir 9:66] Do not make excuses; you have denied indeed after you had believed; if We pardon a party of you, We will chastise (another) party because they are guilty.

[Pickthal 9:66] Make no excuse. Ye have disbelieved after your (confession of) belief. If We forgive a party of you, a party of you We shall punish because they have been guilty.

[Yusufali 9:66] *Make ye no excuses: ye have rejected Faith after ye had accepted it. If We pardon some of you, We will punish others amongst you, for that they are in sin.*

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ ۖ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ
أَيْدِيَهُمْ ۖ نَسُوا اللَّهَ فَنَسِيَهُمْ ۗ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ {67}

[Shakir 9:67] *The hypocritical men and the hypocritical women are all alike; they enjoin evil and forbid good and withhold their hands; they have forsaken Allah, so He has forsaken them; surely the hypocrites are the transgressors.*

[Pickthal 9:67] *The hypocrites, both men and women, proceed one from another. They enjoin the wrong, and they forbid the right, and they withhold their hands (from spending for the cause of Allah). They forget Allah, so He hath forgotten them. Lo! the hypocrites, they are the transgressors.*

[Yusufali 9:67] *The Hypocrites, men and women, (have an understanding) with each other: They enjoin evil, and forbid what is just, and are close with their hands. They have forgotten Allah; so He hath forgotten them. Verily the Hypocrites are rebellious and perverse.*

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا ۗ هِيَ حَسْبُهُمْ ۗ وَلَعَنَهُمُ اللَّهُ
وَلَهُمْ عَذَابٌ مُّقِيمٌ {68}

[Shakir 9:68] *Allah has promised the hypocritical men and the hypocritical women and the unbelievers the fire of hell to abide therein; it is enough for them; and Allah has cursed them and they shall have lasting punishment.*

[Pickthal 9:68] *Allah promiseth the hypocrites, both men and women, and the disbelievers fire of hell for their abode. It will suffice them. Allah curseth them, and theirs is lasting torment.*

[Yusufali 9:68] *Allah hath promised the Hypocrites men and women, and the rejecters, of Faith, the fire of Hell: Therein shall they dwell: Sufficient is it for them: for them is the curse of Allah, and an enduring punishment,-*

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا فَاسْتَمْتَعُوا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُمْ
بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلَاقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا ۗ أُولَٰئِكَ حَبِطَتْ
أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ هُمُ الْخَاسِرُونَ {69}

[Shakir 9:69] *Like those before you; they were stronger than you in power and more abundant in wealth and children, so they enjoyed their portion; thus have you enjoyed your portion as those before you enjoyed their portion; and you entered into vain discourses like the vain discourses in which entered those before you. These are they whose works are null in this world and the hereafter, and these are they who are the losers.*

[Pickthal 9:69] *Even as those before you who were mightier than you in strength, and more affluent than you in wealth and children. They enjoyed their lot awhile, so ye enjoy your lot awhile even as those before you did*

enjoy their lot awhile. And ye prate even as they prated. Such are they whose works have perished in the world and the Hereafter. Such are they who are the losers.

[Yusufali 9:69] As in the case of those before you: they were mightier than you in power, and more flourishing in wealth and children. They had their enjoyment of their portion: and ye have of yours, as did those before you; and ye indulge in idle talk as they did. They!- their work are fruitless in this world and in the Hereafter, and they will lose (all spiritual good).

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَتَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ
 ۚ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ {70}

[Shakir 9:70] Has not the news of those before them come to them; of the people of Nuh and Ad and Samood, and the people of Ibrahim and the dwellers of Madyan and the overthrown cities; their messengers came to them with clear arguments; so it was not Allah Who should do them injustice, but they were unjust to themselves.

[Pickthal 9:70] Hath not the fame of those before them reached them - the folk of Noah, A'ad, Thamud, the folk of Abraham, the dwellers of Midian and the disasters (which befell them)? Their messengers (from Allah) came unto them with proofs (of Allah's Sovereignty). So Allah surely wronged them not, but they did wrong themselves.

[Yusufali 9:70] Hath not the story reached them of those before them?- the People of Noah, and 'Ad, and Thamud; the People of Abraham, the men of Midian, and the cities overthrown. To them came their messengers with clear signs. It is not Allah Who wrongs them, but they wrong their own souls.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
 وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ ۗ إِنَّ اللَّهَ عَزِيزٌ
 حَكِيمٌ {71}

[Shakir 9:71] And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allah and His Messenger; (as for) these, Allah will show mercy to them; surely Allah is Mighty, Wise.

[Pickthal 9:71] And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise.

[Yusufali 9:71] The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise.

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً
فِي جَنَّاتِ عَدْنٍ ۖ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ۚ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {72}

[Shakir 9:72] Allah has promised to the believing men and the believing women gardens, beneath which rivers flow, to abide in them, and goodly dwellings in gardens of perpetual abode; and best of all is Allah's goodly pleasure; that is the grand achievement.

[Pickthal 9:72] Allah promiseth to the believers, men and women, Gardens underneath which rivers flow, wherein they will abide - blessed dwellings in Gardens of Eden. And - greater (far)! - acceptance from Allah. That is the supreme triumph.

[Yusufali 9:72] Allah hath promised to Believers, men and women, gardens under which rivers flow, to dwell therein, and beautiful mansions in gardens of everlasting bliss. But the greatest bliss is the good pleasure of Allah: that is the supreme felicity.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَاهُمْ جَهَنَّمُ وَيَسَّ الْمَصِيرُ
{73}

[Shakir 9:73] O Prophet! strive hard against the unbelievers and the hypocrites and be unyielding to them; and their abode is hell, and evil is the destination.

[Pickthal 9:73] O Prophet! Strive against the disbelievers and the hypocrites! Be harsh with them. Their ultimate abode is hell, a hapless journey's end.

[Yusufali 9:73] O Prophet! strive hard against the unbelievers and the Hypocrites, and be firm against them. Their abode is Hell,- an evil refuge indeed.

يَجْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا ۚ وَمَا
نَنَّمُوا إِلَّا أَنْ أُغْنَاهُمْ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ۚ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ
عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {74}

[Shakir 9:74] They swear by Allah that they did not speak, and certainly they did speak, the word of unbelief, and disbelieved after their Islam, and they had determined upon what they have not been able to effect, and they did not find fault except because Allah and His Messenger enriched them out of His grace; therefore if they repent, it will be good for them; and if they turn back, Allah will chastise them with a painful chastisement in this world and the hereafter, and they shall not have in the land any guardian or a helper.

[Pickthal 9:74] They swear by Allah that they said nothing (wrong), yet they did say the word of disbelief, and did disbelieve after their Surrender (to Allah). And they purposed that which they could not attain, and they sought revenge only that Allah by His messenger should enrich them of His bounty. If they repent it will be better for them; and if they turn away, Allah will afflict them with a painful doom in the world and the Hereafter, and they have no protecting friend nor helper in the earth.

[Yusufali 9:74] They swear by Allah that they said nothing (evil), but indeed they uttered blasphemy, and they did it after accepting Islam; and they meditated a plot which they were unable to carry out: this revenge of theirs was (their) only return for the bounty with which Allah and His Messenger had enriched them! If they repent, it will be best for them; but if they turn back (to their evil ways), Allah will punish them with a grievous penalty in this life and in the Hereafter: They shall have none on earth to protect or help them.

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِن آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ {75}

[Shakir 9:75] And there are those of them who made a covenant with Allah: If He give us out of His grace, we will certainly give alms and we will certainly be of the good.

[Pickthal 9:75] And of them is he who made a covenant with Allah (saying): If He give us of His bounty we will give alms and become of the righteous.

[Yusufali 9:75] Amongst them are men who made a covenant with Allah, that if He bestowed on them of His bounty, they would give (largely) in charity, and be truly amongst those who are righteous.

فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُعْرِضُونَ {76}

[Shakir 9:76] But when He gave them out of His grace, they became niggardly of it and they turned back and they withdrew.

[Pickthal 9:76] Yet when He gave them of His bounty, they hoarded it and turned away, averse;

[Yusufali 9:76] But when He did bestow of His bounty, they became covetous, and turned back (from their covenant), averse (from its fulfilment).

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ

{77}

[Shakir 9:77] So He made hypocrisy to follow as a consequence into their hearts till the day when they shall meet Him because they failed to perform towards Allah what they had promised with Him and because they told lies.

[Pickthal 9:77] So He hath made the consequence (to be) hypocrisy in their hearts until the day when they shall meet Him, because they broke their word to Allah that they promised Him, and because they lied.

[Yusufali 9:77] So He hath put as a consequence hypocrisy into their hearts, (to last) till the Day, whereon they shall meet Him: because they broke their covenant with Allah, and because they lied (again and again).

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ {78}

[Shakir 9:78] Do they not know that Allah knows their hidden thoughts and their secret counsels, and that Allah is the great Knower of the unseen things?

[Pickthal 9:78] Know they not that Allah knoweth both their secret and the thought that they confide, and that Allah is the Knower of Things Hidden?

[Yusufali 9:78] *Know they not that Allah doth know their secret (thoughts) and their secret counsels, and that Allah knoweth well all things unseen?*

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ ۗ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ {79}

[Shakir 9:79] *They who taunt those of the faithful who give their alms freely, and those who give to the extent of their earnings and scoff at them; Allah will pay them back their scoffing, and they shall have a painful chastisement.*

[Pickthal 9:79] *Those who point at such of the believers as give the alms willingly and such as can find naught to give but their endeavours, and deride them - Allah (Himself) derideth them. Theirs will be a painful doom.*

[Yusufali 9:79] *Those who slander such of the believers as give themselves freely to (deeds of) charity, as well as such as can find nothing to give except the fruits of their labour,- and throw ridicule on them,- Allah will throw back their ridicule on them: and they shall have a grievous penalty.*

اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ۗ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ {80}

[Shakir 9:80] *Ask forgiveness for them or do not ask forgiveness for them; even if you ask forgiveness for them seventy times, Allah will not forgive them; this is because they disbelieve in Allah and His Messenger, and Allah does not guide the transgressing people.*

[Pickthal 9:80] *Ask forgiveness for them (O Muhammad), or ask not forgiveness for them; though thou ask forgiveness for them seventy times Allah will not forgive them. That is because they disbelieved in Allah and His messenger, and Allah guideth not wrongdoing folk.*

[Yusufali 9:80] *Whether thou ask for their forgiveness, or not, (their sin is unforgivable): if thou ask seventy times for their forgiveness, Allah will not forgive them: because they have rejected Allah and His Messenger: and Allah guideth not those who are perversely rebellious.*

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ ۗ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ۗ لَوْ كَانُوا يَفْقَهُونَ {81}

[Shakir 9:81] *Those who were left behind were glad on account of their sitting behind Allah's Messenger and they were averse from striving in Allah's way with their property and their persons, and said: Do not go forth in the heat. Say: The fire of hell is much severe in heat. Would that they understood (it).*

[Pickthal 9:81] *Those who were left behind rejoiced at sitting still behind the messenger of Allah, and were averse to striving with their wealth and their lives in Allah's way. And they said: Go not forth in the heat! Say: The fire of hell is more intense of heat, if they but understood.*

[Yusufali 9:81] *Those who were left behind (in the Tabuk expedition) rejoiced in their inaction behind the back of the Messenger of Allah: they*

hated to strive and fight, with their goods and their persons, in the cause of Allah: they said, "Go not forth in the heat." Say, "The fire of Hell is fiercer in heat." If only they could understand!

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ {82}

[Shakir 9:82] *Therefore they shall laugh little and weep much as a recompense for what they earned.*

[Pickthal 9:82] *Then let them laugh a little: they will weep much, as the reward of what they used to earn.*

[Yusufali 9:82] *Let them laugh a little: much will they weep: a recompense for the (evil) that they do.*

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا

مَعِيَ عِدَدًا إِنِّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَافْعَدُوا مَعَ الْخَالِفِينَ {83}

[Shakir 9:83] *Therefore if Allah brings you back to a party of them and then they ask your permission to go forth, say: By no means shall you ever go forth with me and by no means shall you fight an enemy with me; surely you chose to sit the first time, therefore sit (now) with those who remain behind.*

[Pickthal 9:83] *If Allah bring thee back (from the campaign) unto a party of them and they ask of thee leave to go out (to fight), then say unto them: Ye shall never more go out with me nor fight with me against a foe. Ye were content with sitting still the first time. So sit still, with the useless.*

[Yusufali 9:83] *If, then, Allah bring thee back to any of them, and they ask thy permission to come out (with thee), say: "Never shall ye come out with me, nor fight an enemy with me: for ye preferred to sit inactive on the first occasion: Then sit ye (now) with those who lag behind."*

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ

فَاسِقُونَ {84}

[Shakir 9:84] *And never offer prayer for any one of them who dies and do not stand by his grave; surely they disbelieve in Allah and His Messenger and they shall die in transgression.*

[Pickthal 9:84] *And never (O Muhammad) pray for one of them who dieth, nor stand by his grave. Lo! they disbelieved in Allah and His messenger, and they died while they were evil-doers.*

[Yusufali 9:84] *Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion.*

وَلَا تُعْجِبَكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ ۚ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ

كَافِرُونَ {85}

[Shakir 9:85] *And let not their property and their children excite your admiration; Allah only wishes to chastise them with these in this world and (that) their souls may depart while they are unbelievers*

[Pickthal 9:85] *Let not their wealth nor their children please thee! Allah purposeth only to punish them thereby in the world, and that their souls shall pass away while they are disbelievers.*

[Yusufali 9:85] Nor let their wealth nor their (following in) sons dazzle thee: Allah's plan is to punish them with these things in this world, and that their souls may perish in their (very) denial of Allah.

وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمَنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أُولُو الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ {86}

[Shakir 9:86] And whenever a chapter is revealed, saying: Believe in Allah and strive hard along with His Messenger, those having amplexness of means ask permission of you and say: Leave us (behind), that we may be with those who sit.

[Pickthal 9:86] And when a surah is revealed (which saith): Believe in Allah and strive along with His messenger, the men of wealth among them still ask leave of thee and say: Suffer us to be with those who sit (at home).

[Yusufali 9:86] When a Sura comes down, enjoining them to believe in Allah and to strive and fight along with His Messenger, those with wealth and influence among them ask thee for exemption, and say: "Leave us (behind): we would be with those who sit (at home)."

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ {87}

[Shakir 9:87] They preferred to be with those who remained behind, and a seal is set on their hearts so they do not understand.

[Pickthal 9:87] They are content that they should be with the useless and their hearts are sealed, so that they apprehend not.

[Yusufali 9:87] They prefer to be with (the women), who remain behind (at home): their hearts are sealed and so they understand not.

لَكِنَّ الرَّسُولَ وَالَّذِينَ آمَنُوا مَعَهُ جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ {88}

[Shakir 9:88] But the Messenger and those who believe with him strive hard with their property and their persons; and these it is who shall have the good things and these it is who shall be successful.

[Pickthal 9:88] But the messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful.

[Yusufali 9:88] But the Messenger, and those who believe with him, strive and fight with their wealth and their persons: for them are (all) good things: and it is they who will prosper.

أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ ذَلِكَ الْفَوْزُ الْعَظِيمُ {89}

[Shakir 9:89] Allah has prepared for them gardens beneath which rivers flow, to abide in them; that is the great achievement.

[Pickthal 9:89] Allah hath made ready for them Gardens underneath which rivers flow, wherein they will abide. That is the supreme triumph.

[Yusufali 9:89] Allah hath prepared for them gardens under which rivers flow, to dwell therein: that is the supreme felicity.

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ ۚ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ {90}

[Shakir 9:90] *And the defaulters from among the dwellers of the desert came that permission may be given to them and they sat (at home) who lied to Allah and His Messenger; a painful chastisement shall afflict those of them who disbelieved.*

[Pickthal 9:90] *And those among the wandering Arabs who had an excuse came in order that permission might be granted them. And those who lied to Allah and His messenger sat at home. A painful doom will fall on those of them who disbelieve.*

[Yusufali 9:90] *And there were, among the desert Arabs (also), men who made excuses and came to claim exemption; and those who were false to Allah and His Messenger (merely) sat inactive. Soon will a grievous penalty seize the Unbelievers among them.*

لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يَنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ
وَرَسُولِهِ ۖ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {91}

[Shakir 9:91] *It shall be no crime in the weak, nor in the sick, nor in those who do not find what they should spend (to stay behind), so long as they are sincere to Allah and His Messenger; there is no way (to blame) against the doers of good; and Allah is Forgiving, Merciful;*

[Pickthal 9:91] *Not unto the weak nor unto the sick nor unto those who can find naught to spend is any fault (to be imputed though they stay at home) if they are true to Allah and His messenger. Not unto the good is there any road (of blame). Allah is Forgiving, Merciful.*

[Yusufali 9:91] *There is no blame on those who are infirm, or ill, or who find no resources to spend (on the cause), if they are sincere (in duty) to Allah and His Messenger: no ground (of complaint) can there be against such as do right: and Allah is Oft-forgiving, Most Merciful.*

وَلَا عَلَى الَّذِينَ إِذَا مَا اتَّوَكَّلْتَ لِتَحْمِلَهُمْ قُلْتَ لَا أُحِمْكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ
الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يَنْفِقُونَ {92}

[Shakir 9:92] *Nor in those who when they came to you that you might carry them, you said: I cannot find that on which to carry you; they went back while their eyes overflowed with tears on account of grief for not finding that which they should spend.*

[Pickthal 9:92] *Nor unto those whom, when they came to thee (asking) that thou shouldst mount them, thou didst tell: I cannot find whereon to mount you. They turned back with eyes flowing with tears, for sorrow that they could not find the means to spend.*

[Yusufali 9:92] *Nor (is there blame) on those who came to thee to be provided with mounts, and when thou saidst, "I can find no mounts for you," they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses.*

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءٌ ۖ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ
عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ {93}

[Shakir 9:93] *The way (to blame) is only against those who ask permission of you though they are rich; they have chosen to be with those*

who remained behind, and Allah has set a seal upon their hearts so they do not know.

[Pickthal 9:93] The road (of blame) is only against those who ask for leave of thee (to stay at home) when they are rich. They are content to be with the useless. Allah hath sealed their hearts so that they know not.

[Yusufali 9:93] The ground (of complaint) is against such as claim exemption while they are rich. They prefer to stay with the (women) who remain behind: Allah hath sealed their hearts; so they know not (What they miss).

يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ ۗ قُلْ لَا تَعْتَذِرُوا لَنْ نُؤْمِنَ لَكُمْ قَدْ نَبَأْنَا اللَّهُ مِنْ أَخْبَارِكُمْ
 ۗ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ
 {94}

[Shakir 9:94] They will excuse themselves to you when you go back to them. Say: Urge no excuse, by no means will we believe you; indeed Allah has informed us of matters relating to you; and now Allah and His Messenger will see your doings, then you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.

[Pickthal 9:94] They will make excuse to you (Muslims) when ye return unto them. Say: Make no excuse, for we shall not believe you. Allah hath told us tidings of you. Allah and His messenger will see your conduct, and then ye will be brought back unto Him Who knoweth the Invisible as well as the Visible, and He will tell you what ye used to do.

[Yusufali 9:94] They will present their excuses to you when ye return to them. Say thou: "Present no excuses: we shall not believe you: Allah hath already informed us of the true state of matters concerning you: It is your actions that Allah and His Messenger will observe: in the end will ye be brought back to Him Who knoweth what is hidden and what is open: then will He show you the truth of all that ye did."

سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجِسٌ
 وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ {95}

[Shakir 9:95] They will swear to you by Allah when you return to them so that you may turn aside from them; so do turn aside from them; surely they are unclean and their abode is hell; a recompense for what they earned.

[Pickthal 9:95] They will swear by Allah unto you, when ye return unto them, that ye may let them be. Let them be, for lo! they are unclean, and their abode is hell as the reward for what they used to earn.

[Yusufali 9:95] They will swear to you by Allah, when ye return to them, that ye may leave them alone. So leave them alone: For they are an abomination, and Hell is their dwelling-place,-a fitting recompense for the (evil) that they did.

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ {96}

[Shakir 9:96] They will swear to you that you may be pleased with them; but if you are pleased with them, yet surely Allah is not pleased with the transgressing people.

[Pickthal 9:96] They swear unto you, that ye may accept them. Though ye accept them. Allah verily accepteth not wrongdoing folk.

[Yusufali 9:96] They will swear unto you, that ye may be pleased with them but if ye are pleased with them, Allah is not pleased with those who disobey.

الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَىٰ رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ

{97} حَكِيمٌ

[Shakir 9:97] The dwellers of the desert are very hard in unbelief and hypocrisy, and more disposed not to know the limits of what Allah has revealed to His Messenger; and Allah is Knowing, Wise.

[Pickthal 9:97] The wandering Arabs are more hard in disbelief and hypocrisy, and more likely to be ignorant of the limits which Allah hath revealed unto His messenger. And Allah is Knower, Wise.

[Yusufali 9:97] The Arabs of the desert are the worst in Unbelief and hypocrisy, and most fitted to be in ignorance of the command which Allah hath sent down to His Messenger: But Allah is All-knowing, All-Wise.

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمُ الدَّوَائِرَ ۗ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَاللَّهُ

سَمِيعٌ عَلِيمٌ {98}

[Shakir 9:98] And of the dwellers of the desert are those who take what they spend to be a fine, and they wait (the befalling of) calamities to you; on them (will be) the evil calamity; and Allah is Hearing, Knowing.

[Pickthal 9:98] And of the wandering Arabs there is he who taketh that which he expendeth (for the cause of Allah) as a loss, and awaiteth (evil) turns of fortune for you (that he may be rid of it). The evil turn of fortune will be theirs. Allah is Hearer, Knower.

[Yusufali 9:98] Some of the desert Arabs look upon their payments as a fine, and watch for disasters for you: on them be the disaster of evil: for Allah is He That heareth and knoweth (all things).

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَاتٍ عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ

ۗ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ ۗ سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {99}

[Shakir 9:99] And of the dwellers of the desert are those who believe in Allah and the latter day and take what they spend to be (means of) the nearness of Allah and the Messenger's prayers; surely it shall be means of nearness for them; Allah will make them enter into His mercy; surely Allah is Forgiving, Merciful.

[Pickthal 9:99] And of the wandering Arabs there is he who believeth in Allah and the Last Day, and taketh that which he expendeth and also the prayers of the messenger as acceptable offerings in the sight of Allah. Lo! verily it is an acceptable offering for them. Allah will bring them into His mercy. Lo! Allah is Forgiving, Merciful.

[Yusufali 9:99] *But some of the desert Arabs believe in Allah and the Last Day, and look on their payments as pious gifts bringing them nearer to Allah and obtaining the prayers of the Messenger. Aye, indeed they bring them nearer (to Him): soon will Allah admit them to His Mercy: for Allah is Oft-forgiving, Most Merciful.*

وَالسَّابِقُونَ الْأُولُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ {100}

[Shakir 9:100] *And (as for) the foremost, the first of the Muhajirs and the Ansars, and those who followed them in goodness, Allah is well pleased with them and they are well pleased with Him, and He has prepared for them gardens beneath which rivers flow, to abide in them for ever; that is the mighty achievement.*

[Pickthal 9:100] *And the first to lead the way, of the Muhajirin and the Ansar, and those who followed them in goodness - Allah is well pleased with them and they are well pleased with Him, and He hath made ready for them Gardens underneath which rivers flow, wherein they will abide for ever. That is the supreme triumph.*

[Yusufali 9:100] *The vanguard (of Islam)- the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds,- well-pleased is Allah with them, as are they with Him: for them hath He prepared gardens under which rivers flow, to dwell therein for ever: that is the supreme felicity.*

وَمِمَّنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُتَافِفُونَ ۖ وَمِنَ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النَّفَقِ لَا تَعْلَمُهُمْ خُنٌ
تَعْلَمُهُمْ ۗ سَنُعَذِّبُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ {101}

[Shakir 9:101] *And from among those who are round about you of the dwellers of the desert there are hypocrites, and from among the people of Medina (also); they are stubborn in hypocrisy; you do not know them; We know them; We will chastise them twice then shall they be turned back to a grievous chastisement*

[Pickthal 9:101] *And among those around you of the wandering Arabs there are hypocrites, and among the townspeople of Al-Madinah (there are some who) persist in hypocrisy whom thou (O Muhammad) knowest not. We, We know them, and We shall chastise them twice; then they will be relegated to a painful doom.*

[Yusufali 9:101] *Certain of the desert Arabs round about you are hypocrites, as well as (desert Arabs) among the Medina folk: they are obstinate in hypocrisy: thou knowest them not: We know them: twice shall We punish them: and in addition shall they be sent to a grievous penalty.*

وَأَخْرُوزٍ أَعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ ۗ إِنَّ
اللَّهَ غَفُورٌ رَّحِيمٌ {102}

[Shakir 9:102] *And others have confessed their faults, they have mingled a good deed and an evil one; may be Allah will turn to them (mercifully); surely Allah is Forgiving, Merciful.*

[Pickthal 9:102] And (there are) others who have acknowledged their faults. They mixed a righteous action with another that was bad. It may be that Allah will relent toward them. Lo! Allah is Forgiving, Merciful.

[Yusufali 9:102] Others (there are who) have acknowledged their wrongdoings: they have mixed an act that was good with another that was evil. Perhaps Allah will turn unto them (in Mercy): for Allah is Oft-Forgiving, Most Merciful.

حُدِّ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلَّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ ۗ وَاللَّهُ

سَمِيعٌ عَلِيمٌ {103}

[Shakir 9:103] Take alms out of their property, you would cleanse them and purify them thereby, and pray for them; surely your prayer is a relief to them; and Allah is Hearing, Knowing.

[Pickthal 9:103] Take alms of their wealth, wherewith thou mayst purify them and mayst make them grow, and pray for them. Lo! thy prayer is an assuagement for them. Allah is Hearer, Knower.

[Yusufali 9:103] Of their goods, take alms, that so thou mightest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them: And Allah is One Who heareth and knoweth.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

{104}

[Shakir 9:104] Do they not know that Allah accepts repentance from His servants and takes the alms, and that Allah is the Oft-returning (to mercy), the Merciful?

[Pickthal 9:104] Know they not that Allah is He Who accepteth repentance from His bondmen and taketh the alms, and that Allah is He Who is the Relenting, the Merciful.

[Yusufali 9:104] Know they not that Allah doth accept repentance from His votaries and receives their gifts of charity, and that Allah is verily He, the Oft-Returning, Most Merciful?

وَقُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ

فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {105}

[Shakir 9:105] And say: Work; so Allah will see your work and (so will) His Messenger and the believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.

[Pickthal 9:105] And say (unto them): Act! Allah will behold your actions, and (so will) His messenger and the believers, and ye will be brought back to the Knower of the Invisible and the Visible, and He will tell you what ye used to do.

[Yusufali 9:105] And say: "Work (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers: Soon will ye be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that ye did."

وَأَخْرُوجُونَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {106}

[Shakir 9:106] And others are made to await Allah's command, whether He chastise them or whether He turn to them (mercifully), and Allah is Knowing, Wise.

[Pickthal 9:106] And (there are) others who await Allah's decree, whether He will punish them or will forgive them. Allah is Knower, Wise.

[Yusufali 9:106] There are (yet) others, held in suspense for the command of Allah, whether He will punish them, or turn in mercy to them: and Allah is All-Knowing, Wise.

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ

مِنْ قَبْلُ ۗ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ {107}

[Shakir 9:107] And those who built a masjid to cause harm and for unbelief and to cause disunion among the believers and an ambush to him who made war against Allah and His Messenger before; and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars.

[Pickthal 9:107] And as for those who chose a place of worship out of opposition and disbelief, and in order to cause dissent among the believers, and as an outpost for those who warred against Allah and His messenger aforetime, they will surely swear: We purposed naught save good. Allah beareth witness that they verily are liars.

[Yusufali 9:107] And there are those who put up a mosque by way of mischief and infidelity - to disunite the Believers - and in preparation for one who warred against Allah and His Messenger aforetime. They will indeed swear that their intention is nothing but good; But Allah doth declare that they are certainly liars.

لَا تَقُمْ فِيهِ أَبَدًا ۗ لَمَْسْجِدٍ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۗ فِيهِ رِجَالٌ

يُحِبُّونَ أَنْ يَتَّطَهَّرُوا ۗ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ {108}

[Shakir 9:108] Never stand in it; certainly a masjid founded on piety from the very first day is more deserving that you should stand in it; in it are men who love that they should be purified; and Allah loves those who purify themselves.

[Pickthal 9:108] Never stand (to pray) there. A place of worship which was found upon duty (to Allah) from the first day is more worthy that thou shouldst stand (to pray) therein, wherein are men who love to purify themselves. Allah loveth the purifiers.

[Yusufali 9:108] Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of the standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure.

أَقَمْنَ أُسَسَ بُنْيَانَهُ عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أُسَسَ بُنْيَانَهُ عَلَى شَفَا جُرْفٍ هَارٍ

فَأَنْهَارٍ بِهِ فِي نَارٍ جَهَنَّمَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {109}

[Shakir 9:109] Is he, therefore, better who lays his foundation on fear of Allah and (His) good pleasure, or he who lays his foundation on the edge

of a cracking hollowed bank, so it broke down with him into the fire of hell; and Allah does not guide the unjust people.

[Pickthal 9:109] Is he who founded his building upon duty to Allah and His good pleasure better; or he who founded his building on the brink of a crumbling, overhanging precipice so that it toppled with him into the fire of hell? Allah guideth not wrongdoing folk.

[Yusufali 9:109] Which then is best? - he that layeth his foundation on piety to Allah and His good pleasure? - or he that layeth his foundation on an undermined sand-cliff ready to crumble to pieces? and it doth crumble to pieces with him, into the fire of Hell. And Allah guideth not people that do wrong.

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {110}

[Shakir 9:110] The building which they have built will ever continue to be a source of disquiet in their hearts, except that their hearts get cut into pieces; and Allah is Knowing, Wise.

[Pickthal 9:110] The building which they built will never cease to be a misgiving in their hearts unless their hearts be torn to pieces. Allah is Knower, Wise.

[Yusufali 9:110] The foundation of those who so build is never free from suspicion and shakiness in their hearts, until their hearts are cut to pieces. And Allah is All-Knowing, Wise.

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ ۗ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًّا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ ۗ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ ۗ فَاسْتَبْشِرُوا بِيَعْيِكُمُ الَّذِي بَايَعْتُمْ بِهِ ۗ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {111}

[Shakir 9:111] Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise which is binding on Him in the Taurat and the Injeel and the Quran; and who is more faithful to his covenant than Allah? Rejoice therefore in the pledge which you have made; and that is the mighty achievement.

[Pickthal 9:111] Lo! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs: they shall fight in the way of Allah and shall slay and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'an. Who fulfilleth His covenant better than Allah? Rejoice then in your bargain that ye have made, for that is the supreme triumph.

[Yusufali 9:111] Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? then rejoice in the bargain which ye have concluded: that is the achievement supreme.

التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الَّذِينَ يَلْمِزُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ

عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ ۗ وَبَشِّرِ الْمُؤْمِنِينَ {112}

[Shakir 9:112] They who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah; and give good news to the believers.

[Pickthal 9:112] (Triumphant) are those who turn repentant (to Allah), those who serve (Him), those who praise (Him), those who fast, those who bow down, those who fall prostrate (in worship), those who enjoin the right and who forbid the wrong and those who keep the limits (ordained) of Allah - And give glad tidings to believers!

[Yusufali 9:112] Those that turn (to Allah) in repentance; that serve Him, and praise Him; that wander in devotion to the cause of Allah,; that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limit set by Allah;- (These do rejoice). So proclaim the glad tidings to the Believers.

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ {113}

[Shakir 9:113] It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives, after it has become clear to them that they are inmates of the flaming fire.

[Pickthal 9:113] It is not for the Prophet, and those who believe, to pray for the forgiveness of idolaters even though they may be near of kin (to them) after it hath become clear that they are people of hell-fire.

[Yusufali 9:113] It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire.

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ
 ۚ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ {114}

[Shakir 9:114] And Ibrahim asking forgiveness for his sire was only owing to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him; most surely Ibrahim was very tender-hearted forbearing.

[Pickthal 9:114] The prayer of Abraham for the forgiveness of his father was only because of a promise he had promised him, but when it had become clear unto him that he (his father) was an enemy to Allah he (Abraham) disowned him. Lo! Abraham was soft of heart, long-suffering.

[Yusufali 9:114] And Abraham prayed for his father's forgiveness only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he dissociated himself from him: for Abraham was most tender-hearted, forbearing.

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {115}

[Shakir 9:115] It is not (attributable to) Allah that He should lead a people astray after He has guided them; He even makes clear to them what they should guard against; surely Allah knows all things.

[Pickthal 9:115] *It was never Allah's (part) that He should send a folk astray after He had guided them until He had made clear unto them what they should avoid. Lo! Allah is Aware of all things.*

[Yusufali 9:115] *And Allah will not mislead a people after He hath guided them, in order that He may make clear to them what to fear (and avoid)- for Allah hath knowledge of all things.*

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ ۚ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا

نَصِيرٍ {116}

[Shakir 9:116] *Surely Allah's is the kingdom of the heavens and the earth; He brings to life and causes to die; and there is not for you besides Allah any Guardian or Helper.*

[Pickthal 9:116] *Lo! Allah! Unto Him belongeth the Sovereignty of the heavens and the earth. He quickeneth and He giveth death. And ye have, instead of Allah, no protecting friend nor helper.*

[Yusufali 9:116] *Unto Allah belongeth the dominion of the heavens and the earth. He giveth life and He taketh it. Except for Him ye have no protector nor helper.*

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ

يَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ۚ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ {117}

[Shakir 9:117] *Certainly Allah has turned (mercifully) to the Prophet and those who fled (their homes) and the helpers who followed him in the hour of straitness after the hearts of a part of them were about to deviate, then He turned to them (mercifully); surely to them He is Compassionate, Merciful.*

[Pickthal 9:117] *Allah hath turned in mercy to the Prophet, and to the Muhajirin and the Ansar who followed him in the hour of hardship. After the hearts of a party of them had almost swerved aside, then turned He unto them in mercy. Lo! He is Full of Pity, Merciful for them.*

[Yusufali 9:117] *Allah turned with favour to the Prophet, the Muhajirs, and the Ansar,- who followed him in a time of distress, after that the hearts of a part of them had nearly swerved (from duty); but He turned to them (also): for He is unto them Most Kind, Most Merciful.*

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِّفُوا حَتَّىٰ إِذَا صَافَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَصَافَتْ عَلَيْهِمْ أَنْفُسُهُمْ

وَوَدَّوْنَ أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۗ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ {118}

[Shakir 9:118] *And to the three who were left behind, until the earth became strait to them notwithstanding its spaciousness and their souls were also straitened to them; and they knew it for certain that there was no refuge from Allah but in Him; then He turned to them (mercifully) that they might turn (to Him); surely Allah is the Oft-returning (to mercy), the Merciful.*

[Pickthal 9:118] *And to the three also (did He turn in mercy) who were left behind, when the earth, vast as it is, was straitened for them, and their own souls were straitened for them till they bethought them that there is no refuge from Allah save toward Him. Then turned He unto them in mercy*

that they (too) might turn (repentant unto Him). Lo! Allah! He is the Relenting, the Merciful.

[Yusufali 9:118] (He turned in mercy also) to the three who were left behind; (they felt guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them,- and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them, that they might repent: for Allah is Oft-Returning, Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ {119}

[Shakir 9:119] O you who believe! be careful of (your duty to) Allah and be with the true ones.

[Pickthal 9:119] O ye who believe! Be careful of your duty to Allah, and be with the truthful.

[Yusufali 9:119] O ye who believe! Fear Allah and be with those who are true (in word and deed).

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ۗ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ ۚ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ {120}

[Shakir 9:120] It did not beseem the people of Medina and those round about them of the dwellers of the desert to remain behind the Messenger of Allah, nor should they desire (anything) for themselves in preference to him; this is because there afflicts them not thirst or fatigue or hunger in Allah's way, nor do they tread a path which enrages the unbelievers, nor do they attain from the enemy what they attain, but a good work is written down to them on account of it; surely Allah does not waste the reward of the doers of good;

[Pickthal 9:120] It is not for the townsfolk of Al-Madinah and for those around them of the wandering Arabs so stay behind the messenger of Allah and prefer their lives to his life. That is because neither thirst nor toil nor hunger afflicteth them in the way of Allah, nor step they any step that angereth the disbelievers, nor gain they from the enemy a gain, but a good deed is recorded for them therefor. Lo! Allah loseth not the wages of the good.

[Yusufali 9:120] It was not fitting for the people of Medina and the Bedouin Arabs of the neighbourhood, to refuse to follow Allah's Messenger, nor to prefer their own lives to his: because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness,- whether they suffered thirst, or fatigue, or hunger, in the cause of Allah, or trod paths to raise the ire of the Unbelievers, or received any injury whatever from an enemy: for Allah suffereth not the reward to be lost of those who do good;-

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا

كَانُوا يَعْمَلُونَ {121}

[Shakir 9:121] Nor do they spend anything that may be spent, small or great, nor do they traverse a valley, but it is written down to their credit, that Allah may reward them with the best of what they have done.

[Pickthal 9:121] Nor spend they any spending, small or great, nor do they cross a valley, but it is recorded for them, that Allah may repay them the best of what they used to do.

[Yusufali 9:121] Nor could they spend anything (for the cause) - small or great - nor cut across a valley, but the deed is inscribed to their credit: that Allah may requite their deed with the best (possible reward).

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ

وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ { 122 }

[Shakir 9:122] And it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?

[Pickthal 9:122] And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware.

[Yusufali 9:122] Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, - that thus they (may learn) to guard themselves (against evil).

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً ۚ وَاعْلَمُوا أَنَّ

اللَّهُ مَعَ الْمُتَّقِينَ { 123 }

[Shakir 9:123] O you who believe! fight those of the unbelievers who are near to you and let them find in you hardness; and know that Allah is with those who guard (against evil).

[Pickthal 9:123] O ye who believe! Fight those of the disbelievers who are near to you, and let them find harshness in you, and know that Allah is with those who keep their duty (unto Him).

[Yusufali 9:123] O ye who believe! fight the unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him.

وَإِذَا مَا أَنْزَلْنَا سُورَةً فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا ۚ فَأَمَّا الَّذِينَ آمَنُوا فَرَّادَتْهُمْ

إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ { 124 }

[Shakir 9:124] And whenever a chapter is revealed, there are some of them who say: Which of you has it strengthened in faith? Then as for those who believe, it strengthens them in faith and they rejoice.

[Pickthal 9:124] And whenever a surah is revealed there are some of them who say: Which one of you hath thus increased in faith? As for those who believe, it hath increased them in faith and they rejoice (therefor).

[Yusufali 9:124] Whenever there cometh down a sura, some of them say: "Which of you has had His faith increased by it?" Yea, those who believe,- their faith is increased and they do rejoice.

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ {125}

[Shakir 9:125] And as for those in whose hearts is a disease, it adds uncleanness to their uncleanness and they die while they are unbelievers.

[Pickthal 9:125] But as for those in whose hearts is disease, it only addeth wickedness to their wickedness, and they die while they are disbelievers.

[Yusufali 9:125] But those in whose hearts is a disease,- it will add doubt to their doubt, and they will die in a state of Unbelief.

أَوْ لَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ {126}

[Shakir 9:126] Do they not see that they are tried once or twice in every year, yet they do not turn (to Allah) nor do they mind.

[Pickthal 9:126] See they not that they are tested once or twice in every year? Still they turn not in repentance, neither pay they heed.

[Yusufali 9:126] See they not that they are tried every year once or twice? Yet they turn not in repentance, and they take no heed.

وَإِذَا مَا أَنْزَلْنَا سُورَةً نَظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَاكُمْ مِنْ أَحَدٍ ثُمَّ انصَرَفُوا ۗ صَرَفَ اللَّهُ

قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ {127}

[Shakir 9:127] And whenever a chapter is revealed, they cast glances at one another: Does any one see you? Then they turn away: Allah has turned away their hearts because they are a people who do not understand.

[Pickthal 9:127] And whenever a surah is revealed, they look one at another (as who should say): Doth anybody see you? Then they turn away. Allah turneth away their hearts because they are a folk who understand not.

[Yusufali 9:127] Whenever there cometh down a Sura, they look at each other, (saying), "Doth anyone see you?" Then they turn aside: Allah hath turned their hearts (from the light); for they are a people that understand not.

لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ

رَحِيمٌ {128}

[Shakir 9:128] Certainly a Messenger has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate,

[Pickthal 9:128] There hath come unto you a messenger, (one) of yourselves, unto whom aught that ye are overburdened is grievous, full of concern for you, for the believers full of pity, merciful.

[Yusufali 9:128] Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful.

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ {129}

[Shakir 9:129] But if they turn back, say: Allah is sufficient for me, there is no god but He; on Him do I rely, and He is the Lord of mighty power.

[Pickthal 9:129] Now, if they turn away (O Muhammad) say: Allah sufficeth me. There is no Allah save Him. In Him have I put my trust, and He is Lord of the Tremendous Throne.

[Yusufali 9:129] But if they turn away, Say: "Allah sufficeth me: there is no god but He: On Him is my trust,- He the Lord of the Throne (of Glory) Supreme!"

سورة يونس (Yunus)

Sura 10

Aya 1 to 109

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

الرَّ ٓ تِلْكَ آيَاتِ الْكِتَابِ الْحَكِيمِ {1}

[Shakir 10:1] Alif Lam Ra. These are the verses of the wise Book.

[Pickthal 10:1] Alif. Lam. Ra. These are verses of the Wise Scripture.

[Yusufali 10:1] A.L.R. These are the ayats of the Book of Wisdom.

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمٌ

صَدَقَ عِنْدَ رَبِّهِمْ ۗ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسَاحِرٌ مُبِينٌ {2}

[Shakir 10:2] What! is it a wonder to the people that We revealed to a man from among themselves, saying: Warn the people and give good news to those who believe that theirs is a footing of firmness with their Lord. The unbelievers say: This is most surely a manifest enchanter.

[Pickthal 10:2] Is it a wonder for mankind that We have inspired a man among them, saying: Warn mankind and bring unto those who believe the good tidings that they have a sure footing with their Lord? The disbelievers say: Lo! this is a mere wizard.

[Yusufali 10:2] Is it a matter of wonderment to men that We have sent Our inspiration to a man from among themselves?- that he should warn mankind (of their danger), and give the good news to the Believers that they have before their Lord the lofty rank of truth. (But) say the Unbelievers: "This is indeed an evident sorcerer!"

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدَبِّرُ الْأَمْرَ

مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ۗ ذَلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ ۗ أَفَلَا تَذَكَّرُونَ {3}

[Shakir 10:3] Surely your Lord is Allah, Who created the heavens and the earth in six periods, and He is firm in power, regulating the affair, there is no intercessor except after His permission; this is Allah, your Lord, therefore serve Him; will you not then mind?

[Pickthal 10:3] Lo! your Lord is Allah Who created the heavens and the earth in six Days, then He established Himself upon the Throne, directing all things. There is no intercessor (with Him) save after His permission. That is Allah, your Lord, so worship Him. Oh, will ye not remind?

[Yusufali 10:3] Verily your Lord is Allah, who created the heavens and the earth in six days, and is firmly established on the throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except after His leave (hath been obtained). This is Allah your Lord; Him therefore serve ye: will ye not receive admonition?

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَّ اللَّهُ حَقًّا ۖ إِنَّهُ بِنِدَاءِ الْخَلْقِ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ ۖ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ {4}

[Shakir 10:4] To Him is your return, of all (of you); the promise of Allah (made) in truth; surely He begins the creation in the first instance, then He reproduces it, that He may with justice recompense those who believe and do good; and (as for) those who disbelieve, they shall have a drink of hot water and painful punishment because they disbelieved.

[Pickthal 10:4] Unto Him is the return of all of you; it is a promise of Allah in truth. Lo! He produceth creation, then reproduceth it, that He may reward those who believe and do good works with equity; while, as for those who disbelieve, theirs will be a boiling drink and painful doom because they disbelieved.

[Yusufali 10:4] To Him will be your return- of all of you. The promise of Allah is true and sure. It is He Who beginneth the process of creation, and repeateth it, that He may reward with justice those who believe and work righteousness; but those who reject Him will have draughts of boiling fluids, and a penalty grievous, because they did reject Him.

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۗ مَا

خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ ۗ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ {5}

[Shakir 10:5] He it is Who made the sun a shining brightness and the moon a light, and ordained for it mansions that you might know the computation of years and the reckoning. Allah did not create it but with truth; He makes the signs manifest for a people who

[Pickthal 10:5] He it is Who appointed the sun a splendour and the moon a light, and measured for her stages, that ye might know the number of the years, and the reckoning. Allah created not (all) that save in truth. He detaileth the revelations for people who have knowledge.

[Yusufali 10:5] It is He Who made the sun to be a shining glory and the moon to be a light (of beauty), and measured out stages for her; that ye might know the number of years and the count (of time). Nowise did Allah create this but in truth and righteousness. (Thus) doth He explain His Signs in detail, for those who understand.

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَتَّقُونَ {6}

[Shakir 10:6] Most surely in the variation of the night and the day, and what Allah has created in the heavens and the earth, there are signs for a people who guard (against evil).

[Pickthal 10:6] Lo! in the difference of day and night and all that Allah hath created in the heavens and the earth are portents, verily, for folk who ward off (evil).

[Yusufali 10:6] Verily, in the alternation of the night and the day, and in all that Allah hath created, in the heavens and the earth, are signs for those who fear Him.

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ

{7}

[Shakir 10:7] Surely those who do not hope in Our meeting and are pleased with this world's life and are content with it, and those who are heedless of Our communications:

[Pickthal 10:7] Lo! those who expect not the meeting with Us but desire the life of the world and feel secure therein, and those who are neglectful of Our revelations,

[Yusufali 10:7] Those who rest not their hope on their meeting with Us, but are pleased and satisfied with the life of the present, and those who heed not Our Signs,-

أُولَئِكَ مَاوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ {8}

[Shakir 10:8] (As for) those, their abode is the fire because of what they earned.

[Pickthal 10:8] Their home will be the Fire because of what they used to earn.

[Yusufali 10:8] Their abode is the Fire, because of the (evil) they earned.
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ

النَّعِيمِ {9}

[Shakir 10:9] Surely (as for) those who believe and do good, their Lord will guide them by their faith; there shall flow from beneath them rivers in gardens of bliss.

[Pickthal 10:9] Lo! those who believe and do good works, their Lord guideth them by their faith. Rivers will flow beneath them in the Gardens of Delight,

[Yusufali 10:9] Those who believe, and work righteousness,- their Lord will guide them because of their faith: beneath them will flow rivers in gardens of bliss.

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ ۗ وَأَخْرَجُوا عَنْهَا أَنْ هُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

{10}

[Shakir 10:10] Their cry in it shall be: Glory to Thee, O Allah! and their greeting in it shall be: Peace; and the last of their cry shall be: Praise be to Allah, the Lord of the worlds.

[Pickthal 10:10] Their prayer therein will be: Glory be to Thee, O Allah! and their greeting therein will be: Peace. And the conclusion of their prayer will be: Praise be to Allah, Lord of the Worlds!

[Yusufali 10:10] (This will be) their cry therein: "Glory to Thee, O Allah!" And "Peace" will be their greeting therein! and the close of their cry will be: "Praise be to Allah, the Cherisher and Sustainer of the worlds!"

وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَفَضَّلْنَا بِهِمْ أَجَلُهُمْ فَتَدَّرُ الَّذِينَ لَا يَرْجُونَ

لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ {11}

[Shakir 10:11] And if Allah should hasten the evil to men as they desire the hastening on of good, their doom should certainly have been decreed for them; but We leave those alone who hope not for Our meeting in their inordinacy, blindly wandering on.

[Pickthal 10:11] *If Allah were to hasten on for men the ill (that they have earned) as they would hasten on the good, their respite would already have expired. But We suffer those who look not for the meeting with Us to wander blindly on in their contumacy.*

[Yusufali 10:11] *If Allah were to hasten for men the ill (they have earned) as they would fain hasten on the good,- then would their respite be settled at once. But We leave those who rest not their hope on their meeting with Us, in their trespasses, wandering in distraction to and fro.*

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَاَنَا لِحْتَبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا

إِلَىٰ ضُرِّ مَسَّهُ ۗ كَذَٰلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ {12}

[Shakir 10:12] *And when affliction touches a man, he calls on Us, whether lying on his side or sitting or standing; but when We remove his affliction from him, he passes on as though he had never called on Us on account of an affliction that touched him; thus that which they do is made fair-seeming to the extravagant.*

[Pickthal 10:12] *And if misfortune touch a man he crieth unto Us, (while reclining) on his side, or sitting or standing, but when We have relieved him of the misfortune he goeth his way as though he had not cried unto Us because of a misfortune that afflicted him. Thus is what they do made (seeming) fair unto the prodigal.*

[Yusufali 10:12] *When trouble toucheth a man, He crieth unto Us (in all postures)- lying down on his side, or sitting, or standing. But when We have solved his trouble, he passeth on his way as if he had never cried to Us for a trouble that touched him! thus do the deeds of transgressors seem fair in their eyes!*

وَلَقَدْ أَهْلَكْنَا الْقُرُونََ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا ۗ وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا ۗ

كَذَٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ {13}

[Shakir 10:13] *And certainly We did destroy generations before you when they were unjust, and their messengers had come to them with clear arguments, and they would not believe; thus do We recompense the guilty people.*

[Pickthal 10:13] *We destroyed the generations before you when they did wrong; and their messengers (from Allah) came unto them with clear proofs (of His Sovereignty) but they would not believe. Thus do We reward the guilty folk.*

[Yusufali 10:13] *Generations before you We destroyed when they did wrong: their messengers came to them with clear-signs, but they would not believe! thus do We requite those who sin!*

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ {14}

[Shakir 10:14] *Then We made you successors in the land after them so that We may see how you act.*

[Pickthal 10:14] *Then We appointed you viceroys in the earth after them, that We might see how ye behave.*

[Yusufali 10:14] *Then We made you heirs in the land after them, to see how ye would behave!*

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ ۖ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا إِنَّمَا بُرِّئْنَا بِهَذَا أَوْ بَدَّلَهُ ۗ أَفَلَا مَا يَكُونُ لِي أَنْ أَبَدِّلَهُ مِنْ تَلَقَّاءِ نَفْسِي ۚ إِنَّكَ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ ۖ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ {15}

[Shakir 10:15] And when Our clear communications are recited to them, those who hope not for Our meeting say: Bring a Quran other than this or change it. Say: It does not beseem me that I should change it of myself; I follow naught but what is revealed to me; surely I fear, if I disobey my Lord, the punishment of a mighty day.

[Pickthal 10:15] And when Our clear revelations are recited unto them, they who look not for the meeting with Us say: Bring a Lecture other than this, or change it. Say (O Muhammad): It is not for me to change it of my accord. I only follow that which is inspired in me. Lo! if I disobey my Lord I fear the retribution of an awful Day.

[Yusufali 10:15] But when Our Clear Signs are rehearsed unto them, those who rest not their hope on their meeting with Us, Say: "Bring us a reading other than this, or change this," Say: "It is not for me, of my own accord, to change it: I follow naught but what is revealed unto me: if I were to disobey my Lord, I should myself fear the penalty of a Great Day (to come)."

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ ۗ أَفَلَا

تَعْقِلُونَ {16}

[Shakir 10:16] Say: If Allah had desired (otherwise) I would not have recited it to you, nor would He have taught it to you; indeed I have lived a lifetime among you before it; do you not then understand?

[Pickthal 10:16] Say: If Allah had so willed I should not have recited it to you nor would He have made it known to you. I dwelt among you a whole lifetime before it (came to me). Have ye then no sense?

[Yusufali 10:16] Say: "If Allah had so willed, I should not have rehearsed it to you, nor would He have made it known to you. A whole lifetime before this have I tarried amongst you: will ye not then understand?"

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۗ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ {17}

[Shakir 10:17] Who is then more unjust than who forges a lie against Allah or (who) gives the lie to His communications? Surely the guilty shall not be successful.

[Pickthal 10:17] Who doeth greater wrong than he who inventeth a lie concerning Allah and denieth His revelations? Lo! the guilty never are successful.

[Yusufali 10:17] Who doth more wrong than such as forge a lie against Allah, or deny His Signs? But never will prosper those who sin.

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَاؤُنَا عِنْدَ اللَّهِ ۗ أَفَلَا

أَنْتَبِهْتُونَ ۗ اللَّهُ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۗ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ {18}

[Shakir 10:18] And they serve beside Allah what can neither harm them nor profit them, and they say: These are our intercessors with Allah. Say:

Do you (presume to) inform Allah of what He knows not in the heavens and the earth? Glory be to Him, and supremely exalted is He above what they set up (with Him).

[Pickthal 10:18] They worship beside Allah that which neither hurteth them nor profiteth them, and they say: These are our intercessors with Allah. Say: Would ye inform Allah of (something) that He knoweth not in the heavens or in the earth? Praised be He and High Exalted above all that ye associate (with Him)!

[Yusufali 10:18] They serve, besides Allah, things that hurt them not nor profit them, and they say: "These are our intercessors with Allah." Say: "Do ye indeed inform Allah of something He knows not, in the heavens or on earth?- Glory to Him! and far is He above the partners they ascribe (to Him)!"

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِي مَا فِيهِ

يَخْتَلِفُونَ {19}

[Shakir 10:19] And people are naught but a single nation, so they disagree; and had not a word already gone forth from your Lord, the matter would have certainly been decided between them in respect of that concerning which they disagree.

[Pickthal 10:19] Mankind were but one community; then they differed; and had it not been for a word that had already gone forth from thy Lord it had been judged between them in respect of that wherein they differ.

[Yusufali 10:19] Mankind was but one nation, but differed (later). Had it not been for a word that went forth before from thy Lord, their differences would have been settled between them.

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْعَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ

الْمُنْتَظِرِينَ {20}

[Shakir 10:20] And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah; therefore wait-- surely I too, with you am of those who wait.

[Pickthal 10:20] And they will say: If only a portent were sent down upon him from his Lord! Then say, (O Muhammad): The Unseen belongeth to Allah. So wait! Lo! I am waiting with you.

[Yusufali 10:20] They say: "Why is not a sign sent down to him from his Lord?" Say: "The Unseen is only for Allah (to know), then wait ye: I too will wait with you."

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي آيَاتِنَا ۗ قُلِ اللَّهُ أَسْرَعُ مَكْرًا ۗ

إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ {21}

[Shakir 10:21] And when We make people taste of mercy after an affliction touches them, lo ! they devise plans against Our communication. Say: Allah is quicker to plan; surely Our messengers write down what you plan.

[Pickthal 10:21] And when We cause mankind to taste of mercy after some adversity which had afflicted them, behold! they have some plot

against Our revelations. Say: Allah is more swift in plotting. Lo! Our messengers write down that which ye plot.

[Yusufali 10:21] When We make mankind taste of some mercy after adversity hath touched them, behold! they take to plotting against Our Signs! Say: "Swifter to plan is Allah!" Verily, Our messengers record all the plots that ye make!

هُوَ الَّذِي يُسَيِّرْكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ ۗ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِن أُنجِيتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ {22}

[Shakir 10:22] He it is Who makes you travel by land and sea; until when you are in the ships, and they sail on with them in a pleasant breeze, and they rejoice, a violent wind overtakes them and the billows surge in on them from all sides, and they become certain that they are encompassed about, they pray to Allah, being sincere to Him in obedience: If Thou dost deliver us from this, we will most certainly be of the grateful ones.

[Pickthal 10:22] He it is Who maketh you to go on the land and the sea till, when ye are in the ships and they sail with them with a fair breeze and they are glad therein, a storm-wind reacheth them and the wave cometh unto them from every side and they deem that they are overwhelmed therein; (then) they cry unto Allah, making their faith pure for Him only: If Thou deliver us from this, we truly will be of the thankful.

[Yusufali 10:22] He it is Who enableth you to traverse through land and sea; so that ye even board ships;- they sail with them with a favourable wind, and they rejoice thereat; then comes a stormy wind and the waves come to them from all sides, and they think they are being overwhelmed: they cry unto Allah, sincerely offering (their) duty unto Him saying, "If thou dost deliver us from this, we shall truly show our gratitude!"

فَلَمَّا أَنجَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۗ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغَيْتُمْ عَلَىٰ أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {23}

[Shakir 10:23] But when He delivers them, lo! they are unjustly rebellious in the earth. O men! your rebellion is against your own souls--provision (only) of this world's life-- then to Us shall be your return, so We will inform you of what you did.

[Pickthal 10:23] Yet when He hath delivered them, behold! they rebel in the earth wrongfully. O mankind! Your rebellion is only against yourselves. (Ye have) enjoyment of the life of the world; then unto Us is your return and We shall proclaim unto you what ye used to do.

[Yusufali 10:23] But when he delivereth them, behold! they transgress insolently through the earth in defiance of right! O mankind! your insolence is against your own souls,- an enjoyment of the life of the present: in the end, to Us is your return, and We shall show you the truth of all that ye did.

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ
وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا
أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ {24}

[Shakir 10:24] *The likeness of this world's life is only as water which We send down from the cloud, then the herbage of the earth of which men and cattle eat grows luxuriantly thereby, until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our command comes to it, by night or by day, so We render it as reaped seed; produce, as though it had not been in existence yesterday; thus do We make clear the communications for a people who reflect.*

[Pickthal 10:24] *The similitude of the life of the world is only as water which We send down from the sky, then the earth's growth of that which men and cattle eat mingleth with it till, when the earth hath taken on her ornaments and is embellished, and her people deem that they are masters of her, Our commandment cometh by night or by day and We make it as reaped corn as if it had not flourished yesterday. Thus do we expound the revelations for people who reflect.*

[Yusufali 10:24] *The likeness of the life of the present is as the rain which We send down from the skies: by its mingling arises the produce of the earth- which provides food for men and animals: (It grows) till the earth is clad with its golden ornaments and is decked out (in beauty): the people to whom it belongs think they have all powers of disposal over it: There reaches it Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished only the day before! thus do We explain the Signs in detail for those who reflect.*

وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ {25}

[Shakir 10:25] *And Allah invites to the abode of peace and guides whom He pleases into the right path.*

[Pickthal 10:25] *And Allah summoneth to the abode of peace, and leadeth whom He will to a straight path.*

[Yusufali 10:25] *But Allah doth call to the Home of Peace: He doth guide whom He pleaseth to a way that is straight.*

لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۚ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ

فِيهَا خَالِدُونَ {26}

[Shakir 10:26] *For those who do good is good (reward) and more (than this); and blackness or ignominy shall not cover their faces; these are the dwellers of the garden; in it they shall abide.*

[Pickthal 10:26] *For those who do good is the best (reward) and more (thereto). Neither dust nor ignominy cometh near their faces. Such are rightful owners of the Garden; they will abide therein.*

[Yusufali 10:26] *To those who do right is a goodly (reward)- Yea, more (than in measure)! No darkness nor shame shall cover their faces! they are companions of the garden; they will abide therein (for aye)!*

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ كَأَنَّمَا أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِنَ اللَّيْلِ مُظْلِمًا ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ {27}

[Shakir 10:27] And (as for) those who have earned evil, the punishment of an evil is the like of it, and abasement shall come upon them-- they shall have none to protect them from Allah-- as if their faces had been covered with slices of the dense darkness of night; these are the inmates of the fire; in it they shall abide.

[Pickthal 10:27] And those who earn ill-deeds, (for them) requital of each ill-deed by the like thereof; and ignominy overtaketh them - They have no protector from Allah - as if their faces had been covered with a cloak of darkest night. Such are rightful owners of the Fire; they will abide therein.

[Yusufali 10:27] But those who have earned evil will have a reward of like evil: ignominy will cover their (faces): No defender will they have from (the wrath of) Allah: Their faces will be covered, as it were, with pieces from the depth of the darkness of night: they are companions of the Fire: they will abide therein (for aye)!

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَاءُكُمْ ۖ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ

شُرَكَاءُهُمْ مَا كُنْتُمْ إِلَّا نَا تَعْبُدُونَ {28}

[Shakir 10:28] And on the day when We will gather them all together, then We will say to those who associated others (with Allah): Keep where you are, you and your associates; then We shall separate them widely one from another and their associates would say: It was not us that you served:

[Pickthal 10:28] On the day when We gather them all together, then We say unto those who ascribed partners (unto Us): Stand back, ye and your (pretended) partners (of Allah)! And We separate them, the one from the other, and their (pretended) partners say: It was not us ye worshipped.

[Yusufali 10:28] One day shall We gather them all together. Then shall We say to those who joined gods (with Us): "To your place! ye and those ye joined as 'partners' We shall separate them, and their 'Partners' shall say: "It was not us that ye worshipped!"

فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغَافِلِينَ {29}

[Shakir 10:29] Therefore Allah is sufficient as a witness between us and you that we were quite unaware of your serving (us).

[Pickthal 10:29] Allah sufficeth as a witness between us and you, that we were unaware of your worship.

[Yusufali 10:29] "Enough is Allah for a witness between us and you: we certainly knew nothing of your worship of us!"

هَذَاكَ تَبْلُو كُلُّ نَفْسٍ مَّا أَسْلَفَتْ ۗ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقُّ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

{30}

[Shakir 10:30] There shall every soul become acquainted with what it sent before, and they shall be brought back to Allah, their true Patron, and what they devised shall escape from them.

[Pickthal 10:30] *There doth every soul experience that which it did aforetime, and they are returned unto Allah, their rightful Lord, and that which they used to invent hath failed them.*

[Yusufali 10:30] *There will every soul prove (the fruits of) the deeds it sent before: they will be brought back to Allah their rightful Lord, and their invented falsehoods will leave them in the lurch.*

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۖ فَسَيَقُولُونَ اللَّهُ ۗ فَقُلْ أَفَلَا تَتَّقُونَ {31}

[Shakir 10:31] *Say: Who gives you sustenance from the heaven and the earth? Or Who controls the hearing and the sight? And Who brings forth the living from the dead, and brings forth the dead from the living? And Who regulates the affairs? Then they will say: Allah. Say then: Will you not then guard (against evil)?*

[Pickthal 10:31] *Say (unto them, O Muhammad): Who provideth for you from the sky and the earth, or Who owneth hearing and sight; and Who bringeth forth the living from the dead and bringeth forth the dead from the living; and Who directeth the course? They will say: Allah. Then say: Will ye not then keep your duty (unto Him)?*

[Yusufali 10:31] *Say: "Who is it that sustains you (in life) from the sky and from the earth? or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? and who is it that rules and regulates all affairs?" They will soon say, "Allah". Say, "will ye not then show piety (to Him)?"*

فَدَلِّكُمْ اللَّهُ رَبُّكُمْ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرَفُونَ {32}

[Shakir 10:32] *This then is Allah, your true Lord; and what is there after the truth but error; how are you then turned back?*

[Pickthal 10:32] *Such then is Allah, your rightful Lord. After the Truth what is there saving error? How then are ye turned away!*

[Yusufali 10:32] *Such is Allah, your real Cherisher and Sustainer: apart from truth, what (remains) but error? How then are ye turned away?*

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ {33}

[Shakir 10:33] *Thus does the word of your Lord prove true against those who transgress that they do not believe.*

[Pickthal 10:33] *Thus is the Word of thy Lord justified concerning those who do wrong: that they believe not.*

[Yusufali 10:33] *Thus is the word of thy Lord proved true against those who rebel: Verily they will not believe.*

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۗ قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنَّى تُؤْفَكُونَ

{34}

[Shakir 10:34] *Say: Is there any one among your associates who can bring into existence the creation in the first instance, then reproduce it? Say: Allah brings the creation into existence, then He reproduces it; how are you then turned away?*

[Pickthal 10:34] Say: Is there of your partners (whom ye ascribe unto Allah) one that produceth Creation and then reproduceth it? Say: Allah produceth Creation, then reproduceth it. How then, are ye misled!

[Yusufali 10:34] Say: "Of your 'partners', can any originate creation and repeat it?" Say: "It is Allah Who originates creation and repeats it: then how are ye deluded away (from the truth)?"

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ ۚ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ ۚ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ
أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ {35}

[Shakir 10:35] Say: Is there any of your associates who guides to the truth? Say: Allah guides to the truth. Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?

[Pickthal 10:35] Say: Is there of your partners (whom ye ascribe unto Allah) one that leadeth to the Truth? Say: Allah leadeth to the Truth. Is He Who leadeth to the Truth more deserving that He should be followed, or he who findeth not the way unless he (himself) be guided. What aileth you? How judge ye?

[Yusufali 10:35] Say: "Of your 'partners' is there any that can give any guidance towards truth?" Say: "It is Allah Who gives guidance towards truth, is then He Who gives guidance to truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? what then is the matter with you? How judge ye?"

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ
{36}

[Shakir 10:36] And most of them do not follow (anything) but conjecture; surely conjecture will not avail aught against the truth; surely Allah is cognizant of what they do.

[Pickthal 10:36] Most of them follow not but conjecture. Assuredly conjecture can by no means take the place of truth. Lo! Allah is Aware of what they do.

[Yusufali 10:36] But most of them follow nothing but fancy: truly fancy can be of no avail against truth. Verily Allah is well aware of all that they do.

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ الْكِتَابِ
لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ {37}

[Shakir 10:37] And this Quran is not such as could be forged by those besides Allah, but it is a verification of that which is before it and a clear explanation of the book, there is no doubt in it, from the Lord of the worlds.

[Pickthal 10:37] And this Qur'an is not such as could ever be invented in despite of Allah; but it is a confirmation of that which was before it and an exposition of that which is decreed for mankind - Therein is no doubt - from the Lord of the Worlds.

[Yusufali 10:37] This Qur'an is not such as can be produced by other than Allah; on the contrary it is a confirmation of (revelations) that went

before it, and a fuller explanation of the Book - wherein there is no doubt - from the Lord of the worlds.

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَضَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

{38}

[Shakir 10:38] Or do they say: He has forged it? Say: Then bring a chapter like this and invite whom you can besides Allah, if you are truthful.

[Pickthal 10:38] Or say they: He hath invented it? Say: Then bring a surah like unto it, and call (for help) on all ye can besides Allah, if ye are truthful.

[Yusufali 10:38] Or do they say, "He forged it"? say: "Bring then a Sura like unto it, and call (to your aid) anyone you can besides Allah, if it be ye speak the truth!"

بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعَلَمِهِ وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ ۚ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَانظُرْ

كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ {39}

[Shakir 10:39] Nay, they reject that of which they have no comprehensive knowledge, and the final sequel of it has not yet come to them; even thus did those before them reject (the truth); see then what was the end of the unjust.

[Pickthal 10:39] Nay, but they denied that, the knowledge whereof they could not compass, and whereof the interpretation (in events) hath not yet come unto them. Even so did those before them deny. Then see what was the consequence for the wrong-doers!

[Yusufali 10:39] Nay, they charge with falsehood that whose knowledge they cannot compass, even before the elucidation thereof hath reached them: thus did those before them make charges of falsehood: but see what was the end of those who did wrong!

وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ ۗ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ {40}

[Shakir 10:40] And of them is he who believes in it, and of them is he who does not believe in it, and your Lord best knows the mischief-makers.

[Pickthal 10:40] And of them is he who believeth therein, and of them is he who believeth not therein, and thy Lord is Best Aware of the corrupters.

[Yusufali 10:40] Of them there are some who believe therein, and some who do not: and thy Lord knoweth best those who are out for mischief.

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ

{41}

[Shakir 10:41] And if they call you a liar, say: My work is for me and your work for you; you are clear of what I do and I am clear of what you do.

[Pickthal 10:41] And if they deny thee, say: Unto me my work, and unto you your work. Ye are innocent of what I do, and I am innocent of what ye do.

[Yusufali 10:41] If they charge thee with falsehood, say: "My work to me, and yours to you! ye are free from responsibility for what I do, and I for what ye do!"

وَمِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ ۖ أَفَأَنْتَ تُسْمِعُ الصُّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ {42}

[Shakir 10:42] *And there are those of them who hear you, but can you make the deaf to hear though they will not understand?*

[Pickthal 10:42] *And of them are some who listen unto thee. But canst thou make the deaf to hear even though they apprehend not?*

[Yusufali 10:42] *Among them are some who (pretend to) listen to thee: But canst thou make the deaf to hear,- even though they are without understanding?*

وَمِنْهُمْ مَنْ يَنْظُرُ إِلَيْكَ ۖ أَفَأَنْتَ تَهْدِي الْعُمْيَ وَلَوْ كَانُوا لَا يُبْصِرُونَ {43}

[Shakir 10:43] *And there are those of them who look at you, but can you show the way to the blind though they will not see?*

[Pickthal 10:43] *And of them is he who looketh toward thee. But canst thou guide the blind even though they see not?*

[Yusufali 10:43] *And among them are some who look at thee: but canst thou guide the blind,- even though they will not see?*

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسُهُمْ يَظْلِمُونَ {44}

[Shakir 10:44] *Surely Allah does not do any injustice to men, but men are unjust to themselves.*

[Pickthal 10:44] *Lo! Allah wrongeth not mankind in aught; but mankind wrong themselves.*

[Yusufali 10:44] *Verily Allah will not deal unjustly with man in aught: It is man that wrongs his own soul.*

وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ ۗ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا

بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ {45}

[Shakir 10:45] *And on the day when He will gather them as though they had not stayed but an hour of the day, they will know each other. They will perish indeed who called the meeting with Allah to be a lie, and they are not followers of the right direction.*

[Pickthal 10:45] *And on the day when He shall gather them together, (when it will seem) as though they had tarried but an hour of the day, recognising one another, those will verily have perished who denied the meeting with Allah and were not guided.*

[Yusufali 10:45] *One day He will gather them together: (It will be) as if they had tarried but an hour of a day: they will recognise each other: assuredly those will be lost who denied the meeting with Allah and refused to receive true guidance.*

وَأَمَّا نُرِّيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ

{46}

[Shakir 10:46] *And if We show you something of what We threaten them with, or cause you to die, yet to Us is their return, and Allah is the bearer of witness to what they do.*

[Pickthal 10:46] *Whether We let thee (O Muhammad) behold something of that which We promise them or (whether We) cause thee to die, still unto Us is their return, and Allah, moreover, is Witness over what they do.*

[Yusufali 10:46] *Whether We show thee (realised in thy life-time) some part of what We promise them,- or We take thy soul (to Our Mercy) (Before that),- in any case, to Us is their return: ultimately Allah is witness, to all that they do.*

وَلِكُلِّ أُمَّةٍ رَسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ {47}

[Shakir 10:47] *And every nation had a messenger; so when their messenger came, the matter was decided between them with justice and they shall not be dealt with unjustly.*

[Pickthal 10:47] *And for every nation there is a messenger. And when their messenger cometh (on the Day of Judgment) it will be judged between them fairly, and they will not be wronged.*

[Yusufali 10:47] *To every people (was sent) a messenger: when their messenger comes (before them), the matter will be judged between them with justice, and they will not be wronged.*

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ {48}

[Shakir 10:48] *And they say: When will this threat come about, if you are truthful?*

[Pickthal 10:48] *And they say: When will this promise be fulfilled, if ye are truthful?*

[Yusufali 10:48] *They say: "When will this promise come to pass,- if ye speak the truth?"*

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ ۗ لِكُلِّ أُمَّةٍ أَجَلٌ ۖ إِذَا جَاءَ أَجْلُهُمْ فَلَا

يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ {49}

[Shakir 10:49] *Say: I do not control for myself any harm, or any benefit except what Allah pleases; every nation has a term; when their term comes, they shall not then remain behind for an hour, nor can they go before (their time).*

[Pickthal 10:49] *Say: I have no power to hurt or benefit myself, save that which Allah willeth. For every nation there is an appointed time. When their time cometh, then they cannot put it off an hour, nor hasten (it).*

[Yusufali 10:49] *Say: "I have no power over any harm or profit to myself except as Allah willeth. To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation)."*

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَادَّا يَسْتَغِجُّ مِنْهُ الْمُجْرِمُونَ {50}

[Shakir 10:50] *Say: Tell me if His punishment overtakes you by night or by day! what then is there of it that the guilty would hasten on?*

[Pickthal 10:50] *Say: Have ye thought: When His doom cometh unto you as a raid by night, or in the (busy) day; what is there of it that the guilty ones desire to hasten?*

[Yusufali 10:50] *Say: "Do ye see,- if His punishment should come to you by night or by day,- what portion of it would the sinners wish to hasten?"*

أَأَمُّ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ ۗ أَلَا نَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ {51}

[Shakir 10:51] *And when it comes to pass, will you believe in it? What! now (you believe), and already you wished to have it hastened on.*

[Pickthal 10:51] *Is it (only) then, when it hath befallen you, that ye will believe? What! (Believe) now, when (until now) ye have been hastening it on (through disbelief)?*

[Yusufali 10:51] *"Would ye then believe in it at last, when it actually cometh to pass? (It will then be said): 'Ah! now? and ye wanted (aforetime) to hasten it on!'"*

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ {52}

[Shakir 10:52] *Then it shall be said to those who were unjust: Taste abiding chastisement; you are not requited except for what you earned.*

[Pickthal 10:52] *Then will it be said unto those who dealt unjustly Taste the torment of eternity. Are ye requited aught save what ye used to earn?*

[Yusufali 10:52] *"At length will be said to the wrong-doers: 'Taste ye the enduring punishment! ye get but the recompense of what ye earned!'"*

وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ {53}

[Shakir 10:53] *And they ask you: Is that true? Say: Aye! by my Lord! it is most surely the truth, and you will not escape.*

[Pickthal 10:53] *And they ask thee to inform them (saying): Is it true? Say: Yea, by my Lord, verily it is true, and ye cannot escape.*

[Yusufali 10:53] *They seek to be informed by thee: "Is that true?" Say: "Aye! by my Lord! it is the very truth! and ye cannot frustrate it!"*

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ ۗ وَأَسْرُوا التَّدَامَةَ لَمَّا رَأَوِ الْعَذَابَ وَقُضِيَ

بَيْنَهُمْ بِالْقِسْطِ ۗ وَهُمْ لَا يُظْلَمُونَ {54}

[Shakir 10:54] *And if every soul that has done injustice had all that is in the earth, it would offer it for ransom, and they will manifest regret when they see the chastisement and the matter shall be decided between them with justice and they shall not be dealt with unjustly.*

[Pickthal 10:54] *And if each soul that doeth wrong had all that is in the earth it would seek to ransom itself therewith; and they will feel remorse within them, when they see the doom. But it hath been judged between them fairly and they are not wronged.*

[Yusufali 10:54] *Every soul that hath sinned, if it possessed all that is on earth, would fain give it in ransom: They would declare (their) repentance when they see the penalty: but the judgment between them will be with justice, and no wrong will be done unto them.*

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

{55}

[Shakir 10:55] *Now surely Allah's is what is in the heavens and the earth; now surely Allah's promise is true, but most of them do not know.*

[Pickthal 10:55] *Lo! verily all that is in the heavens and the earth is Allah's. Lo! verily Allah's promise is true. But most of them know not.*

[Yusufali 10:55] *Is it not (the case) that to Allah belongeth whatever is in the heavens and on earth? Is it not (the case) that Allah's promise is assuredly true? Yet most of them understand not.*

هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ {56}

[Shakir 10:56] He gives life and causes death, and to Him you shall be brought back.

[Pickthal 10:56] He quickeneth and giveth death, and unto Him ye will be returned.

[Yusufali 10:56] It is He Who giveth life and who taketh it, and to Him shall ye all be brought back.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

{57}

[Shakir 10:57] O men! there has come to you indeed an admonition from your Lord and a healing for what is in the breasts and a guidance and a mercy for the believers.

[Pickthal 10:57] O mankind! There hath come unto you an exhortation from your Lord, a balm for that which is in the breasts, a guidance and a mercy for believers.

[Yusufali 10:57] O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts,- and for those who believe, a guidance and a Mercy.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ {58}

[Shakir 10:58] Say: In the grace of Allah and in His mercy-- in that they should rejoice; it is better than that which they gather.

[Pickthal 10:58] Say: In the bounty of Allah and in His mercy: therein let them rejoice. It is better than what they hoard.

[Yusufali 10:58] Say: "In the bounty of Allah. And in His Mercy,- in that let them rejoice": that is better than the (wealth) they hoard.

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ اللَّهُ أَدْنَىٰ لَكُمْ أَمْ عَلَىٰ

اللَّهِ تَفْتَرُونَ {59}

[Shakir 10:59] Say: Tell me what Allah has sent down for you of sustenance, then you make (a part) of it unlawful and (a part) lawful. Say: Has Allah commanded you, or do you forge a lie against Allah?

[Pickthal 10:59] Say: Have ye considered what provision Allah hath sent down for you, how ye have made of it lawful and unlawful? Hath Allah permitted you, or do ye invent a lie concerning Allah?

[Yusufali 10:59] Say: "See ye what things Allah hath sent down to you for sustenance? Yet ye hold forbidden some things thereof and (some things) lawful." Say: "Hath Allah indeed permitted you, or do ye invent (things) to attribute to Allah?"

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ ۗ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ

أَكْثَرَهُمْ لَا يَشْكُرُونَ {60}

[Shakir 10:60] And what will be the thought of those who forge lies against Allah on the day of resurrection? Most surely Allah is the Lord of grace towards men, but most of them do not give thanks.

[Pickthal 10:60] And what think those who invent a lie concerning Allah (will be their plight) upon the Day of Resurrection? Lo! Allah truly is Bountiful toward mankind, but most of them give not thanks.

[Yusufali 10:60] And what think those who invent lies against Allah, of the Day of Judgment? Verily Allah is full of bounty to mankind, but most of them are ungrateful.

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۗ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ {61}

[Shakir 10:61] And you are not (engaged) in any affair, nor do you recite concerning it any portion of the Quran, nor do you do any work but We are witnesses over you when you enter into it, and there does not lie concealed from your Lord the weight of an atom in the earth or in the heaven, nor any thing less than that nor greater, but it is in a clear book.

[Pickthal 10:61] And thou (Muhammad) art not occupied with any business and thou recitest not a Lecture from this (Scripture), and ye (mankind) perform no act, but We are Witness of you when ye are engaged therein. And not an atom's weight in the earth or in the sky escapeth your Lord, nor what is less than that or greater than that, but it is (written) in a clear Book.

[Yusufali 10:61] In whatever business thou mayest be, and whatever portion thou mayest be reciting from the Qur'an,- and whatever deed ye (mankind) may be doing,- We are witnesses thereof when ye are deeply engrossed therein. Nor is hidden from thy Lord (so much as) the weight of an atom on the earth or in heaven. And not the least and not the greatest of these things but are recorded in a clear record.

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {62}

[Shakir 10:62] Now surely the friends of Allah-- they shall have no fear nor shall they grieve.

[Pickthal 10:62] Lo! verily the friends of Allah are (those) on whom fear (cometh) not, nor do they grieve?

[Yusufali 10:62] Behold! verily on the friends of Allah there is no fear, nor shall they grieve;

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ {63}

[Shakir 10:63] Those who believe and guarded (against evil):

[Pickthal 10:63] Those who believe and keep their duty (to Allah).

[Yusufali 10:63] Those who believe and (constantly) guard against evil;-

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۗ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ۚ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {64}

[Shakir 10:64] They shall have good news in this world's life and in the hereafter; there is no changing the words of Allah; that is the mighty achievement.

[Pickthal 10:64] *Theirs are good tidings in the life of the world and in the Hereafter - There is no changing the Words of Allah - that is the Supreme Triumph.*

[Yusufali 10:64] *For them are glad tidings, in the life of the present and in the Hereafter; no change can there be in the words of Allah. This is indeed the supreme felicity.*

وَلَا يَحْزُنُكَ قَوْلُهُمْ ۚ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ۗ هُوَ السَّمِيعُ الْعَلِيمُ {65}

[Shakir 10:65] *And let not their speech grieve you; surely might is wholly Allah's; He is the Hearing, the Knowing.*

[Pickthal 10:65] *And let not their speech grieve thee (O Muhammad). Lo! power belongeth wholly to Allah. He is the Hearer, the Knower.*

[Yusufali 10:65] *Let not their speech grieve thee: for all power and honour belong to Allah: It is He Who heareth and knoweth (all things).*

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ ۗ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ ۗ

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ {66}

[Shakir 10:66] *Now, surely, whatever is in the heavens and whatever is in the earth is Allah's; and they do not (really) follow any associates, who call on others besides Allah; they do not follow (anything) but conjectures, and they only lie.*

[Pickthal 10:66] *Lo! is it not unto Allah that belongeth whosoever is in the heavens and whosoever is in the earth? Those who follow aught instead of Allah follow not (His) partners. They follow only a conjecture, and they do but guess.*

[Yusufali 10:66] *Behold! verily to Allah belong all creatures, in the heavens and on earth. What do they follow who worship as His "partners" other than Allah? They follow nothing but fancy, and they do nothing but lie.*

هُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمَعُونَ

{67}

[Shakir 10:67] *He it is Who made for you the night that you might rest in it, and the day giving light; most surely there are signs in it for a people who would hear.*

[Pickthal 10:67] *He it is Who hath appointed for you the night that ye should rest therein and the day giving sight. Lo! herein verily are portents for a folk that heed.*

[Yusufali 10:67] *He it is That hath made you the night that ye may rest therein, and the day to make things visible (to you). Verily in this are signs for those who listen (to His Message).*

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۗ وَلَدًا ۗ سُبْحَانَهُ هُوَ الْعَزِيزُ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ إِنَّ عِنْدَكُمْ

مِنْ سُلْطَانٍ بِهَذَا ۗ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ {68}

[Shakir 10:68] *They say: Allah has taken a son (to Himself)! Glory be to Him: He is the Self-sufficient: His is what is in the heavens and what is in the earth; you have no authority for this; do you say against Allah what you do not know?*

[Pickthal 10:68] They say: Allah hath taken (unto Him) a son - Glorified be He! He hath no needs! His is all that is in the heavens and all that is in the earth. Ye have no warrant for this. Tell ye concerning Allah that which ye know not?

[Yusufali 10:68] They say: "Allah hath begotten a son!" - Glory be to Him! He is self-sufficient! His are all things in the heavens and on earth! No warrant have ye for this! say ye about Allah what ye know not?

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ {69}

[Shakir 10:69] Say: Those who forge a lie against Allah shall not be successful.

[Pickthal 10:69] Say: Verily those who invent a lie concerning Allah will not succeed.

[Yusufali 10:69] Say: "Those who invent a lie against Allah will never prosper."

مَتَاعٌ فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُوا يَكْفُرُونَ {70}

[Shakir 10:70] (It is only) a provision in this world, then to Us shall be their return; then We shall make them taste severe punishment because they disbelieved.

[Pickthal 10:70] This world's portion (will be theirs), then unto Us is their return. Then We make them taste a dreadful doom because they used to disbelieve.

[Yusufali 10:70] A little enjoyment in this world!- and then, to Us will be their return, then shall We make them taste the severest penalty for their blasphemies.

وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا

تُنظَرُونَ {71}

[Shakir 10:71] And recite to them the story of Nuh when he said to his people: O my people! if my stay and my reminding (you) by the communications of Allah is hard on you-- yet on Allah do I rely-- then resolve upon your affair and (gather) your associates, then let not your affair remain dubious to you, then have it executed against me and give me no respite:

[Pickthal 10:71] Recite unto them the story of Noah, when he told his people: O my people! If my sojourn (here) and my reminding you by Allah's revelations are an offence unto you, in Allah have I put my trust, so decide upon your course of action you and your partners. Let not your course of action be in doubt for you. Then have at me, give me no respite.

[Yusufali 10:71] Relate to them the story of Noah. Behold! he said to his people: "O my people, if it be hard on your (mind) that I should stay (with you) and commemorate the signs of Allah,- yet I put my trust in Allah. Get ye then an agreement about your plan and among your partners, so your plan be on to you dark and dubious. Then pass your sentence on me, and give me no respite.

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِنْ أَجْرِي إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ
{72}

[Shakir 10:72] *But if you turn back, I did not ask for any reward from you; my reward is only with Allah, and I am commanded that I should be of those who submit.*

[Pickthal 10:72] *But if ye are averse I have asked of you no wage. My wage is the concern of Allah only, and I am commanded to be of those who surrender (unto Him).*

[Yusufali 10:72] *"But if ye turn back, (consider): no reward have I asked of you: my reward is only due from Allah, and I have been commanded to be of those who submit to Allah's will (in Islam)."*

فَكَذَّبُوهُ فَتَبَجَّيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلَائِفَ وَأَعْرَفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانظُرْ
كَيْفَ كَانَ عَاقِبَةُ الْمُتَذَرِّينَ {73}

[Shakir 10:73] *But they rejected him, so We delivered him and those with him in the ark, and We made them rulers and drowned those who rejected Our communications; see then what was the end of the (people) warned.*

[Pickthal 10:73] *But they denied him, so We saved him and those with him in the ship, and made them viceroys (in the earth), while We drowned those who denied Our revelations. See then the nature of the consequence for those who had been warned.*

[Yusufali 10:73] *They rejected Him, but We delivered him, and those with him, in the Ark, and We made them inherit (the earth), while We overwhelmed in the flood those who rejected Our Signs. Then see what was the end of those who were warned (but heeded not)!*

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رَسُولًا إِلَى قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ
كَذَلِكَ نَطْبَعُ عَلَى قُلُوبِ الْمُعْتَدِينَ {74}

[Shakir 10:74] *Then did We raise up after him messengers to their people, so they came to them with clear arguments, but they would not believe in what they had rejected before; thus it is that We set seals upon the hearts of those who exceed the limits.*

[Pickthal 10:74] *Then, after him, We sent messengers unto their folk, and they brought them clear proofs. But they were not ready to believe in that which they before denied. Thus print We on the hearts of the transgressors.*

[Yusufali 10:74] *Then after him We sent (many) messengers to their peoples: they brought them Clear Signs, but they would not believe what they had already rejected beforehand. Thus do We seal the hearts of the transgressors.*

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُجْرِمِينَ
{75}

[Shakir 10:75] *Then did We send up after them Musa and Haroun to Firon and his chiefs with Our signs, but they showed pride and they were a guilty people.*

[Pickthal 10:75] Then, after them, We sent Moses and Aaron unto Pharaoh and his chiefs with Our revelations, but they were arrogant and were a guilty folk.

[Yusufali 10:75] Then after them sent We Moses and Aaron to Pharaoh and his chiefs with Our Signs. But they were arrogant: they were a people in sin.

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا لَسِحْرٌ مُبِينٌ {76}

[Shakir 10:76] So when the truth came to them from Us they said: This is most surely clear enchantment!

[Pickthal 10:76] And when the Truth from Our presence came unto them, they said: Lo! this is mere magic.

[Yusufali 10:76] When the Truth did come to them from Us, they said: "This is indeed evident sorcery!"

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَذَا وَلَا يُفْلِحُ السَّاحِرُونَ {77}

[Shakir 10:77] Musa said: Do you say (this) of the truth when it has come to you? Is it magic? And the magicians are not successful.

[Pickthal 10:77] Moses said: Speak ye (so) of the Truth when it hath come unto you? Is this magic? Now magicians thrive not.

[Yusufali 10:77] Said Moses: "Say ye (this) about the truth when it hath (actually) reached you? Is sorcery (like) this? But sorcerers will not prosper."

قَالُوا أَجِئْتَنَا لِنَلْفِتْنَا عَمَّا وَجَدْنَا عَلَيْهِ آبَاءَنَا وَتَكُونَ لَكُمُ الْكِبْرِيَاءُ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا

بِمُؤْمِنِينَ {78}

[Shakir 10:78] They said: Have you come to us to turn us away from what we found our fathers upon, and (that) greatness in the land should be for you two? And we are not going to believe in you.

[Pickthal 10:78] They said: Hast thou come unto us to pervert us from that (faith) in which we found our fathers, and that you two may own the place of greatness in the land? We will not believe you two.

[Yusufali 10:78] They said: "Hast thou come to us to turn us away from the ways we found our fathers following, - in order that thou and thy brother may have greatness in the land? But not we shall believe in you!"

وَقَالَ فِرْعَوْنُ أَتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ {79}

[Shakir 10:79] And Firon said: Bring to me every skillful magician.

[Pickthal 10:79] And Pharaoh said: Bring every cunning wizard unto me.

[Yusufali 10:79] Said Pharaoh: "Bring me every sorcerer well versed."

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمُ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ {80}

[Shakir 10:80] And when the magicians came, Musa said to them: Cast down what you have to cast.

[Pickthal 10:80] And when the wizards came, Moses said unto them: Cast your cast!

[Yusufali 10:80] When the sorcerers came, Moses said to them: "Throw ye what ye (wish) to throw!"

فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السَّحْرُ إِنَّ اللَّهَ سَابِغُهُ إِنَّ اللَّهَ لَا يَصْلِحُ عَمَلَ الْمُفْسِدِينَ
{81}

[Shakir 10:81] So when they cast down, Musa said to them: What you have brought is deception; surely Allah will make it naught; surely Allah does not make the work of mischief-makers to thrive.

[Pickthal 10:81] And when they had cast, Moses said: That which ye have brought is magic. Lo! Allah will make it vain. Lo! Allah upholdeth not the work of mischief-makers.

[Yusufali 10:81] When they had had their throw, Moses said: "What ye have brought is sorcery: Allah will surely make it of no effect: for Allah prospereth not the work of those who make mischief.

وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ {82}

[Shakir 10:82] And Allah will show the truth to be the truth by His words, though the guilty may be averse (to it).

[Pickthal 10:82] And Allah will vindicate the Truth by His words, however much the guilty be averse.

[Yusufali 10:82] "And Allah by His words doth prove and establish His truth, however much the sinners may hate it!"

فَمَا آمَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهِ عَلَىٰ خَوْفٍ مِّنْ فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ ۗ وَإِنَّ فِرْعَوْنَ

لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ {83}

[Shakir 10:83] But none believed in Musa except the offspring of his people, on account of the fear of Firon and their chiefs, lest he should persecute them; and most surely Firon was lofty in the land; and most surely he was of the extravagant.

[Pickthal 10:83] But none trusted Moses, save some scions of his people, (and they were) in fear of Pharaoh and their chiefs, that he would persecute them. Lo! Pharaoh was verily a tyrant in the land, and lo! he verily was of the wanton.

[Yusufali 10:83] But none believed in Moses except some children of his people, because of the fear of Pharaoh and his chiefs, lest they should persecute them; and certainly Pharaoh was mighty on the earth and one who transgressed all bounds.

وَقَالَ مُوسَىٰ يَا قَوْمِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ {84}

[Shakir 10:84] And Musa said: O my people! if you believe in Allah, then rely on Him (alone) if you submit (to Allah).

[Pickthal 10:84] And Moses said: O my people! If ye have believed in Allah then put trust in Him, if ye have indeed surrendered (unto Him)!

[Yusufali 10:84] Moses said: "O my people! If ye do (really) believe in Allah, then in Him put your trust if ye submit (your will to His)."

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ {85}

[Shakir 10:85] So they said: On Allah we rely: O our Lord! make us not subject to the persecution of the unjust people:

[Pickthal 10:85] They said: In Allah we put trust. Our Lord! Oh, make us not a lure for the wrongdoing folk;

[Yusufali 10:85] They said: "In Allah do we put out trust. Our Lord! make us not a trial for those who practise oppression;

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ {86}

[Shakir 10:86] And do Thou deliver us by Thy mercy from the unbelieving people.

[Pickthal 10:86] And, of Thy mercy, save us from the folk that disbelieve.

[Yusufali 10:86] "And deliver us by Thy Mercy from those who reject (Thee)."

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّآ لِقَوْمِكُمَا بِمِصْرَ دِيُونًَا وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا

الصَّلَاةَ ۗ وَبَشِّرِ الْمُؤْمِنِينَ {87}

[Shakir 10:87] And We revealed to Musa and his brother, saying: Take for your people houses to abide in Egypt and make your houses places of worship and keep up prayer and give good news to the believers.

[Pickthal 10:87] And We inspired Moses and his brother, (saying): Appoint houses for your people in Egypt and make your houses oratories, and establish worship. And give good news to the believers.

[Yusufali 10:87] We inspired Moses and his brother with this Message: "Provide dwellings for your people in Egypt, make your dwellings into places of worship, and establish regular prayers: and give glad tidings to those who believe!"

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَن

سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرُوا الْعَذَابَ الْأَلِيمَ {88}

[Shakir 10:88] And Musa said: Our Lord! surely Thou hast given to Firon and his chiefs finery and riches in this world's life, to this end, our Lord, that they lead (people) astray from Thy way: Our Lord! destroy their riches and harden their hearts so that they believe not until they see the painful punishment.

[Pickthal 10:88] And Moses said: Our Lord! Lo! Thou hast given Pharaoh and his chiefs splendour and riches in the life of the world, Our Lord! that they may lead men astray from Thy way. Our Lord! Destroy their riches and harden their hearts so that they believe not till they see the painful doom.

[Yusufali 10:88] Moses prayed: "Our Lord! Thou hast indeed bestowed on Pharaoh and his chiefs splendour and wealth in the life of the present, and so, Our Lord, they mislead (men) from Thy Path. Deface our Lord, the features of their wealth, and send hardness to their hearts, so they will not believe until they see the grievous penalty."

قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ {89}

[Shakir 10:89] He said: The prayer of you both has indeed been accepted, therefore continue in the right way and do not follow the path of those who do not know.

[Pickthal 10:89] He said: Your prayer is heard. Do ye twain keep to the straight path, and follow not the road of those who have no knowledge.

[Yusufali 10:89] Allah said: "Accepted is your prayer (O Moses and Aaron)! So stand ye straight, and follow not the path of those who know not."

وَجَاوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْعَرْقُ قَالَ
آمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ {90}

[Shakir 10:90] And We made the children of Israel to pass through the sea, then Firon and his hosts followed them for oppression and tyranny; until when drowning overtook him, he said: I believe that there is no god but He in Whom the children of Israel believe and I am of those who submit.

[Pickthal 10:90] And We brought the Children of Israel across the sea, and Pharaoh with his hosts pursued them in rebellion and transgression, till, when the (fate of) drowning overtook him, he exclaimed: I believe that there is no Allah save Him in Whom the Children of Israel believe, and I am of those who surrender (unto Him).

[Yusufali 10:90] We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: "I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit (to Allah in Islam)."

الآن وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ {91}

[Shakir 10:91] What! now! and indeed you disobeyed before and you were of the mischief-makers.

[Pickthal 10:91] What! Now! When hitherto thou hast rebelled and been of the wrong-doers?

[Yusufali 10:91] (It was said to him): "Ah now!- But a little while before, wast thou in rebellion!- and thou didst mischief (and violence)!"

فَالْيَوْمَ نُنَجِّيكَ بِيَدِنَا لِيَتَكُونَ لِمَنْ خَلَقَكَ آيَةً ۖ وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَعَافُونَ

{92}

[Shakir 10:92] But We will this day deliver you with your body that you may be a sign to those after you, and most surely the majority of the people are heedless to Our communications.

[Pickthal 10:92] But this day We save thee in thy body that thou mayst be a portent for those after thee. Lo! most of mankind are heedless of Our portents.

[Yusufali 10:92] "This day shall We save thee in the body, that thou mayest be a sign to those who come after thee! but verily, many among mankind are heedless of Our Signs!"

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَائِيلَ مَبُوءًا صِدْقٍ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ ۗ

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {93}

[Shakir 10:93] And certainly We lodged the children of Israel in a goodly abode and We provided them with good things; but they did not disagree until the knowledge had come to them; surely your Lord will judge between them on the resurrection day concerning that in which they disagreed.

[Pickthal 10:93] And We verily did allot unto the Children of Israel a fixed abode, and did provide them with good things; and they differed not until the knowledge came unto them. Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.

[Yusufali 10:93] We settled the Children of Israel in a beautiful dwelling-place, and provided for them sustenance of the best: it was after knowledge had been granted to them, that they fell into schisms. Verily Allah will judge between them as to the schisms amongst them, on the Day of Judgment.

فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ ۖ لَقَدْ جَاءَكَ الْحَقُّ
مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ {94}

[Shakir 10:94] But if you are in doubt as to what We have revealed to you, ask those who read the Book before you; certainly the truth has come to you from your Lord, therefore you should not be of the disputers.

[Pickthal 10:94] And if thou (Muhammad) art in doubt concerning that which We reveal unto thee, then question those who read the Scripture (that was) before thee. Verily the Truth from thy Lord hath come unto thee. So be not thou of the waverers.

[Yusufali 10:94] If thou wert in doubt as to what We have revealed unto thee, then ask those who have been reading the Book from before thee: the Truth hath indeed come to thee from thy Lord: so be in no wise of those in doubt.

وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ {95}

[Shakir 10:95] And you should not be of those who reject the communications of Allah, (for) then you should be one of the losers.

[Pickthal 10:95] And be not thou of those who deny the revelations of Allah, for then wert thou of the losers.

[Yusufali 10:95] Nor be of those who reject the signs of Allah, or thou shalt be of those who perish.

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَةُ رَبِّكَ لَا يُؤْمِنُونَ {96}

[Shakir 10:96] Surely those against whom the word of your Lord has proved true will not believe,

[Pickthal 10:96] Lo! those for whom the word of thy Lord (concerning sinners) hath effect will not believe,

[Yusufali 10:96] Those against whom the word of thy Lord hath been verified would not believe-

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ {97}

[Shakir 10:97] Though every sign should come to them, until they witness the painful chastisement.

[Pickthal 10:97] Though every token come unto them, till they see the painful doom.

[Yusufali 10:97] Even if every Sign was brought unto them,- until they see (for themselves) the penalty grievous.

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمٌ يُونُسَ لَمَا آمَنُوا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ {98}

[Shakir 10:98] *And wherefore was there not a town which should believe so that their belief should have profited them but the people of Yunus? When they believed, We removed from them the chastisement of disgrace in this world's life and We gave them provision till a time.*

[Pickthal 10:98] *If only there had been a community (of all those that were destroyed of old) that believed and profited by its belief as did the folk of Jonah! When they believed We drew off from them the torment of disgrace in the life of the world and gave them comfort for a while.*

[Yusufali 10:98] *Why was there not a single township (among those We warned), which believed,- so its faith should have profited it,- except the people of Jonah? When they believed, We removed from them the penalty of ignominy in the life of the present, and permitted them to enjoy (their life) for a while.*

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا ۖ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ {99}

[Shakir 10:99] *And if your Lord had pleased, surely all those who are in the earth would have believed, all of them; will you then force men till they become believers?*

[Pickthal 10:99] *And if thy Lord willed, all who are in the earth would have believed together. Wouldst thou (Muhammad) compel men until they are believers?*

[Yusufali 10:99] *If it had been thy Lord's will, they would all have believed,- all who are on earth! wilt thou then compel mankind, against their will, to believe!*

وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ ۗ وَيَجْعَلُ الرَّجْسَ عَلَىٰ الَّذِينَ لَا يَعْقِلُونَ {100}

[Shakir 10:100] *And it is not for a soul to believe except by Allah's permission; and He casts uncleanness on those who will not understand.*

[Pickthal 10:100] *It is not for any soul to believe save by the permission of Allah. He hath set uncleanness upon those who have no sense.*

[Yusufali 10:100] *No soul can believe, except by the will of Allah, and He will place doubt (or obscurity) on those who will not understand.*

قُلِ انظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَا تُغْنِي الْآيَاتُ وَالنُّذُرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ {101}

[Shakir 10:101] *Say: Consider what is it that is in the heavens and the earth; and signs and warners do not avail a people who would not believe.*

[Pickthal 10:101] *Say: Behold what is in the heavens and the earth! But revelations and warnings avail not folk who will not believe.*

[Yusufali 10:101] *Say: "Behold all that is in the heavens and on earth"; but neither Signs nor Warners profit those who believe not.*

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ ۗ قُلْ فَانظُرُوا إِلَيَّ مَعَكُمْ مِنَ الْمُنْتَظِرِينَ {102}

[Shakir 10:102] *What do they wait for then but the like of the days of those who passed away before them? Say: Wait then; surely I too am with you of those who wait.*

[Pickthal 10:102] *What expect they save the like of the days of those who passed away before them? Say: Expect then! I am with you among the expectant.*

[Yusufali 10:102] *Do they then expect (any thing) but (what happened in) the days of the men who passed away before them? Say: "Wait ye then: for I, too, will wait with you."*

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا ۗ كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ {103}

[Shakir 10:103] *Then We deliver Our messengers and those who believe - even so (now), it is binding on Us (that) We deliver the believers.*

[Pickthal 10:103] *Then shall We save Our messengers and the believers, in like manner (as of old). It is incumbent upon Us to save believers.*

[Yusufali 10:103] *In the end We deliver Our messengers and those who believe: Thus is it fitting on Our part that We should deliver those who believe!*

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ
أَعْبُدُ اللَّهَ الَّذِي يَتَوَقَّأَكُمُ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ {104}

[Shakir 10:104] *Say: O people! if you are in doubt as to my religion, then (know that) I do not serve those whom you serve besides Allah but I do serve Allah, Who will cause you to die, and I am commanded that I should be of the believers.*

[Pickthal 10:104] *Say (O Muhammad): O mankind! If ye are in doubt of my religion, then (know that) I worship not those whom ye worship instead of Allah, but I worship Allah Who causeth you to die, and I have been commanded to be of the believers.*

[Yusufali 10:104] *Say: "O ye men! If ye are in doubt as to my religion, (behold!) I worship not what ye worship, other than Allah! But I worship Allah - Who will take your souls (at death): I am commanded to be (in the ranks) of the Believers,*

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ {105}

[Shakir 10:105] *And that you should keep your course towards the religion uprightly; and you should not be of the polytheists.*

[Pickthal 10:105] *And, (O Muhammad) set thy purpose resolutely for religion, as a man by nature upright, and be not of those who ascribe partners (to Allah).*

[Yusufali 10:105] *"And further (thus): 'set thy face towards religion with true piety, and never in any wise be of the Unbelievers;*

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ {106}

[Shakir 10:106] *And do not call besides Allah on that which can neither benefit you nor harm you, for if you do then surely you will in that case be of the unjust.*

[Pickthal 10:106] *And cry not, beside Allah, unto that which cannot profit thee nor hurt thee, for if thou didst so then wert thou of the wrong-doers.*

[Yusufali 10:106] *"Nor call on any, other than Allah;- Such will neither profit thee nor hurt thee: if thou dost, behold! thou shalt certainly be of those who do wrong."*

وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۗ يُصِيبُ بِهِ مَنْ

يَشَاءُ مِنْ عِبَادِهِ ۗ وَهُوَ الْعَفُورُ الرَّحِيمُ {107}

[Shakir 10:107] *And if Allah should afflict you with harm, then there is none to remove it but He; and if He intends good to you there is none to repel His grace; He brings it to whom He pleases of His servants; and He is the Forgiving, the Merciful.*

[Pickthal 10:107] *If Allah afflicteth thee with some hurt, there is none who can remove it save Him; and if He desireth good for thee, there is none who can repel His bounty. He striketh with it whom He will of his bondmen. He is the Forgiving, the Merciful.*

[Yusufali 10:107] *If Allah do touch thee with hurt, there is none can remove it but He: if He do design some benefit for thee, there is none can keep back His favour: He causeth it to reach whomsoever of His servants He pleaseth. And He is the Oft-Forgiving, Most Merciful.*

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ ۖ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّ

فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ {108}

[Shakir 10:108] *Say: O people! indeed there has come to you the truth from your Lord, therefore whoever goes aright, he goes aright only for the good of his own soul, and whoever goes astray, he goes astray only to the detriment of it, and I am not a custodian over you.*

[Pickthal 10:108] *Say: O mankind! Now hath the Truth from your Lord come unto you. So whosoever is guided, is guided only for (the good of) his soul, and whosoever erreth erreth only against it. And I am not a warder over you.*

[Yusufali 10:108] *Say: "O ye men! Now Truth hath reached you from your Lord! those who receive guidance, do so for the good of their own souls; those who stray, do so to their own loss: and I am not (set) over you to arrange your affairs."*

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ ۖ وَاصْبِرْ حَتَّىٰ يَخُذَكَ اللَّهُ ۗ ۖ وَهُوَ خَيْرُ الْحَاكِمِينَ {109}

[Shakir 10:109] *And follow what is revealed to you and be patient till Allah should give judgment, and He is the best of the judges.*

[Pickthal 10:109] *And (O Muhammad) follow that which is inspired in thee, and forbear until Allah give judgment. And He is the Best of Judges.*

[Yusufali 10:109] *Follow thou the inspiration sent unto thee, and be patient and constant, till Allah do decide: for He is the best to decide.*

سورة هود (Hud)

Sura 11

Aya 1 to 123

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

الرَّ ۙ كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ {1}

[Shakir 11:1] Alif Lam Ra (This is) a Book, whose verses are made decisive, then are they made plain, from the Wise, All-aware:

[Pickthal 11:1] Alif. Lam. Ra. (This is) a Scripture the revelations whereof are perfected and then expounded. (It cometh) from One Wise, Informed,

[Yusufali 11:1] A. L. R. (This is) a Book, with verses basic or fundamental (of established meaning), further explained in detail,- from One Who is Wise and Well-acquainted (with all things):

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۗ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ {2}

[Shakir 11:2] That you shall not serve (any) but Allah; surely I am a warner for you from Him and a giver of good news,

[Pickthal 11:2] (Saying): Serve none but Allah. Lo! I am unto you from Him a warner and a bringer of good tidings.

[Yusufali 11:2] (It teacheth) that ye should worship none but Allah. (Say): "Verily I am (sent) unto you from Him to warn and to bring glad tidings:

وَأَنْ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ

فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ {3}

[Shakir 11:3] And you that ask forgiveness of your Lord, then turn to Him; He will provide you with a goodly provision to an appointed term and bestow His grace on every one endowed with grace, and if you turn back, then surely I fear for you the chastisement of a great day.

[Pickthal 11:3] And (bidding you): Ask pardon of your Lord and turn to Him repentant. He will cause you to enjoy a fair estate until a time appointed. He giveth His bounty unto every bountiful one. But if ye turn away, lo! (then) I fear for you the retribution of an awful Day.

[Yusufali 11:3] "(And to preach thus), 'Seek ye the forgiveness of your Lord, and turn to Him in repentance; that He may grant you enjoyment, good (and true), for a term appointed, and bestow His abounding grace on all who abound in merit! But if ye turn away, then I fear for you the penalty of a great day:

إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {4}

[Shakir 11:4] To Allah is your return, and He has power over all things.

[Pickthal 11:4] Unto Allah is your return, and He is Able to do all things.

[Yusufali 11:4] 'To Allah is your return, and He hath power over all things.'"

أَلَا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ ۗ أَلَا حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {5}

[Shakir 11:5] Now surely they fold up their breasts that they may conceal (their enmity) from Him; now surely, when they use their garments as a covering, He knows what they conceal and what they make public; surely He knows what is in the breasts.

[Pickthal 11:5] Lo! now they fold up their breasts that they may hide (their thoughts) from Him. At the very moment when they cover themselves with their clothing, Allah knoweth that which they keep hidden and that which they proclaim. Lo! He is Aware of what is in the breasts (of men).

[Yusufali 11:5] Behold! they fold up their hearts, that they may lie hid from Him! Ah even when they cover themselves with their garments, He knoweth what they conceal, and what they reveal: for He knoweth well the (inmost secrets) of the hearts.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا ۗ كُلٌّ فِي كِتَابٍ مُبِينٍ {6}

[Shakir 11:6] And there is no animal in the earth but on Allah is the sustenance of it, and He knows its resting place and its depository all (things) are in a manifest book.

[Pickthal 11:6] And there is not a beast in the earth but the sustenance thereof dependeth on Allah. He knoweth its habitation and its repository. All is in a clear Record.

[Yusufali 11:6] There is no moving creature on earth but its sustenance dependeth on Allah: He knoweth the time and place of its definite abode and its temporary deposit: All is in a clear Record.

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ {7}

[Shakir 11:7] And He it is Who created the heavens and the earth in six periods-- and His dominion (extends) on the water-- that He might manifest to you, which of you is best in action, and if you say, surely you shall be raised up after death, those who disbelieve would certainly say: This is nothing but clear magic.

[Pickthal 11:7] And He it is Who created the heavens and the earth in six Days - and His Throne was upon the water - that He might try you, which of you is best in conduct. Yet if thou (O Muhammad) sayest: Lo! ye will be raised again after death! those who disbelieve will surely say: This is naught but mere magic.

[Yusufali 11:7] He it is Who created the heavens and the earth in six Days - and His Throne was over the waters - that He might try you, which of you is best in conduct. But if thou wert to say to them, "Ye shall indeed

be raised up after death", the Unbelievers would be sure to say, "This is nothing but obvious sorcery!"

وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ ۗ أَلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا
عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {8}

[Shakir 11:8] And if We hold back from them the punishment until a stated period of time, they will certainly say: What prevents it? Now surely on the day when it will come to them, it shall not be averted from them and that which they scoffed at shall beset them.

[Pickthal 11:8] And if We delay for them the doom until a reckoned time, they will surely say: What withholdeth it? Verily on the day when it cometh unto them, it cannot be averted from them, and that which they derided will surround them.

[Yusufali 11:8] If We delay the penalty for them for a definite term, they are sure to say, "What keeps it back?" Ah! On the day it (actually) reaches them, nothing will turn it away from them, and they will be completely encircled by that which they used to mock at!

وَلَئِنْ أَدَقْنَا لِلْإِنْسَانِ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ {9}

[Shakir 11:9] And if We make man taste mercy from Us, then take it off from him, most surely he is despairing, ungrateful.

[Pickthal 11:9] And if we cause man to taste some mercy from Us and afterward withdraw it from him, lo! he is despairing, thankless.

[Yusufali 11:9] If We give man a taste of Mercy from Ourselves, and then withdraw it from him, behold! he is in despair and (falls into) blasphemy.

وَلَئِنْ أَدَقْنَا نِعْمَاءَ بَعْدَ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي ۗ إِنَّهُ لَفَرِحٌ فَخُورٌ {10}

[Shakir 11:10] And if We make him taste a favor after distress has afflicted him, he will certainly say: The evils are gone away from me. Most surely he is exulting, boasting;

[Pickthal 11:10] And if We cause him to taste grace after some misfortune that had befallen him, he saith: The ills have gone from me. Lo! he is exultant, boastful;

[Yusufali 11:10] But if We give him a taste of (Our) favours after adversity hath touched him, he is sure to say, "All evil has departed from me:" Behold! he falls into exultation and pride.

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ {11}

[Shakir 11:11] Except those who are patient and do good, they shall have forgiveness and a great reward.

[Pickthal 11:11] Save those who persevere and do good works. Theirs will be forgiveness and a great reward.

[Yusufali 11:11] Not so do those who show patience and constancy, and work righteousness; for them is forgiveness (of sins) and a great reward.

فَلَعَلَّكَ تَارِكٌ بَعْضُ مَا يُوحَىٰ إِلَيْكَ وَصَائِقُ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كِتَابٌ أَوْ جَاءَ

مَعَهُ مَلَكٌ ۗ إِنَّمَا أَنْتَ نَذِيرٌ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ {12}

[Shakir 11:12] Then, it may be that you will give up part of what is revealed to you and your breast will become straitened by it because they say: Why has not a treasure been sent down upon him or an angel come with him? You are only a warner; and Allah is custodian over all things.

[Pickthal 11:12] A likely thing, that thou wouldst forsake aught of that which hath been revealed unto thee, and that thy breast should be straitened for it, because they say: Why hath not a treasure been sent down for him, or an angel come with him? Thou art but a warner, and Allah is in charge of all things.

[Yusufali 11:12] Perchance thou mayest (feel the inclination) to give up a part of what is revealed unto thee, and thy heart feeleth straitened lest they say, "Why is not a treasure sent down unto him, or why does not an angel come down with him?" But thou art there only to warn! It is Allah that arrangeth all affairs!

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ وَاذْعُوا مَنِ اسْتَعْظَمْتُمْ مِنْ دُونِ اللَّهِ إِنَّ
كُنْتُمْ صَادِقِينَ {13}

[Shakir 11:13] Or, do they say: He has forged it. Say: Then bring ten forged chapters like it and call upon whom you can besides Allah, if you are truthful.

[Pickthal 11:13] Or they say: He hath invented it. Say: Then bring ten surahs, the like thereof, invented, and call on everyone ye can beside Allah, if ye are truthful!

[Yusufali 11:13] Or they may say, "He forged it," Say, "Bring ye then ten suras forged, like unto it, and call (to your aid) whomsoever ye can, other than Allah!- If ye speak the truth!

فَالَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ
{14}

[Shakir 11:14] But if they do not answer you, then know that it is revealed by Allah's knowledge and that there is no god but He; will you then submit?

[Pickthal 11:14] And if they answer not your prayer, then know that it is revealed only in the knowledge of Allah; and that there is no Allah save Him. Will ye then be (of) those who surrender?

[Yusufali 11:14] "If then they (your false gods) answer not your (call), know ye that this revelation is sent down (replete) with the knowledge of Allah, and that there is no god but He! will ye even then submit (to Islam)?"

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ {15}

[Shakir 11:15] Whoever desires this world's life and its finery, We will pay them in full their deeds therein, and they shall not be made to suffer loss in respect of them.

[Pickthal 11:15] Whoso desireth the life of the world and its pomp, We shall repay them their deeds herein, and therein they will not be wronged.

[Yusufali 11:15] Those who desire the life of the present and its glitter,- to them we shall pay (the price of) their deeds therein,- without diminution.

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ
{16}

[Shakir 11:16] *These are they for whom there is nothing but fire in the hereafter, and what they wrought in it shall go for nothing, and vain is what they do.*

[Pickthal 11:16] *Those are they for whom is naught in the Hereafter save the Fire. (All) that they contrive here is vain and (all) that they are wont to do is fruitless.*

[Yusufali 11:16] *They are those for whom there is nothing in the Hereafter but the Fire: vain are the designs they frame therein, and of no effect and the deeds that they do!*

أَقْمَنَ كَانَ عَلَى بَيْتِهِ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً ۗ أُولَئِكَ
يُؤْمِنُونَ بِهِ ۗ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ ۗ فَلَا تَكُ فِي مِرْيَةٍ مِنْهُ ۗ إِنَّهُ الْحَقُّ مِنْ
رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ {17}

[Shakir 11:17] *Is he then who has with him clear proof from his Lord, and a witness from Him recites it and before it (is) the Book of Musa, a guide and a mercy? These believe in it; and whoever of the (different) parties disbelieves in it, the Fire will be their promised meeting-place. Be not then in doubt thereon: surely it is the truth from your Lord, but most men do not believe.*

[Pickthal 11:17] *Is he (to be counted equal with them) who relieth on a clear proof from his Lord, and a witness from Him reciteth it, and before it was the Book of Moses, an example and a mercy? Such believe therein, and whoso disbelieveth therein of the clans, the Fire is his appointed place. So be not thou in doubt concerning it. Lo! it is the Truth from thy Lord; but most of mankind believe not.*

[Yusufali 11:17] *Can they be (like) those who accept a Clear (Sign) from their Lord, and whom a witness from Himself doth teach, as did the Book of Moses before it,- a guide and a mercy? They believe therein; but those of the Sects that reject it,- the Fire will be their promised meeting-place. Be not then in doubt thereon: for it is the truth from thy Lord: yet many among men do not believe!*

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا ۗ أُولَئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ وَيَقُولُ الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ
كَذَبُوا عَلَى رَبِّهِمْ ۗ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ {18}

[Shakir 11:18] *And who is more unjust than he who forges a lie against Allah? These shall be brought before their Lord, and the witnesses shall say: These are they who lied against their Lord. Now surely the curse of Allah is on the unjust.*

[Pickthal 11:18] *Who doeth greater wrong than he who inventeth a lie concerning Allah? Such will be brought before their Lord, and the witnesses will say: These are they who lied concerning their Lord. Now the curse of Allah is upon wrong-doers,*

[Yusufali 11:18] *Who doth more wrong than those who invent a lie against Allah? They will be turned back to the presence of their Lord, and*

the witnesses will say, "These are the ones who lied against their Lord! Behold! the Curse of Allah is on those who do wrong!-

الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ {19}

[Shakir 11:19] Who turn away from the path of Allah and desire to make it crooked; and they are disbelievers in the hereafter.

[Pickthal 11:19] Who debar (men) from the way of Allah and would have it crooked, and who are disbelievers in the Hereafter.

[Yusufali 11:19] "Those who would hinder (men) from the path of Allah and would seek in it something crooked: these were they who denied the Hereafter!"

أُولَئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ۚ يُضَاعَفُ لَهُمْ

الْعَذَابُ ۚ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ {20}

[Shakir 11:20] These shall not escape in the earth, nor shall they have any guardians besides Allah; the punishment shall be doubled for them, they could not bear to hear and they did not see.

[Pickthal 11:20] Such will not escape in the earth, nor have they any protecting friends beside Allah. For them the torment will be double. They could not bear to hear, and they used not to see.

[Yusufali 11:20] They will in no wise frustrate (His design) on earth, nor have they protectors besides Allah! Their penalty will be doubled! They lost the power to hear, and they did not see!

أُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {21}

[Shakir 11:21] These are they who have lost their souls, and what they forged is gone from them.

[Pickthal 11:21] Such are they who have lost their souls, and that which they used to invent hath failed them.

[Yusufali 11:21] They are the ones who have lost their own souls: and the (fancies) they invented have left them in the lurch!

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ {22}

[Shakir 11:22] Truly in the hereafter they are the greatest losers.

[Pickthal 11:22] Assuredly in the Hereafter they will be the greatest losers.

[Yusufali 11:22] Without a doubt, these are the very ones who will lose most in the Hereafter!

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَخْبَتُوا إِلَىٰ رَبِّهِمْ أُولَئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ

{23}

[Shakir 11:23] Surely (as to) those who believe and do good and humble themselves to their Lord, these are the dwellers of the garden, in it they will abide.

[Pickthal 11:23] Lo! those who believe and do good works and humble themselves before their Lord: such are rightful owners of the Garden; they will abide therein.

[Yusufali 11:23] *But those who believe and work righteousness, and humble themselves before their Lord,- They will be companions of the gardens, to dwell therein for aye!*

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصْمَى وَالْبَصِيرِ وَالسَّمِيعِ ۚ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ

{24}

[Shakir 11:24] *The likeness of the two parties is as the blind and the deaf and the seeing and the hearing: are they equal in condition? Will you not then mind?*

[Pickthal 11:24] *The similitude of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal in similitude? Will ye not then be admonished?*

[Yusufali 11:24] *These two kinds (of men) may be compared to the blind and deaf, and those who can see and hear well. Are they equal when compared? Will ye not then take heed?*

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ {25}

[Shakir 11:25] *And certainly We sent Nuh to his people: Surely I am a plain warner for you:*

[Pickthal 11:25] *And We sent Noah unto his folk (and he said): Lo! I am a plain warner unto you.*

[Yusufali 11:25] *We sent Noah to his people (with a mission): "I have come to you with a Clear Warning:*

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمِ الْيَوْمِ {26}

[Shakir 11:26] *That you shall not serve any but Allah, surely I fear for you the punishment of a painful day.*

[Pickthal 11:26] *That ye serve none, save Allah. Lo! I fear for you the retribution of a painful Day.*

[Yusufali 11:26] *"That ye serve none but Allah: Verily I do fear for you the penalty of a grievous day."*

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا تَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا تَرَاكَ اتَّبَعَكَ إِلَّا الَّذِينَ هُمْ

أَرَادُوا لَنَا بِدِي الرّأْيِ وَمَا تَرَىٰ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ {27}

[Shakir 11:27] *But the chiefs of those who disbelieved from among his people said: We do not consider you but a mortal like ourselves, and we do not see any have followed you but those who are the meanest of us at first thought and we do not see in you any excellence over us; nay, we deem you liars.*

[Pickthal 11:27] *The chieftains of his folk, who disbelieved, said: We see thee but a mortal like us, and we see not that any follow thee save the most abject among us, without reflection. We behold in you no merit above us - nay, we deem you liars.*

[Yusufali 11:27] *But the chiefs of the Unbelievers among his people said: "We see (in) thee nothing but a man like ourselves: Nor do we see that any follow thee but the meanest among us, in judgment immature: Nor do we see in you (all) any merit above us: in fact we think ye are liars!"*

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَأَتَانِي رَحْمَةٌ مِنْ عِنْدِهِ فَعَمِيتَ عَلَيْكُمْ
أَنْلِرْكُمْ مَوْجَاهَا وَآتِنكُمْ لَهَا كَارِهُونَ {28}

[Shakir 11:28] He said: O my people! tell me if I have with me clear proof from my Lord, and He has granted me mercy from Himself and it has been made obscure to you; shall we constrain you to (accept) it while you are averse from it?

[Pickthal 11:28] He said: O my people! Bethink you, if I rely on a clear proof from my Lord and there hath come unto me a mercy from His presence, and it hath been made obscure to you, can we compel you to accept it when ye are averse thereto?

[Yusufali 11:28] He said: "O my people! See ye if (it be that) I have a Clear Sign from my Lord, and that He hath sent Mercy unto me from His own presence, but that the Mercy hath been obscured from your sight? shall we compel you to accept it when ye are averse to it?"

وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ ۖ وَمَا أَنَا بِطَارِدِ الَّذِينَ آمَنُوا ۖ إِنَّهُمْ
مُلَاقُوا رَبِّهِمْ وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ {29}

[Shakir 11:29] And, O my people! I ask you not for wealth in return for it; my reward is only with Allah and I am not going to drive away those who believe; surely they shall meet their Lord, but I consider you a people who are ignorant:

[Pickthal 11:29] And O my people! I ask of you no wealth therefor. My reward is the concern only of Allah, and I am not going to thrust away those who believe - Lo! they have to meet their Lord! - but I see you a folk that are ignorant.

[Yusufali 11:29] "And O my people! I ask you for no wealth in return: my reward is from none but Allah: But I will not drive away (in contempt) those who believe: for verily they are to meet their Lord, and ye I see are the ignorant ones!"

وَيَا قَوْمِ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ ۖ أَفَلَا تَتَذَكَّرُونَ {30}

[Shakir 11:30] And, O my people! who will help me against Allah if I drive them away? Will you not then mind?

[Pickthal 11:30] And, O my people! who would deliver me from Allah if I thrust them away? Will ye not then reflect?

[Yusufali 11:30] "And O my people! who would help me against Allah if I drove them away? Will ye not then take heed?"

وَلَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي
أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذَا لَمِنَ الظَّالِمِينَ {31}

[Shakir 11:31] And I do not say to you that I have the treasures of Allah and I do not know the unseen, nor do I say that I am an angel, nor do I say about those whom your eyes hold in mean estimation (that) Allah will never grant them (any) good-- Allah knows best what is in their souls-- for then most surely I should be of the unjust.

[Pickthal 11:31] I say not unto you: "I have the treasures of Allah" nor "I have knowledge of the Unseen," nor say I: "Lo! I am an angel!" Nor

say I unto those whom your eyes scorn that Allah will not give them good - Allah knoweth best what is in their hearts - Lo! then indeed I should be of the wrong-doers.

[Yusufali 11:31] "I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor claim I to be an angel. Nor yet do I say, of those whom your eyes do despise that Allah will not grant them (all) that is good: Allah knoweth best what is in their souls: I should, if I did, indeed be a wrong-doer."

قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ {32}

[Shakir 11:32] They said: O Nuh! indeed you have disputed with us and lengthened dispute with us, therefore bring to us what you threaten us with, if you are of the truthful ones.

[Pickthal 11:32] They said: O Noah! Thou hast disputed with us and multiplied disputation with us; now bring upon us that wherewith thou threatenest us, if thou art of the truthful.

[Yusufali 11:32] They said: "O Noah! thou hast disputed with us, and (much) hast thou prolonged the dispute with us: now bring upon us what thou threatenest us with, if thou speakest the truth!?"

قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ {33}

[Shakir 11:33] He said: Allah only will bring it to you if He please, and you will not escape:

[Pickthal 11:33] He said: Only Allah will bring it upon you if He will, and ye can by no means escape.

[Yusufali 11:33] He said: "Truly, Allah will bring it on you if He wills, - and then, ye will not be able to frustrate it!

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ ۖ هُوَ رَبُّكُمْ

وَالِيهِ تُرْجَعُونَ {34}

[Shakir 11:34] And if I intend to give you good advice, my advice will not profit you if Allah intended that He should leave you to go astray; He is your Lord, and to Him shall you be returned.

[Pickthal 11:34] My counsel will not profit you if I were minded to advise you, if Allah's will is to keep you astray. He is your Lord and unto Him ye will be brought back.

[Yusufali 11:34] "Of no profit will be my counsel to you, much as I desire to give you (good) counsel, if it be that Allah willeth to leave you astray: He is your Lord! and to Him will ye return!"

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَعَلَيْ إِجْرَائِي وَأَنَا بَرِيءٌ مِمَّا تُجْرِمُونَ {35}

[Shakir 11:35] Or do they say: He has forged it? Say: If I have forged it, on me is my guilt, and I am clear of that of which you are guilty.

[Pickthal 11:35] Or say they (again): He hath invented it? Say: If I have invented it, upon me be my crimes, but I am innocent of (all) that ye commit.

[Yusufali 11:35] Or do they say, "He has forged it"? Say: "If I had forged it, on me were my sin! and I am free of the sins of which ye are guilty!

وَأَوْحِي إِلَى نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ {36}

[Shakir 11:36] *And it was revealed to Nuh: That none of your people will believe except those who have already believed, therefore do not grieve at what they do:*

[Pickthal 11:36] *And it was inspired in Noah, (saying): No-one of thy folk will believe save him who hath believed already. Be not distressed because of what they do.*

[Yusufali 11:36] *It was revealed to Noah: "None of thy people will believe except those who have believed already! So grieve no longer over their (evil) deeds.*

وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا ۗ إِنَّهُمْ مُغْرَقُونَ {37}

[Shakir 11:37] *And make the ark before Our eyes and (according to) Our revelation, and do not speak to Me in respect of those who are unjust; surely they shall be drowned.*

[Pickthal 11:37] *Build the ship under Our eyes and by Our inspiration, and speak not unto Me on behalf of those who do wrong. Lo! they will be drowned.*

[Yusufali 11:37] *"But construct an Ark under Our eyes and Our inspiration, and address Me no (further) on behalf of those who are in sin: for they are about to be overwhelmed (in the Flood)."*

وَيَصْنَعِ الْفُلْكَ وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ۗ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ

مِنْكُمْ كَمَا تَسْخَرُونَ {38}

[Shakir 11:38] *And he began to make the ark; and whenever the chiefs from among his people passed by him they laughed at him. He said: If you laugh at us, surely we too laugh at you as you laugh (at us).*

[Pickthal 11:38] *And he was building the ship, and every time that chieftains of his people passed him, they made mock of him. He said: Though ye make mock of Us, yet We mock at you even as ye mock;*

[Yusufali 11:38] *Forthwith he (starts) constructing the Ark: Every time that the chiefs of his people passed by him, they threw ridicule on him. He said: "If ye ridicule us now, we (in our turn) can look down on you with ridicule likewise!*

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَجْلُ عَلَيْهِ عَذَابٌ مُقِيمٌ {39}

[Shakir 11:39] *So shall you know who it is on whom will come a chastisement which will disgrace him, and on whom will lasting chastisement come down.*

[Pickthal 11:39] *And ye shall know to whom a punishment that will confound him cometh, and upon whom a lasting doom will fall.*

[Yusufali 11:39] *"But soon will ye know who it is on whom will descend a penalty that will cover them with shame,- on whom will be unloosed a penalty lasting:"*

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ

الْقَوْلُ وَمَنْ آمَنَ ۗ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ {40}

[Shakir 11:40] *Until when Our command came and water came forth from the valley, We said: Carry in it two of all things, a pair, and your own*

family-- except those against whom the word has already gone forth, and those who believe. And there believed not with him but a few.

[Pickthal 11:40] (Thus it was) till, when Our commandment came to pass and the oven gushed forth water, We said: Load therein two of every kind, a pair (the male and female), and thy household, save him against whom the word hath gone forth already, and those who believe. And but a few were they who believed with him.

[Yusufali 11:40] At length, behold! there came Our command, and the fountains of the earth gushed forth! We said: "Embark therein, of each kind two, male and female, and your family - except those against whom the word has already gone forth,- and the Believers." but only a few believed with him.

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ حَجْرَاهَا وَمُرْسَاهَا ۗ إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ {41}

[Shakir 11:41] And he said: Embark in it, in the name of Allah be its sailing and its anchoring; most surely my Lord is Forgiving, Merciful.

[Pickthal 11:41] And he said: Embark therein! In the name of Allah be its course and its mooring. Lo! my Lord is Forgiving, Merciful.

[Yusufali 11:41] So he said: "Embark ye on the Ark, In the name of Allah, whether it move or be at rest! For my Lord is, be sure, Oft-Forgiving, Most Merciful!"

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَتَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَبْ مَعَنَا وَلَا تَكُنْ

مَعَ الْكَافِرِينَ {42}

[Shakir 11:42] And it moved on with them amid waves like mountains; and Nuh called out to his son, and he was aloof: O my son! embark with us and be not with the unbelievers.

[Pickthal 11:42] And it sailed with them amid waves like mountains, and Noah cried unto his son - and he was standing aloof - O my son! Come ride with us, and be not with the disbelievers.

[Yusufali 11:42] So the Ark floated with them on the waves (towering) like mountains, and Noah called out to his son, who had separated himself (from the rest): "O my son! embark with us, and be not with the unbelievers!"

قَالَ سَآوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ ۚ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ ۗ

وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ {43}

[Shakir 11:43] He said: I will betake myself for refuge to a mountain that shall protect me from the water. Nuh said: There is no protector today from Allah's punishment but He Who has mercy; and a wave intervened between them, so he was of the drowned.

[Pickthal 11:43] He said: I shall betake me to some mountain that will save me from the water. (Noah) said: This day there is none that saveth from the commandment of Allah save him on whom He hath had mercy. And the wave came in between them, so he was among the drowned.

[Yusufali 11:43] The son replied: "I will betake myself to some mountain: it will save me from the water." Noah said: "This day nothing can save, from the command of Allah, any but those on whom He hath

mercy! "And the waves came between them, and the son was among those overwhelmed in the Flood.

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَّمَاءُ أَفْلَعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ
وَقِيلَ بُعِدًا لِلْقَوْمِ الظَّالِمِينَ {44}

[Shakir 11:44] And it was said: O earth, swallow down your water, and O cloud, clear away; and the water was made to abate and the affair was decided, and the ark rested on the Judi, and it was said: Away with the unjust people.

[Pickthal 11:44] And it was said: O earth! Swallow thy water and, O sky! be cleared of clouds! And the water was made to subside. And the commandment was fulfilled. And it (the ship) came to rest upon (the mount) Al-Judi and it was said: A far removal for wrongdoing folk!

[Yusufali 11:44] Then the word went forth: "O earth! swallow up thy water, and O sky! Withhold (thy rain)!" and the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: "Away with those who do wrong!"

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ {45}

[Shakir 11:45] And Nuh cried out to his Lord and said: My Lord! surely my son is of my family, and Thy promise is surely true, and Thou art the most just of the judges.

[Pickthal 11:45] And Noah cried unto his Lord and said: My Lord! Lo! my son is of my household! Surely Thy promise is the truth and Thou are the Most Just of Judges.

[Yusufali 11:45] And Noah called upon his Lord, and said: "O my Lord! surely my son is of my family! and Thy promise is true, and Thou art the justest of Judges!"

قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ {46}

[Shakir 11:46] He said: O Nuh! surely he is not of your family; surely he is (the doer of) other than good deeds, therefore ask not of Me that of which you have no knowledge; surely I admonish you lest you may be of the ignorant

[Pickthal 11:46] He said: O Noah! Lo! he is not of thy household; lo! he is of evil conduct, so ask not of Me that whereof thou hast no knowledge. I admonish thee lest thou be among the ignorant.

[Yusufali 11:46] He said: "O Noah! He is not of thy family: For his conduct is unrighteous. So ask not of Me that of which thou hast no knowledge! I give thee counsel, lest thou act like the ignorant!"

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ {47}

[Shakir 11:47] He said: My Lord! I seek refuge in Thee from asking Thee that of which I have no knowledge; and if Thou shouldst not forgive me and have mercy on me, I should be of the losers.

[Pickthal 11:47] He said: My Lord! Lo! in Thee do I seek refuge (from the sin) that I should ask of Thee that whereof I have no knowledge. Unless Thou forgive me and have mercy on me I shall be among the lost.

[Yusufali 11:47] Noah said: "O my Lord! I do seek refuge with Thee, lest I ask Thee for that of which I have no knowledge. And unless thou forgive me and have Mercy on me, I should indeed be lost!"

قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّنْ مَعَكَ ۚ وَأُمَّمٌ سَنُنْتَعِبُهُمْ ثُمَّ يَمَسُّهُمْ
مِنَّا عَذَابٌ أَلِيمٌ {48}

[Shakir 11:48] It was said: O Nuh! descend with peace from Us and blessings on you and on the people from among those who are with you, and there shall be nations whom We will afford provisions, then a painful punishment from Us shall afflict them.

[Pickthal 11:48] It was said (unto him): O Noah! Go thou down (from the mountain) with peace from Us and blessings upon thee and some nations (that will spring) from those with thee. (There will be other) nations unto whom We shall give enjoyment a long while and then a painful doom from Us will overtake them.

[Yusufali 11:48] The word came: "O Noah! Come down (from the Ark) with peace from Us, and blessing on thee and on some of the peoples (who will spring) from those with thee: but (there will be other) peoples to whom We shall grant their pleasures (for a time), but in the end will a grievous penalty reach them from Us."

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ
الْعَاقِبَةَ لِلْمُتَّقِينَ {49}

[Shakir 11:49] These are announcements relating to the unseen which We reveal to you, you did not know them-- (neither) you nor your people-- before this; therefore be patient; surely the end is for those who guard (against evil).

[Pickthal 11:49] This is of the tidings of the Unseen which We inspire in thee (Muhammad). Thou thyself knewest it not, nor did thy folk (know it) before this. Then have patience. Lo! the sequel is for those who ward off (evil).

[Yusufali 11:49] Such are some of the stories of the unseen, which We have revealed unto thee: before this, neither thou nor thy people knew them. So persevere patiently: for the End is for those who are righteous.

وَالَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ أَلِيمٌ ۚ قَالُوا يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ ۚ إِنَّمَا تَتَّبِعُونَ
الْأَفْئِدَةَ ۚ قُلْ لَّيْسَ بِي حِسَابٌ مِّنْكُمْ ۚ إِنِّي أَمْرٌ بِالْمُتَّقِينَ {50}

[Shakir 11:50] And to Ad (We sent) their brother Hud. He said: O my people! serve Allah, you have no god other than He; you are nothing but forgers (of lies).

[Pickthal 11:50] And unto (the tribe of) A'ad (We sent) their brother, Hud. He said: O my people! Serve Allah! Ye have no other Allah save Him. Lo! ye do but invent.

[Yusufali 11:50] *To the 'Ad People (We sent) Hud, one of their own brethren. He said: "O my people! worship Allah! ye have no other god but Him. (Your other gods) ye do nothing but invent!*

يَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِيَ إِلَّا عَلَى الَّذِي فَطَرَنِي ۖ أَفَلَا تَعْقِلُونَ {51}

[Shakir 11:51] *O my people! I do not ask of you any reward for it; my reward is only with Him Who created me; do you not then understand?*

[Pickthal 11:51] *O my people! I ask of you no reward for it. Lo! my reward is the concern only of Him Who made me. Have ye then no sense?*

[Yusufali 11:51] *"O my people! I ask of you no reward for this (Message). My reward is from none but Him who created me: Will ye not then understand?*

وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى

قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ {52}

[Shakir 11:52] *And, O my people! ask forgiveness of your Lord, then turn to Him; He will send on you clouds pouring down abundance of rain and add strength to your strength, and do not turn back guilty.*

[Pickthal 11:52] *And, O my people! Ask forgiveness of your Lord, then turn unto Him repentant; He will cause the sky to rain abundance on you and will add unto you strength to your strength. Turn not away, guilty!*

[Yusufali 11:52] *"And O my people! Ask forgiveness of your Lord, and turn to Him (in repentance): He will send you the skies pouring abundant rain, and add strength to your strength: so turn ye not back in sin!"*

قَالُوا يَا هُوْدُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ {53}

[Shakir 11:53] *They said: O Hud! you have not brought to us any clear argument and we are not going to desert our gods for your word, and we are not believers in you:*

[Pickthal 11:53] *They said: O Hud! Thou hast brought us no clear proof and we are not going to forsake our gods on thy (mere) saying, and we are not believers in thee.*

[Yusufali 11:53] *They said: "O Hud! No Clear (Sign) that hast thou brought us, and we are not the ones to desert our gods on thy word! Nor shall we believe in thee!*

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ ۗ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ

{54}

[Shakir 11:54] *We cannot say aught but that some of our gods have smitten you with evil. He said: Surely I call Allah to witness, and do you bear witness too, that I am clear of what you associate (with Allah).*

[Pickthal 11:54] *We say naught save that one of our gods hath possessed thee in an evil way. He said: I call Allah to witness, and do ye (too) bear witness, that I am innocent of (all) that ye ascribe as partners (to Allah)*

[Yusufali 11:54] *"We say nothing but that (perhaps) some of our gods may have seized thee with imbecility." He said: "I call Allah to witness, and do ye bear witness, that I am free from the sin of ascribing, to Him,*

مِنْ دُونِهِ فَكَيْدُونِي جَمِيعًا ثُمَّ لَا تُنظِرُونَ {55}

[Shakir 11:55] Besides Him, therefore scheme against me all together; then give me no respite:

[Pickthal 11:55] Beside Him. So (try to) circumvent me, all of you, give me no respite.

[Yusufali 11:55] "Other gods as partners! so scheme (your worst) against me, all of you, and give me no respite.

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ ۚ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ۚ إِنَّ رَبِّي عَلَى صِرَاطٍ

مُسْتَقِيمٍ {56}

[Shakir 11:56] Surely I rely on Allah, my Lord and your Lord; there is no living creature but He holds it by its forelock; surely my Lord is on the right path.

[Pickthal 11:56] Lo! I have put my trust in Allah, my Lord and your Lord. Not an animal but He doth grasp it by the forelock! Lo! my Lord is on a straight path.

[Yusufali 11:56] "I put my trust in Allah, My Lord and your Lord! There is not a moving creature, but He hath grasp of its fore-lock. Verily, it is my Lord that is on a straight Path.

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ ۚ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ

شَيْئًا ۚ إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيظٌ {57}

[Shakir 11:57] But if you turn back, then indeed I have delivered to you the message with which I have been sent to you, and my Lord will bring another people in your place, and you cannot do Him any harm; surely my Lord is the Preserver of all things.

[Pickthal 11:57] And if ye turn away, still I have conveyed unto you that wherewith I was sent unto you, and my Lord will set in place of you a folk other than you. Ye cannot injure Him at all. Lo! my Lord is Guardian over all things.

[Yusufali 11:57] "If ye turn away,- I (at least) have conveyed the Message with which I was sent to you. My Lord will make another people to succeed you, and you will not harm Him in the least. For my Lord hath care and watch over all things."

وَلَمَّا جَاءَ أَمْرُنَا نَحْنُ حَكِيمَةٌ ۗ وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَحْنُ نَحْنُ غَلِيظٌ {58}

[Shakir 11:58] And when Our decree came to pass, We delivered Hud and those who believed with him with mercy from Us, and We delivered them from a hard chastisement.

[Pickthal 11:58] And when Our commandment came to pass We saved Hud and those who believed with him by a mercy from Us; We saved them from a harsh doom.

[Yusufali 11:58] So when Our decree issued, We saved Hud and those who believed with him, by (special) Grace from Ourselves: We saved them from a severe penalty.

وَتِلْكَ آيَاتُ رُسُلِهِ وَعَصُوا رُسُلَهُ وَأَتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ {59}

[Shakir 11:59] *And this was Ad; they denied the communications of their Lord, and disobeyed His messengers and followed the bidding of every insolent opposer (of truth).*

[Pickthal 11:59] *And such were A'ad. They denied the revelations of their Lord and flouted His messengers and followed the command of every froward potentate.*

[Yusufali 11:59] *Such were the 'Ad People: they rejected the Signs of their Lord and Cherisher; disobeyed His messengers; And followed the command of every powerful, obstinate transgressor.*

وَأَتَّبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ ۗ أَلَا إِنَّ عَادًا كَفَرُوا رَبَّهُمْ ۗ أَلَا بَعْدًا لِعَادٍ قَوْمٍ

هُودٍ {60}

[Shakir 11:60] *And they were overtaken by curse in this world and on the resurrection day; now surely Ad disbelieved in their Lord; now surely, away with Ad, the people of Hud.*

[Pickthal 11:60] *And a curse was made to follow them in the world and on the Day of Resurrection. Lo! A'ad disbelieved in their Lord. A far removal for A'ad, the folk of Hud!*

[Yusufali 11:60] *And they were pursued by a Curse in this life,- and on the Day of Judgment. Ah! Behold! for the 'Ad rejected their Lord and Cherisher! Ah! Behold! removed (from sight) were 'Ad the people of Hud!*

وَالَّذِينَ تَمُودَ أَخَاهُمْ صَالِحًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۗ هُوَ أَنْشَأَكُمْ مِنَ

الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ ۗ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ {61}

[Shakir 11:61] *And to Samood (We sent) their brother Salih. He said: O my people! serve Allah, you have no god other than He; He brought you into being from the earth, and made you dwell in it, therefore ask forgiveness of Him, then turn to Him; surely my Lord is Nigh, Answering.*

[Pickthal 11:61] *And unto (the tribe of) Thamud (We sent) their brother Salih. He said: O my people! Serve Allah, Ye have no other Allah save Him. He brought you forth from the earth and hath made you husband it. So ask forgiveness of Him and turn unto Him repentant. Lo! my Lord is Nigh, Responsive.*

[Yusufali 11:61] *To the Thamud People (We sent) Salih, one of their own brethren. He said: "O my people! Worship Allah: ye have no other god but Him. It is He Who hath produced you from the earth and settled you therein: then ask forgiveness of Him, and turn to Him (in repentance): for my Lord is (always) near, ready to answer."*

قَالُوا يَا صَالِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا ۖ أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّ لَنَا لَلْفِي سَكًّا مِمَّا

تَدْعُونَا إِلَيْهِ مُرِيبٌ {62}

[Shakir 11:62] *They said: O Salih! surely you were one amongst us in whom great expectations were placed before this; do you (now) forbid us from worshipping what our fathers worshipped? And as to that which you call us to, most surely we are in disquieting doubt.*

[Pickthal 11:62] *They said: O Salih! Thou hast been among us hitherto as that wherein our hope was placed. Dost thou ask us not to worship what*

our fathers worshipped? Lo! we verily are in grave doubt concerning that to which thou callest us.

[Yusufali 11:62] They said: "O Salih! thou hast been of us! a centre of our hopes hitherto! dost thou (now) forbid us the worship of what our fathers worshipped? But we are really in suspicious (disquieting) doubt as to that to which thou invitest us."

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِن كُنتُمْ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَأَتَانِي مِنْهُ رَحْمَةً فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ
فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ {63}

[Shakir 11:63] He said: O my people! tell me if I have clear proof from my Lord and He has granted to me mercy from Himself-- who will then help me against Allah if I disobey Him? Therefore you do not add to me other than loss:

[Pickthal 11:63] He said: O my people! Bethink you: if I am (acting) on clear proof from my Lord and there hath come unto me a mercy from Him, who will save me from Allah if I disobey Him? Ye would add to me naught save perdition.

[Yusufali 11:63] He said: "O my people! do ye see? if I have a Clear (Sign) from my Lord and He hath sent Mercy unto me from Himself,- who then can help me against Allah if I were to disobey Him? What then would ye add to my (portion) but perdition?"

وَيَا قَوْمِ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ
عَذَابٌ قَرِيبٌ {64}

[Shakir 11:64] And, O my people! this will be (as) Allah's she-camel for you, a sign; therefore leave her to pasture on Allah's earth and do not touch her with evil, for then a near chastisement will overtake you.

[Pickthal 11:64] O my people! This is the camel of Allah, a token unto you, so suffer her to feed in Allah's earth, and touch her not with harm lest a near torment seize you.

[Yusufali 11:64] "And O my people! This she-camel of Allah is a symbol to you: leave her to feed on Allah's (free) earth, and inflict no harm on her, or a swift penalty will seize you!"

فَعَمَّرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكُمْ وَعَدُّ غَيْرِ مَكْدُوبٍ {65}

[Shakir 11:65] But they slew her, so he said: Enjoy yourselves in your abode for three days, that is a promise not to be belied.

[Pickthal 11:65] But they hamstrung her, and then he said: Enjoy life in your dwelling-place three days! This is a threat that will not be belied.

[Yusufali 11:65] But they did ham-string her. So he said: "Enjoy yourselves in your homes for three days: (Then will be your ruin): (Behold) there a promise not to be belied!"

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ
الْقَوِيُّ الْعَزِيزُ {66}

[Shakir 11:66] So when Our decree came to pass, We delivered Salih and those who believed with him by mercy from Us, and (We saved them) from the disgrace of that day; surely your Lord is the Strong, the Mighty.

[Pickthal 11:66] So, when Our commandment came to pass, We saved Salih, and those who believed with him, by a mercy from Us, from the ignominy of that day. Lo, thy Lord! He is the Strong, the Mighty.

[Yusufali 11:66] When Our Decree issued, We saved Salih and those who believed with him, by (special) Grace from Ourselves - and from the Ignominy of that day. For thy Lord - He is the Strong One, and able to enforce His Will.

وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيَارِهِمْ جَانِمِينَ {67}

[Shakir 11:67] And the rumbling overtook those who were unjust, so they became motionless bodies in their abodes,

[Pickthal 11:67] And the (awful) Cry overtook those who did wrong, so that morning found them prostrate in their dwellings,

[Yusufali 11:67] The (mighty) Blast overtook the wrong-doers, and they lay prostrate in their homes before the morning,-

كَأَن لَّمْ يَغْنَوْا فِيهَا ۗ أَلَا إِنَّ تَمُودَ كَفَرُوا رَبَّهُمْ ۗ أَلَا بُعْدًا لِتَمُودَ {68}

[Shakir 11:68] As though they had never dwelt in them; now surely did Samood disbelieve in their Lord; now surely, away with Samood.

[Pickthal 11:68] As though they had not dwelt there. Lo! Thamud disbelieved in their Lord. A far removal for Thamud!

[Yusufali 11:68] As if they had never dwelt and flourished there. Ah! Behold! for the Thamud rejected their Lord and Cherisher! Ah! Behold! removed (from sight) were the Thamud!

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيذٍ

{69}

[Shakir 11:69] And certainly Our messengers came to Ibrahim with good news. They said: Peace. Peace, said he, and he made no delay in bringing a roasted calf.

[Pickthal 11:69] And Our messengers cam unto Abraham with good news. They said: Peace! He answered: Peace! and delayed not to bring a roasted calf.

[Yusufali 11:69] There came Our messengers to Abraham with glad tidings. They said, "Peace!" He answered, "Peace!" and hastened to entertain them with a roasted calf.

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۗ قَالُوا لَا تَحْزَنْ إِنَّا أُرْسِلْنَا إِلَىٰ

قَوْمِ لُوطٍ {70}

[Shakir 11:70] But when he saw that their hands were not extended towards it, he deemed them strange and conceived fear of them. . They said: Fear not, surely we are sent to Lut's people.

[Pickthal 11:70] And when he saw their hands reached not to it, he mistrusted them and conceived a fear of them. They said: Fear not! Lo! we are sent unto the folk of Lot.

[Yusufali 11:70] But when he saw their hands went not towards the (meal), he felt some mistrust of them, and conceived a fear of them. They said: "Fear not: We have been sent against the people of Lut."

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَلَبَسَ رَتَاها يَاسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ {71}

[Shakir 11:71] And his wife was standing (by), so she laughed, then We gave her the good news of Ishaq and after Ishaq of (a son's son) Yaqoub.

[Pickthal 11:71] And his wife, standing by laughed when We gave her good tidings (of the birth) of Isaac, and, after Isaac, of Jacob.

[Yusufali 11:71] And his wife was standing (there), and she laughed: But we gave her glad tidings of Isaac, and after him, of Jacob.

قَالَتْ يَا وَيْلَتَى أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ {72}

[Shakir 11:72] She said: O wonder! shall I bear a son when I am an extremely old woman and this my husband an extremely old man? Most surely this is a wonderful thing.

[Pickthal 11:72] She said: Oh woe is me! Shall I bear a child when I am an old woman, and this my husband is an old man? Lo! this is a strange thing!

[Yusufali 11:72] She said: "Alas for me! shall I bear a child, seeing I am an old woman, and my husband here is an old man? That would indeed be a wonderful thing!"

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ {73}

[Shakir 11:73] They said: Do you wonder at Allah's bidding? The mercy of Allah and His blessings are on you, O people of the house, surely He is Praised, Glorious.

[Pickthal 11:73] They said: Wonderest thou at the commandment of Allah? The mercy of Allah and His blessings be upon you, O people of the house! Lo! He is Owner of Praise, Owner of Glory!

[Yusufali 11:73] They said: "Dost thou wonder at Allah's decree? The grace of Allah and His blessings on you, o ye people of the house! for He is indeed worthy of all praise, full of all glory!"

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ {74}

[Shakir 11:74] So when fear had gone away from Ibrahim and good news came to him, he began to plead with Us for Lut's people.

[Pickthal 11:74] And when the awe departed from Abraham, and the glad news reached him, he pleaded with Us on behalf of the folk of Lot.

[Yusufali 11:74] When fear had passed from (the mind of) Abraham and the glad tidings had reached him, he began to plead with us for Lut's people.

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ {75}

[Shakir 11:75] Most surely Ibrahim was forbearing, tender-hearted, oft-returning (to Allah):

[Pickthal 11:75] Lo! Abraham was mild, imploring, penitent.

[Yusufali 11:75] For Abraham was, without doubt, forbearing (of faults), compassionate, and given to look to Allah.

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ {76}

[Shakir 11:76] O Ibrahim! leave off this, surely the decree of your Lord has come to pass, and surely there must come to them a chastisement that cannot be averted.

[Pickthal 11:76] (It was said) O Abraham! Forsake this! Lo! thy Lord's commandment hath gone forth, and lo! there cometh unto them a doom which cannot be repelled.

[Yusufali 11:76] O Abraham! Seek not this. The decree of thy Lord hath gone forth: for them there cometh a penalty that cannot be turned back!

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ {77}

[Shakir 11:77] And when Our messengers came to Lut, he was grieved for them, and he lacked strength to protect them, and said: This is a hard day.

[Pickthal 11:77] And when Our messengers came unto Lot, he was distressed and knew not how to protect them. He said: This is a distressful day.

[Yusufali 11:77] When Our messengers came to Lut, he was grieved on their account and felt himself powerless (to protect) them. He said: "This is a distressful day."

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ ۚ قَالَ يَا قَوْمِ هُوَ لَاءِ بَنَاتِي هُنَّ

أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تَخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ {78}

[Shakir 11:78] And his people came to him, (as if) rushed on towards him, and already they did evil deeds. He said: O my people! these are my daughters-- they are purer for you, so guard against (the punishment of) Allah and do not disgrace me with regard to my guests; is there not among you one right-minded man?

[Pickthal 11:78] And his people came unto him, running towards him - and before then they used to commit abominations - He said: O my people! Here are my daughters! They are purer for you. Beware of Allah, and degrade me not in (the person of) my guests. Is there not among you any upright man?

[Yusufali 11:78] And his people came rushing towards him, and they had been long in the habit of practising abominations. He said: "O my people! Here are my daughters: they are purer for you (if ye marry)! Now fear Allah, and cover me not with shame about my guests! Is there not among you a single right-minded man?"

قَالُوا لَقَدْ عَلِمْتُمْ مَا لَنَا فِي بَنَاتِكِ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ {79}

[Shakir 11:79] They said: Certainly you know that we have no claim on your daughters, and most surely you know what we desire.

[Pickthal 11:79] They said: Well thou knowest that we have no right to thy daughters, and well thou knowest what we want.

[Yusufali 11:79] They said: "Well dost thou know we have no need of thy daughters: indeed thou knowest quite well what we want!"

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ {80}

[Shakir 11:80] He said: Ah! that I had power to suppress you, rather I shall have recourse to a strong support.

[Pickthal 11:80] He said: Would that I had strength to resist you or had some strong support (among you)!

[Yusufali 11:80] He said: "Would that I had power to suppress you or that I could betake myself to some powerful support."

قَالُوا يَا لُوْطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِبْ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتَكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ ۚ إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۗ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ {81}

[Shakir 11:81] They said: O Lut! we are the messengers of your Lord; they shall by no means reach you; so remove your followers in a part of the night-- and let none of you turn back-- except your wife, for surely whatsoever befalls them shall befall her; surely their appointed time is the morning; is not the morning nigh?

[Pickthal 11:81] (The messengers) said: O Lot! Lo! we are messengers of thy Lord; they shall not reach thee. So travel with thy people in a part of the night, and let not one of you turn round - (all) save thy wife. Lo! that which smiteth them will smite her (also). Lo! their tryst is (for) the morning. Is not the morning nigh?

[Yusufali 11:81] (The Messengers) said: "O Lut! We are Messengers from thy Lord! By no means shall they reach thee! now travel with thy family while yet a part of the night remains, and let not any of you look back: but thy wife (will remain behind): To her will happen what happens to the people. Morning is their time appointed: Is not the morning nigh?"

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ سِجِّيلٍ مَنْضُودٍ {82}

[Shakir 11:82] So when Our decree came to pass, We turned them upside down and rained down upon them stones, of what had been decreed, one after another.

[Pickthal 11:82] So when Our commandment came to pass We overthrew (that township) and rained upon it stones of clay, one after another,

[Yusufali 11:82] When Our Decree issued, We turned (the cities) upside down, and rained down on them brimstones hard as baked clay, spread, layer on layer,-

مُسَوَّمَةٌ عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ {83}

[Shakir 11:83] Marked (for punishment) with your Lord and it is not far off from the unjust.

[Pickthal 11:83] Marked with fire in the providence of thy Lord (for the destruction of the wicked). And they are never far from the wrong-doers.

[Yusufali 11:83] Marked as from thy Lord: Nor are they ever far from those who do wrong!

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۗ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ وَلَا تَتَّقُوا الْمَكِيَالَ

وَالْمِيزَانَ ۗ إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُحِيطٍ {84}

[Shakir 11:84] And to Madyan (We sent) their brother Shu'aib. He said: O my people! serve Allah, you have no god other than He, and do not give short measure and weight: surely I see you in prosperity and surely I fear for you the punishment of an all-encompassing day.

[Pickthal 11:84] And unto Midian (We sent) their brother Shu'eyb. He said: O my people! Serve Allah. Ye have no other Allah save Him! And give

not short measure and short weight. Lo! I see you well-to-do, and lo! I fear for you the doom of a besetting Day.

[Yusufali 11:84] *To the Madyan People (We sent) Shu'aib, one of their own brethren: he said: "O my people! worship Allah: Ye have no other god but Him. And give not short measure or weight: I see you in prosperity, but I fear for you the penalty of a day that will compass (you) all round.*

وَيَا قَوْمِ أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ

مُفْسِدِينَ {85}

[Shakir 11:85] *And, O my people! give full measure and weight fairly, and defraud not men their things, and do not act corruptly in the land, making mischief:*

[Pickthal 11:85] *O my people! Give full measure and full weight in justice, and wrong not people in respect of their goods. And do not evil in the earth, causing corruption.*

[Yusufali 11:85] *"And O my people! give just measure and weight, nor withhold from the people the things that are their due: commit not evil in the land with intent to do mischief.*

بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۗ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ {86}

[Shakir 11:86] *What remains with Allah is better for you if you are believers, and I am not a keeper over you.*

[Pickthal 11:86] *That which Allah leaveth with you is better for you if ye are believers; and I am not a keeper over you.*

[Yusufali 11:86] *"That which is left you by Allah is best for you, if ye (but) believed! but I am not set over you to keep watch!"*

قَالُوا يَا شُعَيْبُ أَصَلَاتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ

لَأَنْتَ الْحَلِيمُ الرَّشِيدُ {87}

[Shakir 11:87] *They said: O Shu'aib! does your prayer enjoin you that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property? Forsooth you are the forbearing, the right-directing one.*

[Pickthal 11:87] *They said: O Shu'eyb! Doth thy way of prayer command thee that we should forsake that which our fathers (used to) worship, or that we (should leave off) doing what we will with our own property. Lo! thou art the mild, the guide to right behaviour.*

[Yusufali 11:87] *They said: "O Shu'aib! Does thy (religion of) prayer command thee that we leave off the worship which our fathers practised, or that we leave off doing what we like with our property? truly, thou art the one that forbearth with faults and is right-minded!"*

قَالَ يَا قَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا ۗ وَمَا أُرِيدُ أَنْ

أُخَالِفَكُمْ إِلَىٰ مَا أَنْهَاكُمْ عَنْهُ ۗ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ ۗ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ۗ

عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ {88}

[Shakir 11:88] *He said: O my people! have you considered if I have a clear proof from my Lord and He has given me a goodly sustenance from*

Himself, and I do not desire that in opposition to you I should betake myself to that which I forbid you: I desire nothing but reform so far as I am able, and with none but Allah is the direction of my affair to a right issue; on Him do I rely and to Him do I turn:

[Pickthal 11:88] He said: O my people! Bethink you: if I am (acting) on a clear proof from my Lord and He sustaineth me with fair sustenance from Him (how can I concede aught to you)? I desire not to do behind your backs that which I ask you not to do. I desire naught save reform so far as I am able. My welfare is only in Allah. In Him I trust and unto Him I turn (repentant).

[Yusufali 11:88] He said: "O my people! see ye whether I have a Clear (Sign) from my Lord, and He hath given me sustenance (pure and) good as from Himself? I wish not, in opposition to you, to do that which I forbid you to do. I only desire (your) betterment to the best of my power; and my success (in my task) can only come from Allah. In Him I trust, and unto Him I look.

وَيَا قَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ
 وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ {89}

[Shakir 11:89] And, O my people! let not opposition to me make you guilty so that there may befall you the like of what befell the people of Nuh, or the people of Hud, or the people of Salih, nor are the people of Lut far off from you;

[Pickthal 11:89] And, O my people! Let not the schism with me cause you to sin so that there befall you that which befell the folk of Noah and the folk of Hud, and the folk of Salih; and the folk of Lot are not far off from you.

[Yusufali 11:89] "And O my people! let not my dissent (from you) cause you to sin, lest ye suffer a fate similar to that of the people of Noah or of Hud or of Salih, nor are the people of Lut far off from you!

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ ۚ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ {90}

[Shakir 11:90] And ask forgiveness of your Lord, then turn to Him; surely my Lord is Merciful, Loving-kind.

[Pickthal 11:90] Ask pardon of your Lord and then turn unto Him (repentant). Lo! my Lord is Merciful, Loving.

[Yusufali 11:90] "But ask forgiveness of your Lord, and turn unto Him (in repentance): For my Lord is indeed full of mercy and loving-kindness."

قَالُوا يَا شُعَيْبُ مَا نَفَقَهُ كَثِيرًا مِمَّا تَقُولُ وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْمُكَ لَرَجَمْنَاكَ وَمَا
 أَنْتَ عَلَيْنَا بَعِيزٌ {91}

[Shakir 11:91] They said: O Shu'aib! we do not understand much of what you say and most surely we see you to be weak among us, and were it not for your family we would surely stone you, and you are not mighty against us.

[Pickthal 11:91] They said: O Shu'eyb! We understand not much of that thou tellest, and lo! we do behold thee weak among us. But for thy family, we should have stoned thee, for thou art not strong against us.

[Yusufali 11:91] They said: "O Shu'aib! much of what thou sayest we do not understand! In fact among us we see that thou hast no strength! Were it not for thy family, we should certainly have stoned thee! for thou hast among us no great position!"

قَالَ يَا قَوْمِ أَرَهْطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرِي إِنَّ رَبِّي بِمَا تَعْمَلُونَ
مُحِيطٌ {92}

[Shakir 11:92] He said: O my people! is my family more esteemed by you than Allah? And you neglect Him as a thing cast behind your back; surely my Lord encompasses what you do:

[Pickthal 11:92] He said: O my people! Is my family more to be honoured by you than Allah? and ye put Him behind you, neglected! Lo! my Lord surroundeth what ye do.

[Yusufali 11:92] He said: "O my people! is then my family of more consideration with you than Allah? For ye cast Him away behind your backs (with contempt). But verily my Lord encompasseth on all sides all that ye do!

وَيَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ إِنِّي عَامِلٌ سَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَاذِبٌ
وَارْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ {93}

[Shakir 11:93] And, O my people! act according to your ability, I too am acting; you will come to know soon who it is on whom will light the punishment that will disgrace him and who it is that is a liar, and watch, surely I too am watching with you.

[Pickthal 11:93] And, O my people! Act according to your power, lo! I (too) am acting. Ye will soon know on whom there cometh a doom that will abase him, and who it is that lieth. And watch! Lo! I am a watcher with you.

[Yusufali 11:93] "And O my people! Do whatever ye can: I will do (my part): Soon will ye know who it is on whom descends the penalty of ignominy; and who is a liar! and watch ye! for I too am watching with you!"

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ
فَأَصْبَحُوا فِي دِيَارِهِمْ جَاثِمِينَ {94}

[Shakir 11:94] And when Our decree came to pass We delivered Shu'aib, and those who believed with him by mercy from Us, and the rumbling overtook those who were unjust so they became motionless bodies in their abodes,

[Pickthal 11:94] And when Our commandment came to pass We saved Shu'eyb and those who believed with him by a mercy from Us; and the (Awful) Cry seized those who did injustice, and morning found them prostrate in their dwellings,

[Yusufali 11:94] When Our decree issued, We saved Shu'aib and those who believed with him, by (special) mercy from Ourselves: But the (mighty) blast did seize the wrong-doers, and they lay prostrate in their homes by the morning,-

كَأَن لَّمْ يَغْنَوْا فِيهَا ۗ أَلَا بُعِدًا لِّمَدْيَنَ كَمَا بَعَدَتْ ثَمُودُ {95}

[Shakir 11:95] As though they had never dwelt in them; now surely perdition overtook Madyan as had perished Samood.

[Pickthal 11:95] As though they had not dwelt there. A far removal for Midian, even as Thamud had been removed afar!

[Yusufali 11:95] As if they had never dwelt and flourished there! Ah! Behold! How the Madyan were removed (from sight) as were removed the Thamud!

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ {96}

[Shakir 11:96] And certainly We sent Musa with Our communications and a clear authority,

[Pickthal 11:96] And verily We sent Moses with Our revelations and a clear warrant

[Yusufali 11:96] And we sent Moses, with Our Clear (Signs) and an authority manifest,

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ ۖ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ {97}

[Shakir 11:97] To Firon and his chiefs, but they followed the bidding of Firon, and Firon's bidding was not right-directing.

[Pickthal 11:97] Unto Pharaoh and his chiefs, but they did follow the command of Pharaoh, and the command of Pharaoh was no right guide.

[Yusufali 11:97] Unto Pharaoh and his chiefs: but they followed the command of Pharaoh and the command of Pharaoh was no right (guide).

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَامَةِ فَأَوْرَدَهُمُ النَّارَ ۚ وَبِئْسَ الْوَرْدُ الْمَوْرُودُ {98}

[Shakir 11:98] He shall lead his people on the resurrection day, and bring them down to the fire; and evil the place to which they are brought.

[Pickthal 11:98] He will go before his people on the Day of Resurrection and will lead them to the Fire for watering-place. Ah, hapless is the watering-place (whither they are) led.

[Yusufali 11:98] He will go before his people on the Day of Judgment, and lead them into the Fire (as cattle are led to water): But woeful indeed will be the place to which they are led!

وَأَتَّبِعُوا فِي هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ ۗ بِئْسَ الرَّفْدُ الْمَرْفُودُ {99}

[Shakir 11:99] And they are overtaken by curse in this (world), and on the resurrection day, evil the gift which shall be given.

[Pickthal 11:99] A curse is made to follow them in the world and on the Day of Resurrection. Hapless is the gift (that will be) given (them).

[Yusufali 11:99] And they are followed by a curse in this (life) and on the Day of Judgment: and woeful is the gift which shall be given (unto them)!

ذَٰلِكَ مِنْ أَنْبَاءِ الْقُرَىٰ نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ {100}

[Shakir 11:100] This is an account of (the fate of) the towns which We relate to you; of them are some that stand and (others) mown down.

[Pickthal 11:100] That is (something) of the tidings of the townships (which were destroyed of old). We relate it unto thee (Muhammad). Some of them are standing and some (already) reaped.

[Yusufali 11:100] These are some of the stories of communities which We relate unto thee: of them some are standing, and some have been mown down (by the sickle of time).

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُوهُمْ غَيْرَ تَتْبِيبٍ { 101 }

[Shakir 11:101] And We did not do them injustice, but they were unjust to themselves, so their gods whom they called upon besides Allah did not avail them aught when the decree of your Lord came to pass; and they added but to their ruin.

[Pickthal 11:101] We wronged them not, but they did wrong themselves; and their gods on whom they call beside Allah availed them naught when came thy Lord's command; they added to them naught save ruin.

[Yusufali 11:101] It was not We that wronged them: They wronged their own souls: the deities, other than Allah, whom they invoked, profited them no whit when there issued the decree of thy Lord: Nor did they add aught (to their lot) but perdition!

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ ۚ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ { 102 }

[Shakir 11:102] And such is the punishment of your Lord when He punishes the towns while they are unjust; surely His punishment is painful, severe.

[Pickthal 11:102] Even thus is the grasp of thy Lord when He graspeth the townships while they are doing wrong. Lo! His grasp is painful, very strong.

[Yusufali 11:102] Such is the chastisement of thy Lord when He chastises communities in the midst of their wrong: grievous, indeed, and severe is His chastisement.

إِنَّ فِي ذَلِكَ لَآيَةً لِمَنْ خَافَ عَذَابَ الْآخِرَةِ ۚ ۚ ذَلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَشْهُودٌ { 103 }

[Shakir 11:103] Most surely there is a sign in this for him who fears the chastisement of the hereafter; this is a day on which the people shall be gathered together and this is a day that shall be witnessed.

[Pickthal 11:103] Lo! herein verily there is a portent for those who fear the doom of the Hereafter. That is a day unto which mankind will be gathered, and that is a day that will be witnessed.

[Yusufali 11:103] In that is a Sign for those who fear the penalty of the Hereafter: that is a Day for which mankind will be gathered together: that will be a Day of Testimony.

وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَعْدُودٍ { 104 }

[Shakir 11:104] And We do not delay it but to an appointed term.

[Pickthal 11:104] And We defer it only to a term already reckoned.

[Yusufali 11:104] Nor shall We delay it but for a term appointed.

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۖ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ {105}

[Shakir 11:105] On the day when it shall come, no soul shall speak except with His permission, then (some) of them shall be unhappy and (others) happy.

[Pickthal 11:105] On the day when it cometh no soul will speak except by His permission; some among them will be wretched, (others) glad.

[Yusufali 11:105] The day it arrives, no soul shall speak except by His leave: of those (gathered) some will be wretched and some will be blessed.

فَأَمَّا الَّذِينَ شَفَعُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ {106}

[Shakir 11:106] So as to those who are unhappy, they shall be in the fire; for them shall be sighing and groaning in it:

[Pickthal 11:106] As for those who will be wretched (on that day) they will be in the Fire; sighing and wailing will be their portion therein,

[Yusufali 11:106] Those who are wretched shall be in the Fire: There will be for them therein (nothing but) the heaving of sighs and sobs:

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيدُ

{107}

[Shakir 11:107] Abiding therein so long as the heavens and the earth endure, except as your Lord please; surely your Lord is the mighty doer of what He intends.

[Pickthal 11:107] Abiding there so long as the heavens and the earth endure save for that which thy Lord willeth. Lo! thy Lord is Doer of what He will.

[Yusufali 11:107] They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: for thy Lord is the (sure) accomplisher of what He planneth.

وَأَمَّا الَّذِينَ سَعِدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ

عَطَاءً غَيْرَ مَجْدُودٍ {108}

[Shakir 11:108] And as to those who are made happy, they shall be in the garden, abiding in it as long as the heavens and the earth endure, except as your Lord please; a gift which shall never be cut off.

[Pickthal 11:108] And as for those who will be glad (that day) they will be in the Garden, abiding there so long as the heavens and the earth endure save for that which thy Lord willeth: a gift unfailing.

[Yusufali 11:108] And those who are blessed shall be in the Garden: They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: a gift without break.

فَلَا تَكُ فِي مِرْيَةٍ مِمَّا يَعْبُدُ هَؤُلَاءِ ۚ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ ۚ وَإِنَّا لَمَوَفُّوهُمْ

نَصِيْبَهُمْ غَيْرَ مَنْقُوصٍ {109}

[Shakir 11:109] Therefore be not in doubt as to what these worship; they do not worship but as their fathers worshipped before; and most surely We will pay them back in full their portion undiminished.

[Pickthal 11:109] So be not thou in doubt concerning that which these (folk) worship. They worship only as their fathers worshipped aforetime. Lo! we shall pay them their whole due unabated.

[Yusufali 11:109] Be not then in doubt as to what these men worship. They worship nothing but what their fathers worshipped before (them): but verily We shall pay them back (in full) their portion without (the least) abatement.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ ۖ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ ۖ وَإِنَّهُمْ

لَفِي شَكٍّ مِنْهُ مُرِيبٍ {110}

[Shakir 11:110] And certainly We gave the book to Musa, but it was gone against; and had not a word gone forth from your Lord, the matter would surely have been decided between them; and surely they are in a disquieting doubt about it.

[Pickthal 11:110] And we verily gave unto Moses the Scripture, and there was strife thereupon; and had it not been for a Word that had already gone forth from thy Lord, the case would have been judged between them, and lo! they are in grave doubt concerning it.

[Yusufali 11:110] We certainly gave the Book to Moses, but differences arose therein: had it not been that a word had gone forth before from thy Lord, the matter would have been decided between them, but they are in suspicious doubt concerning it.

وَإِنَّ كُلًّا لَّمَّا لَيُؤْفَقِينَ رَبُّكَ أَعْمَالَهُمْ ۖ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ {111}

[Shakir 11:111] And your Lord will most surely pay back to all their deeds in full; surely He is aware of what they do.

[Pickthal 11:111] And lo! unto each thy Lord will verily repay his works in full. Lo! He is Informed of what they do.

[Yusufali 11:111] And, of a surety, to all will your Lord pay back (in full the recompense) of their deeds: for He knoweth well all that they do.

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطَّعَوْا ۖ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {112}

[Shakir 11:112] Continue then in the right way as you are commanded, as also he who has turned (to Allah) with you, and be not inordinate (O men!), surely He sees what you do.

[Pickthal 11:112] So tread thou the straight path as thou art commanded, and those who turn (unto Allah) with thee, and transgress not. Lo! He is Seer of what ye do.

[Yusufali 11:112] Therefore stand firm (in the straight Path) as thou art commanded,- thou and those who with thee turn (unto Allah); and transgress not (from the Path): for He seeth well all that ye do.

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا

تُنصَرُونَ {113}

[Shakir 11:113] And do not incline to those who are unjust, lest the fire touch you, and you have no guardians besides Allah, then you shall not be helped.

[Pickthal 11:113] *And incline not toward those who do wrong lest the Fire touch you, and ye have no protecting friends against Allah, and afterward ye would not be helped.*

[Yusufali 11:113] *And incline not to those who do wrong, or the Fire will seize you; and ye have no protectors other than Allah, nor shall ye be helped.*

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِنَ اللَّيْلِ ۚ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۚ ذَلِكَ ذِكْرَى

لِلذَّاكِرِينَ {114}

[Shakir 11:114] *And keep up prayer in the two parts of the day and in the first hours of the night; surely good deeds take away evil deeds this is a reminder to the mindful.*

[Pickthal 11:114] *Establish worship at the two ends of the day and in some watches of the night. Lo! good deeds annul ill-deeds. This is reminder for the mindful.*

[Yusufali 11:114] *And establish regular prayers at the two ends of the day and at the approaches of the night: For those things, that are good remove those that are evil: Be that the word of remembrance to those who remember (their Lord):*

وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ {115}

[Shakir 11:115] *And be patient, for surely Allah does not waste the reward of the good-doers.*

[Pickthal 11:115] *And have patience, (O Muhammad), for lo! Allah loseth not the wages of the good.*

[Yusufali 11:115] *And be steadfast in patience; for verily Allah will not suffer the reward of the righteous to perish.*

فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ

أَنْجَيْنَا مِنْهُمْ ۚ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ {116}

[Shakir 11:116] *But why were there not among the generations before you those possessing understanding, who should have forbidden the making of mischief in the earth, except a few of those whom We delivered from among them? And those who were unjust went after what they are made to enjoy of plenty, and they were guilty.*

[Pickthal 11:116] *If only there had been among the generations before you men possessing a remnant (of good sense) to warn (their people) from corruption in the earth, as did a few of those whom We saved from them! The wrong-doers followed that by which they were made sapless, and were guilty.*

[Yusufali 11:116] *Why were there not, among the generations before you, persons possessed of balanced good sense, prohibiting (men) from mischief in the earth - except a few among them whom We saved (from harm)? But the wrong-doers pursued the enjoyment of the good things of life which were given them, and persisted in sin.*

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ {117}

[Shakir 11:117] And it did not beseem your Lord to have destroyed the towns tyrannously, while their people acted well.

[Pickthal 11:117] In truth thy Lord destroyed not the townships tyrannously while their folk were doing right.

[Yusufali 11:117] Nor would thy Lord be the One to destroy communities for a single wrong-doing, if its members were likely to mend.

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ {118}

[Shakir 11:118] And if your Lord had pleased He would certainly have made people a single nation, and they shall continue to differ.

[Pickthal 11:118] And if thy Lord had willed, He verily would have made mankind one nation, yet they cease not differing,

[Yusufali 11:118] If thy Lord had so willed, He could have made mankind one people: but they will not cease to dispute.

إِلَّا مَنْ رَحِمَ رَبُّكَ ۚ وَلِذَلِكَ خَلَقَهُمْ ۖ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ

أَجْمَعِينَ {119}

[Shakir 11:119] Except those on whom your Lord has mercy; and for this did He create them; and the word of your Lord is fulfilled: Certainly I will fill hell with the jinn and the men, all together.

[Pickthal 11:119] Save him on whom thy Lord hath mercy; and for that He did create them. And the Word of thy Lord hath been fulfilled: Verily I shall fill hell with the jinn and mankind together.

[Yusufali 11:119] Except those on whom thy Lord hath bestowed His Mercy: and for this did He create them: and the Word of thy Lord shall be fulfilled: "I will fill Hell with jinns and men all together."

وَكَلَّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُنَبِّئُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَى

لِلْمُؤْمِنِينَ {120}

[Shakir 11:120] And all we relate to you of the accounts of the messengers is to strengthen your heart therewith; and in this has come to you the truth and an admonition, and a reminder to the believers.

[Pickthal 11:120] And all that We relate unto thee of the story of the messengers is in order that thereby We may make firm thy heart. And herein hath come unto thee the Truth and an exhortation and a reminder for believers.

[Yusufali 11:120] All that we relate to thee of the stories of the messengers,- with it We make firm thy heart: in them there cometh to thee the Truth, as well as an exhortation and a message of remembrance to those who believe.

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ إِنَّا عَامِلُونَ {121}

[Shakir 11:121] And say to those who do not believe: Act according to your state; surely we too are acting.

[Pickthal 11:121] And say unto those who believe not: Act according to your power. Lo! We (too) are acting.

[Yusufali 11:121] Say to those who do not believe: "Do what ever ye can: We shall do our part;

وَأَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ {122}

[Shakir 11:122] *And wait; surely we are waiting also.*

[Pickthal 11:122] *And wait! Lo! We (too) are waiting.*

[Yusufali 11:122] *"And wait ye! We too shall wait."*

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَافِلٍ

عَمَّا تَعْمَلُونَ {123}

[Shakir 11:123] *And Allah's is the unseen in the heavens and the earth, and to Him is returned the whole of the affair; therefore serve Him and rely on Him, and your Lord is not heedless of what you do.*

[Pickthal 11:123] *And Allah's is the Invisible of the heavens and the earth, and unto Him the whole matter will be returned. So worship Him and put thy trust in Him. Lo! thy Lord is not unaware of what ye (mortals) do.*

[Yusufali 11:123] *To Allah do belong the unseen (secrets) of the heavens and the earth, and to Him goeth back every affair (for decision): then worship Him, and put thy trust in Him: and thy Lord is not unmindful of aught that ye do.*

سورة يوسف (Yusuf)

Sura 12

Aya 1 to 111

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

الرَّ ۞ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ {1}

[Shakir 12:1] Alif Lam Ra. These are the verses of the Book that makes (things) manifest.

[Pickthal 12:1] Alif. Lam. Ra. These are verse of the Scripture that maketh plain.

[Yusufali 12:1] A.L.R. These are the symbols (or Verses) of the perspicuous Book.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ {2}

[Shakir 12:2] Surely We have revealed it-- an Arabic Quran-- that you may understand.

[Pickthal 12:2] Lo! We have revealed it, a Lecture in Arabic, that ye may understand.

[Yusufali 12:2] We have sent it down as an Arabic Qur'an, in order that ye may learn wisdom.

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ

الْعَافِينَ {3}

[Shakir 12:3] We narrate to you the best of narratives, by Our revealing to you this Quran, though before this you were certainly one of those who did not know.

[Pickthal 12:3] We narrate unto thee (Muhammad) the best of narratives in that We have inspired in thee this Qur'an, though aforesaid thou wast of the heedless.

[Yusufali 12:3] We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur'an: before this, thou too was among those who knew it not.

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنَّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

{4}

[Shakir 12:4] When Yusuf said to his father: O my father! surely I saw eleven stars and the sun and the moon-- I saw them making obeisance to me.

[Pickthal 12:4] When Joseph said unto his father: O my father! Lo! I saw in a dream eleven planets and the sun and the moon, I saw them prostrating themselves unto me.

[Yusufali 12:4] Behold! Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!"

قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ

مُبِينٌ {5}

[Shakir 12:5] He said: O my son! do not relate your vision to your brothers, lest they devise a plan against you; surely the Shaitan is an open enemy to man.

[Pickthal 12:5] He said: O my dear son! Tell not thy brethren of thy vision, lest they plot a plot against thee. Lo! Satan is for man an open foe.

[Yusufali 12:5] Said (the father): "My (dear) little son! relate not thy vision to thy brothers, lest they concoct a plot against thee: for Satan is to man an avowed enemy!

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُنِيمُ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا

أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ ۚ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ {6}

[Shakir 12:6] And thus will your Lord choose you and teach you the interpretation of sayings and make His favor complete to you and to the children of Yaqoub, as He made it complete before to your fathers, Ibrahim and Ishaq; surely your Lord is Knowing, Wise.

[Pickthal 12:6] Thus thy Lord will prefer thee and will teach thee the interpretation of events, and will perfect His grace upon thee and upon the family of Jacob as He perfected it upon thy forefathers, Abraham and Isaac. Lo! thy Lord is Knower, Wise.

[Yusufali 12:6] "Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favour to thee and to the posterity of Jacob - even as He perfected it to thy fathers Abraham and Isaac aforetime! for Allah is full of knowledge and wisdom."

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِلْمَسْئِلِينَ {7}

[Shakir 12:7] Certainly in Yusuf and his brothers there are signs for the inquirers.

[Pickthal 12:7] Verily in Joseph and his brethren are signs (of Allah's Sovereignty) for the inquiring.

[Yusufali 12:7] Verily in Joseph and his brethren are signs (or symbols) for seekers (after Truth).

إِذْ قَالُوا لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنْنَا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ {8}

[Shakir 12:8] When they said: Certainly Yusuf and his brother are dearer to our father than we, though we are a (stronger) company; most surely our father is in manifest error:

[Pickthal 12:8] When they said: Verily Joseph and his brother are dearer to our father than we are, many though we be. Lo! our father is in plain aberration.

[Yusufali 12:8] They said: "Truly Joseph and his brother are loved more by our father than we: But we are a goodly body! really our father is obviously wandering (in his mind)!

اَفْتُلُوا يُوسُفَ أَوْ اِطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ أَبِيكُمْ وَتَكُونُوا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ
{9}

[Shakir 12:9] Slay Yusuf or cast him (forth) into some land, so that your father's regard may be exclusively for you, and after that you may be a righteous people.

[Pickthal 12:9] (One said): Kill Joseph or cast him to some (other) land, so that your father's favour may be all for you, and (that) ye may afterward be righteous folk.

[Yusufali 12:9] "Slay ye Joseph or cast him out to some (unknown) land, that so the favour of your father may be given to you alone: (there will be time enough) for you to be righteous after that!"

قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَأَلْقُوهُ فِي غَيَابَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ
فَاعِلِينَ {10}

[Shakir 12:10] A speaker from among them said: Do not slay Yusuf, and cast him down into the bottom of the pit if you must do (it), (so that) some of the travellers may pick him up.

[Pickthal 12:10] One among them said: Kill not Joseph but, if ye must be doing, fling him into the depth of the pit; some caravan will find him.

[Yusufali 12:10] Said one of them: "Slay not Joseph, but if ye must do something, throw him down to the bottom of the well: he will be picked up by some caravan of travellers."

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ {11}

[Shakir 12:11] They said: O our father! what reason have you that you do not trust in us with respect to Yusuf? And most surely we are his sincere well-wishers:

[Pickthal 12:11] They said: O our father! Why wilt thou not trust us with Joseph, when lo! we are good friends to him?

[Yusufali 12:11] They said: "O our father! why dost thou not trust us with Joseph,- seeing we are indeed his sincere well-wishers?"

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ {12}

[Shakir 12:12] Send him with us tomorrow that he may enjoy himself and sport, and surely we will guard him well.

[Pickthal 12:12] Send him with us to-morrow that he may enjoy himself and play. And lo! we shall take good care of him.

[Yusufali 12:12] "Send him with us tomorrow to enjoy himself and play, and we shall take every care of him."

قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ {13}

[Shakir 12:13] He said: Surely it grieves me that you should take him off, and I fear lest the wolf devour him while you are heedless of him.

[Pickthal 12:13] He said: Lo! in truth it saddens me that ye should take him with you, and I fear lest the wolf devour him while ye are heedless of him.

[Yusufali 12:13] (Jacob) said: "Really it saddens me that ye should take him away: I fear lest the wolf should devour him while ye attend not to him."

قَالُوا لَئِنْ أَكَلَهُ الذَّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِدَا لَخَاسِرُونَ {14}

[Shakir 12:14] They said: Surely if the wolf should devour him notwithstanding that we are a (strong) company, we should then certainly be losers.

[Pickthal 12:14] They said: If the wolf should devour him when we are (so strong) a band, then surely we should have already perished.

[Yusufali 12:14] They said: "If the wolf were to devour him while we are (so large) a party, then should we indeed (first) have perished ourselves!"

فَلَمَّا ذَهَبُوا بِهِ وَآجَمَعُوا أَن يُجْعَلُوهُ فِي غِيَابَتِ الْجُبِّ ۖ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ

لَا يَشْعُرُونَ {15}

[Shakir 12:15] So when they had gone off with him and agreed that they should put him down at the bottom of the pit, and We revealed to him: You will most certainly inform them of this their affair while they do not perceive.

[Pickthal 12:15] Then, when they led him off, and were of one mind that they should place him in the depth of the pit, We inspired in him: Thou wilt tell them of this deed of theirs when they know (thee) not.

[Yusufali 12:15] So they did take him away, and they all agreed to throw him down to the bottom of the well: and We put into his heart (this Message): 'Of a surety thou shalt (one day) tell them the truth of this their affair while they know (thee) not'

وَجَاءُوا آبَاءَهُمْ عِشَاءَ يَبْكُونَ {16}

[Shakir 12:16] And they came to their father at nightfall, weeping.

[Pickthal 12:16] And they came weeping to their father in the evening.

[Yusufali 12:16] Then they came to their father in the early part of the night, weeping.

قَالُوا يَا أَبَانَا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذَّئْبُ ۖ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ

كُنَّا صَادِقِينَ {17}

[Shakir 12:17] They said: O our father! surely we went off racing and left Yusuf by our goods, so the wolf devoured him, and you will not believe us though we are truthful.

[Pickthal 12:17] Saying: O our father! We went racing one with another, and left Joseph by our things, and the wolf devoured him, and thou believest not our saying even when we speak the truth.

[Yusufali 12:17] They said: "O our father! We went racing with one another, and left Joseph with our things; and the wolf devoured him.... But thou wilt never believe us even though we tell the truth."

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ ۚ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ

الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ {18}

[Shakir 12:18] And they brought his shirt with false blood upon it. He said: Nay, your souls have made the matter light for you, but patience is good and Allah is He Whose help is sought for against what you describe.

[Pickthal 12:18] *And they came with false blood on his shirt. He said: Nay, but your minds have beguiled you into something. (My course is) comely patience. And Allah it is Whose help is to be sought in that (predicament) which ye describe.*

[Yusufali 12:18] *They stained his shirt with false blood. He said: "Nay, but your minds have made up a tale (that may pass) with you, (for me) patience is most fitting: Against that which ye assert, it is Allah (alone) Whose help can be sought" ..*

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَا بُشْرَى هَذَا غُلَامٌ ۖ وَأَسْرُوهُ بَضَاعَةً ۖ وَاللَّهُ

عَلِيمٌ بِمَا يَعْمَلُونَ {19}

[Shakir 12:19] *And there came travellers and they sent their water-drawer and he let down his bucket. He said: O good news! this is a youth; and they concealed him as an article of merchandise, and Allah knew what they did.*

[Pickthal 12:19] *And there came a caravan, and they sent their waterdrawer. He let down his pail (into the pit). He said: Good luck! Here is a youth. And they hid him as a treasure, and Allah was Aware of what they did.*

[Yusufali 12:19] *Then there came a caravan of travellers: they sent their water-carrier (for water), and he let down his bucket (into the well)...He said: "Ah there! Good news! Here is a (fine) young man!" So they concealed him as a treasure! But Allah knoweth well all that they do!*

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ {20}

[Shakir 12:20] *And they sold him for a small price, a few pieces of silver, and they showed no desire for him.*

[Pickthal 12:20] *And they sold him for a low price, a number of silver coins; and they attached no value to him.*

[Yusufali 12:20] *The (Brethren) sold him for a miserable price, for a few dirhams counted out: in such low estimation did they hold him!*

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لَا مِرَاتَهُ أَكْرَمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا ۖ وَكَذَلِكَ

مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ ۖ وَاللَّهُ عَلِيمٌ عَلِيمٌ وَلَكِنَّ أَكْثَرَ

النَّاسِ لَا يَعْلَمُونَ {21}

[Shakir 12:21] *And the Egyptian who bought him said to his wife: Give him an honorable abode, maybe he will be useful to us, or we may adopt him as a son. And thus did We establish Yusuf in the land and that We might teach him the interpretation of sayings; and Allah is the master of His affair, but most people do not know.*

[Pickthal 12:21] *And he of Egypt who purchased him said unto his wife: Receive him honourably. Perchance he may prove useful to us or we may adopt him as a son. Thus we established Joseph in the land that We might teach him the interpretation of events. And Allah was predominant in His career, but most of mankind know not.*

[Yusufali 12:21] *The man in Egypt who bought him, said to his wife: "Make his stay (among us) honourable: may be he will bring us much good,*

or we shall adopt him as a son." Thus did We establish Joseph in the land, that We might teach him the interpretation of stories (and events). And Allah hath full power and control over His affairs; but most among mankind know it not.

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۗ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ {22}

[Shakir 12:22] And when he had attained his maturity, We gave him wisdom and knowledge: and thus do We reward those who do good.

[Pickthal 12:22] And when he reached his prime We gave him wisdom and knowledge. Thus We reward the good.

[Yusufali 12:22] When Joseph attained His full manhood, We gave him power and knowledge: thus do We reward those who do right.

وَرَأَوْنَاهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَعَلَقْتَ الْأَبْوَابَ وَقَالَتْ هَيْت لَكَ ۗ قَالَ مَعَاذَ اللَّهِ إِنَّهُ

رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ {23}

[Shakir 12:23] And she in whose house he was sought to make himself yield (to her), and she made fast the doors and said: Come forward. He said: I seek Allah's refuge, surely my Lord made good my abode: Surely the unjust do not prosper.

[Pickthal 12:23] And she, in whose house he was, asked of him an evil act. She bolted the doors and said: Come! He said: I seek refuge in Allah! Lo! he is my lord, who hath treated me honourably. Lo! wrong-doers never prosper.

[Yusufali 12:23] But she in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: "Now come, thou (dear one)!" He said: "Allah forbid! truly (thy husband) is my lord! he made my sojourn agreeable! truly to no good come those who do wrong!"

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ ۗ كَذَلِكَ لِيَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۗ

إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ {24}

[Shakir 12:24] And certainly she made for him, and he would have made for her, were it not that he had seen the manifest evidence of his Lord; thus (it was) that We might turn away from him evil and indecency, surely he was one of Our sincere servants.

[Pickthal 12:24] She verily desired him, and he would have desired her if it had not been that he saw the argument of his Lord. Thus it was, that We might ward off from him evil and lewdness. Lo! he was of Our chosen slaves.

[Yusufali 12:24] And (with passion) did she desire him, and he would have desired her, but that he saw the evidence of his Lord: thus (did We order) that We might turn away from him (all) evil and shameful deeds: for he was one of Our servants, sincere and purified.

وَأَسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ ۗ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ

بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ {25}

[Shakir 12:25] And they both hastened to the door, and she rent his shirt from behind and they met her husband at the door. She said: What is the

punishment of him who intends evil to your wife except imprisonment or a painful chastisement?

[Pickthal 12:25] *And they raced with one another to the door, and she tore his shirt from behind, and they met her lord and master at the door. She said: What shall be his reward, who wisheth evil to thy folk, save prison or a painful doom?*

[Yusufali 12:25] *So they both raced each other to the door, and she tore his shirt from the back: they both found her lord near the door. She said: "What is the (fitting) punishment for one who formed an evil design against thy wife, but prison or a grievous chastisement?"*

قَالَ هِيَ رَاوَدْتَنِي عَنْ نَفْسِي ۖ وَشَهِدَ شَاهِدٌ مِنْ أَهْلِهَا إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ
وَهُوَ مِنَ الْكَاذِبِينَ {26}

[Shakir 12:26] *He said: She sought to make me yield (to her); and a witness of her own family bore witness: If his shirt is rent from front, she speaks the truth and he is one of the liars:*

[Pickthal 12:26] (Joseph) *said: She it was who asked of me an evil act. And a witness of her own folk testified: If his shirt is torn from before, then she speaketh truth and he is of the liars.*

[Yusufali 12:26] *He said: "It was she that sought to seduce me - from my (true) self." And one of her household saw (this) and bore witness, (thus):- "If it be that his shirt is rent from the front, then is her tale true, and he is a liar!*

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ {27}

[Shakir 12:27] *And if his shirt is rent from behind, she tells a lie and he is one of the truthful.*

[Pickthal 12:27] *And if his shirt is torn from behind, then she hath lied and he is of the truthful.*

[Yusufali 12:27] *"But if it be that his shirt is torn from the back, then is she the liar, and he is telling the truth!"*

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ {28}

[Shakir 12:28] *So when he saw his shirt rent from behind, he said: Surely it is a guile of you women; surely your guile is great:*

[Pickthal 12:28] *So when he saw his shirt torn from behind, he said: Lo! this is of the guile of you women. Lo! the guile of you is very great.*

[Yusufali 12:28] *So when he saw his shirt,- that it was torn at the back,- (her husband) said: "Behold! It is a snare of you women! truly, mighty is your snare!*

يُوسُفُ أَعْرِضْ عَنْ هَذَا ۖ وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ {29}

[Shakir 12:29] *O Yusuf! turn aside from this; and (O my wife)! ask forgiveness for your fault, surely you are one of the wrong-doers.*

[Pickthal 12:29] *O Joseph! Turn away from this, and thou, (O woman), ask forgiveness for thy sin. Lo! thou art of the faulty.*

[Yusufali 12:29] *"O Joseph, pass this over! (O wife), ask forgiveness for thy sin, for truly thou hast been at fault!"*

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي

ضَلَالٍ مُّبِينٍ {30}

[Shakir 12:30] And women in the city said: The chiefs wife seeks her slave to yield himself (to her), surely he has affected her deeply with (his) love; most surely we see her in manifest error.

[Pickthal 12:30] And women in the city said: The ruler's wife is asking of her slave-boy an ill-deed. Indeed he has smitten her to the heart with love. We behold her in plain aberration.

[Yusufali 12:30] Ladies said in the City: "The wife of the (great) 'Aziz is seeking to seduce her slave from his (true) self: Truly hath he inspired her with violent love: we see she is evidently going astray."

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكًا وَأَتَتْ كُلَّ وَاحِدَةٍ مِنْهُنَّ سِكِّينًا
وَقَالَتْ اخْرُجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا

مَلَكٌ كَرِيمٌ {31}

[Shakir 12:31] So when she heard of their sly talk she sent for them and prepared for them a repast, and gave each of them a knife, and said (to Yusuf): Come forth to them. So when they saw him, they deemed him great, and cut their hands (in amazement), and said: Remote is Allah (from imperfection); this is not a mortal; this is but a noble angel.

[Pickthal 12:31] And when she heard of their sly talk, she sent to them and prepared for them a cushioned couch (to lie on at the feast) and gave to every one of them a knife and said (to Joseph): Come out unto them! And when they saw him they exalted him and cut their hands, exclaiming: Allah is Blameless! This is not a human being. This is not other than some gracious angel.

[Yusufali 12:31] When she heard of their malicious talk, she sent for them and prepared a banquet for them: she gave each of them a knife: and she said (to Joseph), "Come out before them." When they saw him, they did extol him, and (in their amazement) cut their hands: they said, "Allah preserve us! no mortal is this! this is none other than a noble angel!"

قَالَتْ فَذَلِكُنَّ الَّذِينَ لُمْتُنَنِي فِيهِ وَلَقَدْ رَاوَدتُّهُ عَنِ نَفْسِهِ فَأَسْتَعْصَمَ وَلَئِن لَّمْ يَفْعَلْ مَا أَمَرُهُ

لَيُسْجَنَنَّ وَيَكُونًا مِنَ الصَّاغِرِينَ {32}

[Shakir 12:32] She said: This is he with respect to whom you blamed me, and certainly I sought his yielding himself (to me), but he abstained, and if he does not do what I bid him, he shall certainly be imprisoned, and he shall certainly be of those who are in a state of ignominy.

[Pickthal 12:32] She said: This is he on whose account ye blamed me. I asked of him an evil act, but he proved continent, but if he do not my behest he verily shall be imprisoned, and verily shall be of those brought low.

[Yusufali 12:32] She said: "There before you is the man about whom ye did blame me! I did seek to seduce him from his (true) self but he did firmly save himself guiltless!....and now, if he doth not my bidding, he shall certainly be cast into prison, and (what is more) be of the company of the vilest!"

قَالَ رَبِّ السَّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ
الْجَاهِلِينَ {33}

[Shakir 12:33] He said: My Lord! the prison house is dearer to me than that to which they invite me; and if Thou turn not away their device from me, I will yearn towards them and become (one) of the ignorant.

[Pickthal 12:33] He said: O my Lord! Prison is more dear than that unto which they urge me, and if Thou fend not off their wiles from me I shall incline unto them and become of the foolish.

[Yusufali 12:33] He said: "O my Lord! the prison is more to my liking than that to which they invite me: Unless Thou turn away their snare from me, I should (in my youthful folly) feel inclined towards them and join the ranks of the ignorant."

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ۗ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {34}

[Shakir 12:34] Thereupon his Lord accepted his prayer and turned away their guile from him; surely He is the Hearing, the Knowing.

[Pickthal 12:34] So his Lord heard his prayer and fended off their wiles from him. Lo! He is Hearer, Knower.

[Yusufali 12:34] So his Lord hearkened to him (in his prayer), and turned away from him their snare: Verily He heareth and knoweth (all things).

ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيْسَ جُنُنَهُ حَتَّىٰ حِينٍ {35}

[Shakir 12:35] Then it occurred to them after they had seen the signs that they should imprison him till a time.

[Pickthal 12:35] And it seemed good to them (the men-folk) after they had seen the signs (of his innocence) to imprison him for a time.

[Yusufali 12:35] Then it occurred to the men, after they had seen the signs, (that it was best) to imprison him for a time.

وَدَخَلَ مَعَهُ السَّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ

رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ {36}

[Shakir 12:36] And two youths entered the prison with him. One of them said: I saw myself pressing wine. And the other said: I saw myself carrying bread on my head, of which birds ate. Inform us of its interpretation; surely we see you to be of the doers of good.

[Pickthal 12:36] And two young men went to prison with him. One of them said: I dreamed that I was pressing wine. The other said: I dreamed that I was carrying upon my head bread whereof the birds were eating. Announce unto us the interpretation, for we see thee of those good (at interpretation).

[Yusufali 12:36] Now with him there came into the prison two young men. Said one of them: "I see myself (in a dream) pressing wine." said the other: "I see myself (in a dream) carrying bread on my head, and birds are eating, thereof." "Tell us" (they said) "The truth and meaning thereof: for we see thou art one that doth good (to all)."

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقَانِهِ إِلَّا نَبَأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ۚ ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي
 ۚ إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ {37}

[Shakir 12:37] He said: There shall not come to you the food with which you are fed, but I will inform you both of its interpretation before it comes to you; this is of what my Lord has taught me; surely I have forsaken the religion of a people who do not believe in Allah, and they are deniers of the hereafter:

[Pickthal 12:37] He said: The food which ye are given (daily) shall not come unto you but I shall tell you the interpretation ere it cometh unto you. This is of that which my Lord hath taught me. Lo! I have forsaken the religion of folk who believe not in Allah and are disbelievers in the Hereafter.

[Yusufali 12:37] He said: "Before any food comes (in due course) to feed either of you, I will surely reveal to you the truth and meaning of this ere it befall you: that is part of the (duty) which my Lord hath taught me. I have (I assure you) abandoned the ways of a people that believe not in Allah and that (even) deny the Hereafter.

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ ۚ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ۚ ذَلِكُمْ مِنْ
 فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ {38}

[Shakir 12:38] And I follow the religion of my fathers, Ibrahim and Ishaq and Yaqoub; it beseems us not that we should associate aught with Allah; this is by Allah's grace upon us and on mankind, but most people do not give thanks:

[Pickthal 12:38] And I have followed the religion of my fathers, Abraham and Isaac and Jacob. It never was for us to attribute aught as partner to Allah. This is of the bounty of Allah unto us (the seed of Abraham) and unto mankind; but most men give not thanks.

[Yusufali 12:38] "And I follow the ways of my fathers,- Abraham, Isaac, and Jacob; and never could we attribute any partners whatever to Allah: that (comes) of the grace of Allah to us and to mankind: yet most men are not grateful.

يَا صَاحِبِي السَّجْنِ أَرَأَيْتَ أَزْبَابُ مُتَّفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ {39}

[Shakir 12:39] O my two mates of the prison! are sundry lords better or Allah the One, the Supreme?

[Pickthal 12:39] O my fellow-prisoners! Are divers lords better, or Allah the One, Almighty?

[Yusufali 12:39] "O my two companions of the prison! (I ask you): are many lords differing among themselves better, or the One Allah, Supreme and Irresistible?

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنْ
 الْحُكْمُ إِلَّا لِلَّهِ ۚ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
 {40}

[Shakir 12:40] You do not serve besides Him but names which you have named, you and your fathers; Allah has not sent down any authority for them; judgment is only Allah's; He has commanded that you shall not serve aught but Him; this is the right religion but most people do not know:

[Pickthal 12:40] Those whom ye worship beside Him are but names which ye have named, ye and your fathers. Allah hath revealed no sanction for them. The decision rests with Allah only, Who hath commanded you that ye worship none save Him. This is the right religion, but most men know not.

[Yusufali 12:40] "If not Him, ye worship nothing but names which ye have named,- ye and your fathers,- for which Allah hath sent down no authority: the command is for none but Allah: He hath commanded that ye worship none but Him: that is the right religion, but most men understand not..."

يَا صَاحِبِي السَّجْنِ أَمَا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ
 ۚ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ {41}

[Shakir 12:41] O my two mates of the prison! as for one of you, he shall give his lord to drink wine; and as for the other, he shall be crucified, so that the birds shall eat from his head, the matter is decreed concerning which you inquired.

[Pickthal 12:41] O my two fellow-prisoners! As for one of you, he will pour out wine for his lord to drink; and as for the other, he will be crucified so that the birds will eat from his head. Thus is the case judged concerning which ye did inquire.

[Yusufali 12:41] "O my two companions of the prison! As to one of you, he will pour out the wine for his lord to drink: as for the other, he will hang from the cross, and the birds will eat from off his head. (so) hath been decreed that matter whereof ye twain do enquire"..."

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السَّجْنِ
 بِضْعَ سِنِينَ {42}

[Shakir 12:42] And he said to him whom he knew would be delivered of the two: Remember me with your lord; but the Shaitan caused him to forget mentioning (it) to his lord, so he remained in the prison a few years.

[Pickthal 12:42] And he said unto him of the twain who he knew would be released: Mention me in the presence of thy lord. But Satan caused him to forget to mention it to his lord, so he (Joseph) stayed in prison for some years.

[Yusufali 12:42] And of the two, to that one whom he consider about to be saved, he said: "Mention me to thy lord." But Satan made him forget to mention him to his lord: and (Joseph) lingered in prison a few (more) years.

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ
 يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ {43}

[Shakir 12:43] And the king said: Surely I see seven fat kine which seven lean ones devoured; and seven green ears and (seven) others dry: O chiefs! explain to me my dream, if you can interpret the dream.

[Pickthal 12:43] *And the king said: Lo! I saw in a dream seven fat kine which seven lean were eating, and seven green ears of corn and other (seven) dry. O notables! Expound for me my vision, if ye can interpret dreams.*

[Yusufali 12:43] *The king (of Egypt) said: "I do see (in a vision) seven fat kine, whom seven lean ones devour, and seven green ears of corn, and seven (others) withered. O ye chiefs! Expound to me my vision if it be that ye can interpret visions."*

قَالُوا أَضْغَاثُ أَحْلَامٍ وَمَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالَمِينَ {44}

[Shakir 12:44] *They said: Confused dreams, and we do not know the interpretation of dreams.*

[Pickthal 12:44] *They answered: Jumbled dreams! And we are not knowing in the interpretation of dreams.*

[Yusufali 12:44] *They said: "A confused medley of dreams: and we are not skilled in the interpretation of dreams."*

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ {45}

[Shakir 12:45] *And of the two (prisoners) he who had found deliverance and remembered after a long time said: I will inform you of its interpretation, so let me go:*

[Pickthal 12:45] *And he of the two who was released, and (now) at length remembered, said: I am going to announce unto you the interpretation, therefore send me forth.*

[Yusufali 12:45] *But the man who had been released, one of the two (who had been in prison) and who now bethought him after (so long) a space of time, said: "I will tell you the truth of its interpretation: send ye me (therefore)."*

يُوسُفُ أَيُّهَا الصَّادِقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعُ عِجَافٍ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ {46}

[Shakir 12:46] *Yusuf! O truthful one! explain to us seven fat kine which seven lean ones devoured, and seven green ears and (seven) others dry, that I may go back to the people so that they may know.*

[Pickthal 12:46] *(And when he came to Joseph in the prison, he exclaimed): Joseph! O thou truthful one! Expound for us the seven fat kine which seven lean were eating and the seven green ears of corn and other (seven) dry, that I may return unto the people, so that they may know.*

[Yusufali 12:46] *"O Joseph!" (he said) "O man of truth! Expound to us (the dream) of seven fat kine whom seven lean ones devour, and of seven green ears of corn and (seven) others withered: that I may return to the people, and that they may understand."*

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأَبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ {47}

[Shakir 12:47] *He said: You shall sow for seven years continuously, then what you reap leave it in its ear except a little of which you eat.*

[Pickthal 12:47] *He said: Ye shall sow seven years as usual, but that which ye reap, leave it in the ear, all save a little which ye eat.*

[Yusufali 12:47] (Joseph) said: "For seven years shall ye diligently sow as is your wont: and the harvests that ye reap, ye shall leave them in the ear,- except a little, of which ye shall eat.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا مَحْصُونُونَ {48}

[Shakir 12:48] Then there shall come after that seven years of hardship which shall eat away all that you have beforehand laid up in store for them, except a little of what you shall have preserved:

[Pickthal 12:48] Then after that will come seven hard years which will devour all that ye have prepared for them, save a little of that which ye have stored.

[Yusufali 12:48] "Then will come after that (period) seven dreadful (years), which will devour what ye shall have laid by in advance for them,- (all) except a little which ye shall have (specially) guarded.

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعَصُرُونَ {49}

[Shakir 12:49] Then there will come after that a year in which people shall have rain and in which they shall press (grapes).

[Pickthal 12:49] Then, after that, will come a year when the people will have plenteous crops and when they will press (wine and oil).

[Yusufali 12:49] "Then will come after that (period) a year in which the people will have abundant water, and in which they will press (wine and oil)."

وَقَالَ الْمَلِكُ اانْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ مَا بَالُ النَّسِوَةِ اللَّاتِي

قَطَّعْنَ أَيْدِيَهُنَّ ۗ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ {50}

[Shakir 12:50] And the king said: Bring him to me. So when the messenger came to him, he said: Go back to your lord and ask him, what is the case of the women who cut their hands; surely my Lord knows their guile.

[Pickthal 12:50] And the king said: Bring him unto me. And when the messenger came unto him, he (Joseph) said: Return unto thy lord and ask him what was the case of the women who cut their hands. Lo! my Lord knoweth their guile.

[Yusufali 12:50] So the king said: "Bring ye him unto me." But when the messenger came to him, (Joseph) said: "Go thou back to thy lord, and ask him, 'What is the state of mind of the ladies who cut their hands'? For my Lord is certainly well aware of their snare."

قَالَ مَا خَطْبُكُمْ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ ۗ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ ۗ

قَالَتِ امْرَأَتُ الْعَزِيزِ الْآنَ حَصْحَصَ الْحَقُّ أَنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَإِنَّهُ لَمِنَ الصَّادِقِينَ {51}

[Shakir 12:51] He said: How was your affair when you sought Yusuf to yield himself (to you)? They said: Remote is Allah (from imperfection), we knew of no evil on his part. The chief's wife said: Now has the truth become established: I sought him to yield himself (to me), and he is most surely of the truthful ones.

[Pickthal 12:51] He (the king) (then sent for those women and) said: What happened when ye asked an evil act of Joseph? They answered: Allah

Blameless! We know no evil of him. Said the wife of the ruler: Now the truth is out. I asked of him an evil act, and he is surely of the truthful.

[Yusufali 12:51] (The king) said (to the ladies): "What was your affair when ye did seek to seduce Joseph from his (true) self?" The ladies said: "Allah preserve us! no evil know we against him!" Said the 'Aziz's wife: "Now is the truth manifest (to all): it was I who sought to seduce him from his (true) self: He is indeed of those who are (ever) true (and virtuous).

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ {52}

[Shakir 12:52] This is that he might know that I have not been unfaithful to him in secret and that Allah does not guide the device of the unfaithful.

[Pickthal 12:52] (Then Joseph said: I asked for) this, that he (my lord) may know that I betrayed him not in secret, and that surely Allah guideth not the snare of the betrayers.

[Yusufali 12:52] "This (say I), in order that He may know that I have never been false to him in his absence, and that Allah will never guide the snare of the false ones.

وَمَا أُبْرئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ {53}

[Shakir 12:53] And I do not declare myself free, most surely (man's) self is wont to command (him to do) evil, except such as my Lord has had mercy on, surely my Lord is Forgiving, Merciful.

[Pickthal 12:53] I do not exculpate myself. Lo! the (human) soul enjoineth unto evil, save that whereon my Lord hath mercy. Lo! my Lord is Forgiving, Merciful.

[Yusufali 12:53] "Nor do I absolve my own self (of blame): the (human) soul is certainly prone to evil, unless my Lord do bestow His Mercy: but surely my Lord is Oft-forgiving, Most Merciful."

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصْهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أُمِينٌ {54}

[Shakir 12:54] And the king said: Bring him to me, I will choose him for myself. So when he had spoken with him, he said: Surely you are in our presence today an honorable, a faithful one.

[Pickthal 12:54] And the king said: Bring him unto me that I may attach him to my person. And when he had talked with him he said: Lo! thou art to-day in our presence established and trusted.

[Yusufali 12:54] So the king said: "Bring him unto me; I will take him specially to serve about my own person." Therefore when he had spoken to him, he said: "Be assured this day, thou art, before our own presence, with rank firmly established, and fidelity fully proved!

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ {55}

[Shakir 12:55] He said: Place me (in authority) over the treasures of the land, surely I am a good keeper, knowing well.

[Pickthal 12:55] He said: Set me over the storehouses of the land. Lo! I am a skilled custodian.

[Yusufali 12:55] (Joseph) said: "Set me over the store-houses of the land: I will indeed guard them, as one that knows (their importance)."

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ ۚ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ {56}

[Shakir 12:56] And thus did We give to Yusuf power in the land-- he had mastery in it wherever he liked; We send down Our mercy on whom We please, and We do not waste the reward of those who do good.

[Pickthal 12:56] Thus gave We power to Joseph in the land. He was the owner of it where he pleased. We reach with Our mercy whom We will. We lose not the reward of the good.

[Yusufali 12:56] Thus did We give established power to Joseph in the land, to take possession therein as, when, or where he pleased. We bestow of our Mercy on whom We please, and We suffer not, to be lost, the reward of those who do good.

وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ {57}

[Shakir 12:57] And certainly the reward of the hereafter is much better for those who believe and guard (against evil).

[Pickthal 12:57] And the reward of the Hereafter is better, for those who believe and ward off (evil).

[Yusufali 12:57] But verily the reward of the Hereafter is the best, for those who believe, and are constant in righteousness.

وَجَاءَ إِخْوَةَ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ {58}

[Shakir 12:58] And Yusuf's brothers came and went in to him, and he knew them, while they did not recognize him.

[Pickthal 12:58] And Joseph's brethren came and presented themselves before him, and he knew them but they knew him not.

[Yusufali 12:58] Then came Joseph's brethren: they entered his presence, and he knew them, but they knew him not.

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ ۚ أَلَا تَرَوْنَ أَنِّي أُوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ {59}

[Shakir 12:59] And when he furnished them with their provision, he said: Bring to me a brother of yours from your father; do you not see that I give full measure and that I am the best of hosts?

[Pickthal 12:59] And when he provided them with their provision he said: Bring unto me a brother of yours from your father. See ye not that I fill up the measure and I am the best of hosts?

[Yusufali 12:59] And when he had furnished them forth with provisions (suitable) for them, he said: "Bring unto me a brother ye have, of the same father as yourselves, (but a different mother): see ye not that I pay out full measure, and that I do provide the best hospitality?"

فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرُبُونِ {60}

[Shakir 12:60] But if you do not bring him to me, you shall have no measure (of corn) from me, nor shall you come near me.

[Pickthal 12:60] And if ye bring him not unto me, then there shall be no measure for you with me, nor shall ye draw near.

[Yusufali 12:60] "Now if ye bring him not to me, ye shall have no measure (of corn) from me, nor shall ye (even) come near me."

قَالُوا سَتَرَاوُدُّ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ {61}

[Shakir 12:61] They said: We will strive to make his father yield in respect of him, and we are sure to do (it).

[Pickthal 12:61] They said: We will try to win him from his father: that we will surely do.

[Yusufali 12:61] They said: "We shall certainly seek to get our wish about him from his father: Indeed we shall do it."

وَقَالَ لِفِتْيَانِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْتَقَلَبُوا إِلَىٰ أَهْلِهِمْ لَعَلَّهُمْ

يَرْجِعُونَ {62}

[Shakir 12:62] And he said to his servants: Put their money into their bags that they may recognize it when they go back to their family, so that they may come back.

[Pickthal 12:62] He said unto his young men: Place their merchandise in their saddlebags, so that they may know it when they go back to their folk, and so will come again.

[Yusufali 12:62] And (Joseph) told his servants to put their stock-in-trade (with which they had bartered) into their saddle-bags, so they should know it only when they returned to their people, in order that they might come back.

فَلَمَّا رَجَعُوا إِلَىٰ أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَأَرْسِلْ مَعَنَا أَخَانًا نَكْتَلُ وَإِنَّا لَهُ لَحَافِظُونَ

{63}

[Shakir 12:63] So when they returned to their father, they said: O our father, the measure is withheld from us, therefore send with us our brother, (so that) we may get the measure, and we will most surely guard him.

[Pickthal 12:63] So when they went back to their father they said: O our father! The measure is denied us, so send with us our brother that we may obtain the measure, surely we will guard him well.

[Yusufali 12:63] Now when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother): So send our brother with us, that we may get our measure; and we will indeed take every care of him."

قَالَ هَلْ آمَنُكُمْ عَلَيْهِ إِلَّا كَمَا أَمِنْتُكُمْ عَلَىٰ أَخِيهِ مِنْ قَبْلُ فَاللَّهُ خَبِيرٌ حَافِظٌ وَهُوَ أَرْحَمُ

الرَّاحِمِينَ {64}

[Shakir 12:64] He said: I cannot trust in you with respect to him, except as I trusted in you with respect to his brother before; but Allah is the best Keeper, and He is the most Merciful of the merciful ones.

[Pickthal 12:64] He said: Can I entrust him to you save as I entrusted his brother to you aforesaid? Allah is better at guarding, and He is the Most Merciful of those who show mercy.

[Yusufali 12:64] He said: "Shall I trust you with him with any result other than when I trusted you with his brother aforesaid? But Allah is the best to take care (of him), and He is the Most Merciful of those who show mercy!"

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَاعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَاتَنَا مَا نَبِغِي هَذِهِ بِضَاعَتُنَا رُدَّتْ
إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانًا وَنَزِدَادُ كَيْلٍ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ {65}

[Shakir 12:65] And when they opened their goods, they found their money returned to them. They said: O our father! what (more) can we desire? This is our property returned to us, and we will bring corn for our family and guard our brother, and will have in addition the measure of a camel (load); this is an easy measure.

[Pickthal 12:65] And when they opened their belongings they discovered that their merchandise had been returned to them. They said: O our father! What (more) can we ask? Here is our merchandise returned to us. We shall get provision for our folk and guard our brother, and we shall have the extra measure of a camel (load). This (that we bring now) is a light measure.

[Yusufali 12:65] Then when they opened their baggage, they found their stock-in-trade had been returned to them. They said: "O our father! What (more) can we desire? this our stock-in-trade has been returned to us: so we shall get (more) food for our family; We shall take care of our brother; and add (at the same time) a full camel's load (of grain to our provisions). This is but a small quantity.

قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ
مَوْثِقَهُمْ قَالَ اللَّهُ عَلَىٰ مَا تَقُولُ وَكَيْلٌ {66}

[Shakir 12:66] He said: I will by no means send him with you until you give me a firm covenant in Allah's name that you will most certainly bring him back to me, unless you are completely surrounded. And when they gave him their covenant, he said: Allah is the One in Whom trust is placed as regards what we say.

[Pickthal 12:66] He said: I will not send him with you till ye give me an undertaking in the name of Allah that ye will bring him back to me, unless ye are surrounded. And when they gave him their undertaking he said: Allah is the Warden over what we say.

[Yusufali 12:66] (Jacob) said: "Never will I send him with you until ye swear a solemn oath to me, in Allah's name, that ye will be sure to bring him back to me unless ye are yourselves hemmed in (and made powerless). And when they had sworn their solemn oath, he said: "Over all that we say, be Allah the witness and guardian!"

وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ
مِنْ شَيْءٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ {67}

[Shakir 12:67] And he said: O my sons ! do not (all) enter by one gate and enter by different gates and I cannot avail you aught against Allah; judgment is only Allah's; on Him do I rely, and on Him let those who are reliant rely.

[Pickthal 12:67] And he said: O my sons! Go not in by one gate; go in by different gates. I can naught avail you as against Allah. Lo! the decision rests with Allah only. In Him do I put my trust, and in Him let all the trusting put their trust.

[Yusufali 12:67] Further he said: "O my sons! enter not all by one gate: enter ye by different gates. Not that I can profit you aught against Allah (with my advice): None can command except Allah: On Him do I put my trust: and let all that trust put their trust on Him."

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ مَا كَانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ
يَعْقُوبَ فَمَا هِيَ ۚ وَإِنَّهُ لَدُرُّ عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {68}

[Shakir 12:68] And when they had entered as their father had bidden them, it did not avail them aught against Allah, but (it was only) a desire in the soul of Yaqoub which he satisfied; and surely he was possessed of knowledge because We had given him knowledge, but most people do not know.

[Pickthal 12:68] And when they entered in the manner which their father had enjoined, it would have naught availed them as against Allah; it was but a need of Jacob's soul which he thus satisfied; and lo! he was a lord of knowledge because We had taught him; but most of mankind know not.

[Yusufali 12:68] And when they entered in the manner their father had enjoined, it did not profit them in the least against (the plan of) Allah: It was but a necessity of Jacob's soul, which he discharged. For he was, by our instruction, full of knowledge (and experience): but most men know not.

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَىٰ إِلَيْهِ أَخَاهُ ۚ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ {69}

[Shakir 12:69] And when they went in to Yusuf. he lodged his brother with himself, saying: I am your brother, therefore grieve not at what they do.

[Pickthal 12:69] And when they went in before Joseph, he took his brother unto him, saying: Lo! I, even I, am thy brother, therefore sorrow not for what they did.

[Yusufali 12:69] Now when they came into Joseph's presence, he received his (full) brother to stay with him. He said (to him): "Behold! I am thy (own) brother; so grieve not at aught of their doings."

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رَحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَتَتْهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ
{70}

[Shakir 12:70] So when he furnished them with their provisions, (someone) placed the drinking cup in his brother's bag. Then a crier cried out: O caravan! you are most surely thieves.

[Pickthal 12:70] And when he provided them with their provision, he put the drinking-cup in his brother's saddlebag, and then a crier cried: O camel-riders! Lo! ye are surely thieves!

[Yusufali 12:70] At length when he had furnished them forth with provisions (suitable) for them, he put the drinking cup into his brother's saddle-bag. Then shouted out a crier: "O ye (in) the caravan! behold! ye are thieves, without doubt!"

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ {71}

[Shakir 12:71] They said while they were facing them: What is it that you miss?

[Pickthal 12:71] They cried, coming toward them: What is it ye have lost?

[Yusufali 12:71] They said, turning towards them: "What is it that ye miss?"

قَالُوا نَفَقِدُ صُوعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ {72}

[Shakir 12:72] They said: We miss the king's drinking cup, and he who shall bring it shall have a camel-load and I am responsible for it.

[Pickthal 12:72] They said: We have lost the king's cup, and he who bringeth it shall have a camel-load, and I (said Joseph) am answerable for it.

[Yusufali 12:72] They said: "We miss the great beaker of the king; for him who produces it, is (the reward of) a camel load; I will be bound by it."

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ {73}

[Shakir 12:73] They said: By Allah! you know for certain that we have not come to make mischief in the land, and we are not thieves.

[Pickthal 12:73] They said: By Allah, well ye know we came not to do evil in the land, and are no thieves.

[Yusufali 12:73] (The brothers) said: "By Allah! well ye know that we came not to make mischief in the land, and we are no thieves!"

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ {74}

[Shakir 12:74] They said: But what shall be the requital of this, if you are liars?

[Pickthal 12:74] They said: And what shall be the penalty for it, if ye prove liars?

[Yusufali 12:74] (The Egyptians) said: "What then shall be the penalty of this, if ye are (proved) to have lied?"

قَالُوا جَزَاؤُهُ مَنْ وَجَدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ ۗ كَذَلِكَ نَجْزِي الظَّالِمِينَ {75}

[Shakir 12:75] They said: The requital of this is that the person in whose bag it is found shall himself be (held for) the satisfaction thereof; thus do we punish the wrongdoers.

[Pickthal 12:75] They said: The penalty for it! He in whose bag (the cup) is found, he is the penalty for it. Thus we requite wrong-doers.

[Yusufali 12:75] They said: "The penalty should be that he in whose saddle-bag it is found, should be held (as bondman) to atone for the (crime). Thus it is we punish the wrong-doers!"

فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ ۗ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ

لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ ۗ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ

{76}

[Shakir 12:76] So he began with their sacks before the sack of his brother, then he brought it out from his brother's sack. Thus did We plan for the sake of Yusuf; it was not (lawful) that he should take his brother under the king's law unless Allah pleased; We raise the degrees of whomsoever We please, and above every one possessed of knowledge is the All-knowing one.

[Pickthal 12:76] Then he (Joseph) began the search with their bags before his brother's bag, then he produced it from his brother's bag. Thus did We contrive for Joseph. He could not have taken his brother according to the king's law unless Allah willed. We raise by grades (of mercy) whom We will, and over every lord of knowledge there is one more knowing.

[Yusufali 12:76] So he began (the search) with their baggage, before (he came to) the baggage of his brother: at length he brought it out of his brother's baggage. Thus did We plan for Joseph. He could not take his brother by the law of the king except that Allah willed it (so). We raise to degrees (of wisdom) whom We please: but over all endued with knowledge is one, the All-Knowing.

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ ۚ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ أَنْتُمْ

شَرِّ مَكَانًا وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ {77}

[Shakir 12:77] They said: If he steal, a brother of his did indeed steal before; but Yusuf kept it secret in his heart and did not disclose it to them. He said: You are in an evil condition and Allah knows best what you state.

[Pickthal 12:77] They said: If he stealeth, a brother of his stole before. But Joseph kept it secret in his soul and revealed it not unto them. He said (within himself): Ye are in worse case, and Allah knoweth best (the truth of) that which ye allege.

[Yusufali 12:77] They said: "If he steals, there was a brother of his who did steal before (him)." But these things did Joseph keep locked in his heart, revealing not the secrets to them. He (simply) said (to himself): "Ye are the worse situated; and Allah knoweth best the truth of what ye assert!"

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ {78}

[Shakir 12:78] They said: O chief! he has a father, a very old man, therefore retain one of us in his stead; surely we see you to be of the doers of good.

[Pickthal 12:78] They said: O ruler of the land! Lo! he hath a very aged father, so take one of us instead of him. Lo! we behold thee of those who do kindness.

[Yusufali 12:78] They said: "O exalted one! Behold! he has a father, aged and venerable, (who will grieve for him); so take one of us in his place; for we see that thou art (gracious) in doing good."

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَظَالِمُونَ {79}

[Shakir 12:79] He said: Allah protect us that we should seize other than him with whom we found our property, for then most surely we would be unjust.

[Pickthal 12:79] He said: Allah forbid that we should seize save him with whom we found our property; then truly we should be wrong-doers.

[Yusufali 12:79] He said: "Allah forbid that we take other than him with whom we found our property: indeed (if we did so), we should be acting wrongfully.

فَلَمَّا اسْتَيْأَسُوا مِنْهُ خَلَصُوا نَجِيًّا قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّىٰ يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ {80}

[Shakir 12:80] Then when they despaired of him, they retired, conferring privately together. The eldest of them said: Do you not know that your father took from you a covenant in Allah's name, and how you fell short of your duty with respect to Yusuf before? Therefore I will by no means depart from this land until my father permits me or Allah decides for me, and He is the best of the judges:

[Pickthal 12:80] So, When they despaired of (moving) him, they conferred together apart. The eldest of them said: Know ye not how your father took an undertaking from you in Allah's name and how ye failed in the case of Joseph aforetime? Therefore I shall not go forth from the land until my father giveth leave or Allah judgeth for me. He is the Best of Judges.

[Yusufali 12:80] Now when they saw no hope of his (yielding), they held a conference in private. The leader among them said: "Know ye not that your father did take an oath from you in Allah's name, and how, before this, ye did fail in your duty with Joseph? Therefore will I not leave this land until my father permits me, or Allah commands me; and He is the best to command.

ارْجِعُوا إِلَىٰ آبَائِكُمْ فَقُولُوا يَا أَبَاتَانَا إِنَّ ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ {81}

[Shakir 12:81] Go back to your father and say: O our father! surely your son committed theft, and we do not bear witness except to what we have known, and we could not keep watch over the unseen:

[Pickthal 12:81] Return unto your father and say: O our father! Lo! thy son hath stolen. We testify only to that which we know; we are not guardians of the Unseen.

[Yusufali 12:81] "Turn ye back to your father, and say, 'O our father! behold! thy son committed theft! we bear witness only to what we know, and we could not well guard against the unseen!

وَأَسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعَيْرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ {82}

[Shakir 12:82] And inquire in the town in which we were and the caravan with which we proceeded, and most surely we are truthful.

[Pickthal 12:82] Ask the township where we were, and the caravan with which we travelled hither. Lo! we speak the truth.

[Yusufali 12:82] "'Ask at the town where we have been and the caravan in which we returned, and (you will find) we are indeed telling the truth.'"

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا ۗ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ {83}

[Shakir 12:83] He (Yaqoub) said: Nay, your souls have made a matter light for you, so patience is good; maybe Allah will bring them all together to me; surely He is the Knowing, the Wise.

[Pickthal 12:83] (And when they came unto their father and had spoken thus to him) he said: Nay, but your minds have beguiled you into something. (My course is) comely patience! It may be that Allah will bring them all unto me. Lo! He, only He, is the Knower, the Wise.

[Yusufali 12:83] Jacob said: "Nay, but ye have yourselves contrived a story (good enough) for you. So patience is most fitting (for me). Maybe Allah will bring them (back) all to me (in the end). For He is indeed full of knowledge and wisdom."

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يُونُسَٰ وَأَيَّبَصَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ {84}

[Shakir 12:84] And he turned away from them, and said: O my sorrow for Yusuf! and his eyes became white on account of the grief, and he was a repressor (of grief).

[Pickthal 12:84] And he turned away from them and said: Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing.

[Yusufali 12:84] And he turned away from them, and said: "How great is my grief for Joseph!" And his eyes became white with sorrow, and he fell into silent melancholy.

قَالُوا تَاللَّهِ تَفْتَأُ تَذْكُرُ يُونُسَٰ حَتَّىٰ تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ {85}

[Shakir 12:85] They said: By Allah! you will not cease to remember Yusuf until you are a prey to constant disease or (until) you are of those who perish.

[Pickthal 12:85] They said: By Allah, thou wilt never cease remembering Joseph till thy health is ruined or thou art of those who perish!

[Yusufali 12:85] They said: "By Allah! (never) wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die!"

قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ {86}

[Shakir 12:86] He said: I only complain of my grief and sorrow to Allah, and I know from Allah what you do not know.

[Pickthal 12:86] He said: I expose my distress and anguish only unto Allah, and I know from Allah that which ye know not.

[Yusufali 12:86] He said: "I only complain of my distraction and anguish to Allah, and I know from Allah that which ye know not..."

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُونُسَٰ وَأَخِيهِ وَلَا تَيَأْسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ

إِلَّا الْقَوْمَ الْكَافِرُونَ {87}

[Shakir 12:87] O my sons! Go and inquire respecting Yusuf and his brother, and despair not of Allah's mercy; surely none despairs of Allah's mercy except the unbelieving people.

[Pickthal 12:87] Go, O my sons, and ascertain concerning Joseph and his brother, and despair not of the Spirit of Allah. Lo! none despaireth of the Spirit of Allah save disbelieving folk.

[Yusufali 12:87] "O my sons! go ye and enquire about Joseph and his brother, and never give up hope of Allah's Soothing Mercy: truly no one despairs of Allah's Soothing Mercy, except those who have no faith."

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُرْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ
وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ {88}

[Shakir 12:88] So when they came in to him, they said: O chief! distress has afflicted us and our family and we have brought scanty money, so give us full measure and be charitable to us; surely Allah rewards the charitable.

[Pickthal 12:88] And when they came (again) before him (Joseph) they said: O ruler! Misfortune hath touched us and our folk, and we bring but poor merchandise, so fill for us the measure and be charitable unto us. Lo! Allah will requite the charitable,

[Yusufali 12:88] Then, when they came (back) into (Joseph's) presence they said: "O exalted one! distress has seized us and our family: we have (now) brought but scanty capital: so pay us full measure, (we pray thee), and treat it as charity to us: for Allah doth reward the charitable."

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ {89}

[Shakir 12:89] He said: Do you know how you treated Yusuf and his brother when you were ignorant?

[Pickthal 12:89] He said: Know ye what ye did unto Joseph and his brother in your ignorance?

[Yusufali 12:89] He said: "Know ye how ye dealt with Joseph and his brother, not knowing (what ye were doing)?"

قَالُوا إِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ
اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ {90}

[Shakir 12:90] They said: Are you indeed Yusuf? He said: I am Yusuf and this is my brother; Allah has indeed been gracious to us; surely he who guards (against evil) and is patient (is rewarded) for surely Allah does not waste the reward of those who do good.

[Pickthal 12:90] They said: Is it indeed thou who art Joseph? He said: I am Joseph and this is my brother. Allah hath shown us favour. Lo! he who wardeth off (evil) and endureth (findeth favour); for lo! Allah loseth not the wages of the kindly.

[Yusufali 12:90] They said: "Art thou indeed Joseph?" He said, "I am Joseph, and this is my brother: Allah has indeed been gracious to us (all): behold, he that is righteous and patient,- never will Allah suffer the reward to be lost, of those who do right."

قَالُوا تَاللَّهِ لَقَدْ آتَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِبِينَ {91}

[Shakir 12:91] They said: By Allah! now has Allah certainly chosen you over us, and we were certainly sinners.

[Pickthal 12:91] They said: By Allah, verily Allah hath preferred thee above us, and we were indeed sinful.

[Yusufali 12:91] They said: "By Allah! indeed has Allah preferred thee above us, and we certainly have been guilty of sin!"

قَالَ لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ {92}

[Shakir 12:92] He said: (There shall be) no reproof against you this day; Allah may forgive you, and He is the most Merciful of the merciful.

[Pickthal 12:92] He said: Have no fear this day! May Allah forgive you, and He is the Most Merciful of those who show mercy.

[Yusufali 12:92] He said: "This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!"

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ {93}

[Shakir 12:93] Take this my shirt and cast it on my father's face, he will (again) be able to see, and come to me with all your families.

[Pickthal 12:93] Go with this shirt of mine and lay it on my father's face, he will become (again) a seer; and come to me with all your folk.

[Yusufali 12:93] "Go with this my shirt, and cast it over the face of my father: he will come to see (clearly). Then come ye (here) to me together with all your family."

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ {94}

[Shakir 12:94] And when the caravan had departed, their father said: Most surely I perceive the greatness of Yusuf, unless you pronounce me to be weak in judgment.

[Pickthal 12:94] When the caravan departed their father had said: Truly I am conscious of the breath of Joseph, though ye call me dotard.

[Yusufali 12:94] When the caravan left (Egypt), their father said: "I do indeed scent the presence of Joseph: Nay, think me not a dotard."

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ {95}

[Shakir 12:95] They said: By Allah, you are most surely in your old error.

[Pickthal 12:95] (Those around him) said: By Allah, lo! thou art in thine old aberration.

[Yusufali 12:95] They said: "By Allah! truly thou art in thine old wandering mind."

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْفَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا

تَعْلَمُونَ {96}

[Shakir 12:96] So when the bearer of good news came he cast it on his face, so forthwith he regained his sight. He said: Did I not say to you that I know from Allah what you do not know?

[Pickthal 12:96] Then, when the bearer of glad tidings came, he laid it on his face and he became a seer once more. He said: Said I not unto you that I know from Allah that which ye know not?

[Yusufali 12:96] Then when the bearer of the good news came, He cast (the shirt) over his face, and he forthwith regained clear sight. He said: "Did I not say to you, 'I know from Allah that which ye know not?'"

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ {97}

[Shakir 12:97] They said: O our father! ask forgiveness of our faults for us, surely we were sinners.

[Pickthal 12:97] They said: O our father! Ask forgiveness of our sins for us, for lo! we were sinful.

[Yusufali 12:97] They said: "O our father! ask for us forgiveness for our sins, for we were truly at fault."

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ {98}

[Shakir 12:98] He said: I will ask for you forgiveness from my Lord; surely He is the Forgiving, the Merciful.

[Pickthal 12:98] He said: I shall ask forgiveness for you of my Lord. Lo! He is the Forgiving, the Merciful.

[Yusufali 12:98] He said: "Soon will I ask my Lord for forgiveness for you: for he is indeed Oft-Forgiving, Most Merciful."

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ آوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ آمِينَ {99}

[Shakir 12:99] Then when they came in to Yusuf, he took his parents to lodge with him and said: Enter safe into Egypt, if Allah please.

[Pickthal 12:99] And when they came in before Joseph, he took his parents unto him, and said: Come into Egypt safe, if Allah will!

[Yusufali 12:99] Then when they entered the presence of Joseph, he provided a home for his parents with himself, and said: "Enter ye Egypt (all) in safety if it please Allah."

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلْنَا رَبِّيَ حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۚ إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۚ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ {100}

[Shakir 12:100] And he raised his parents upon the throne and they fell down in prostration before him, and he said: O my father! this is the significance of my vision of old; my Lord has indeed made it to be true; and He was indeed kind to me when He brought me forth from the prison and brought you from the desert after the Shaitan had sown dissensions between me and my brothers, surely my Lord is benignant to whom He pleases; surely He is the Knowing, the Wise.

[Pickthal 12:100] And he placed his parents on the dais and they fell down before him prostrate, and he said: O my father! This is the interpretation of my dream of old. My Lord hath made it true, and He hath shown me kindness, since He took me out of the prison and hath brought you from the desert after Satan had made strife between me and my brethren. Lo! my Lord is tender unto whom He will. He is the Knower, the Wise.

[Yusufali 12:100] And he raised his parents high on the throne (of dignity), and they fell down in prostration, (all) before him. He said: "O my father! this is the fulfilment of my vision of old! Allah hath made it come true! He was indeed good to me when He took me out of prison and brought you (all here) out of the desert, (even) after Satan had sown enmity between me and my brothers. Verily my Lord understandeth best the mysteries of all that He planneth to do, for verily He is full of knowledge and wisdom.

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ أَنْتَ
وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ {101}

[Shakir 12:101] My Lord! Thou hast given me of the kingdom and taught me of the interpretation of sayings: Originator of the heavens and the earth! Thou art my guardian in this world and the hereafter; make me die a muslim and join me with the good.

[Pickthal 12:101] O my Lord! Thou hast given me (something) of sovereignty and hast taught me (something) of the interpretation of events - Creator of the heavens and the earth! Thou art my Protecting Guardian in the world and the Hereafter. Make me to die muslim (unto Thee), and join me to the righteous.

[Yusufali 12:101] "O my Lord! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events,- O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter. Take Thou my soul (at death) as one submitting to Thy will (as a Muslim), and unite me with the righteous."

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ {102}

[Shakir 12:102] This is of the announcements relating to the unseen (which) We reveal to you, and you were not with them when they resolved upon their affair, and they were devising plans.

[Pickthal 12:102] This is of the tidings of the Unseen which We inspire in thee (Muhammad). Thou wast not present with them when they fixed their plan and they were scheming.

[Yusufali 12:102] Such is one of the stories of what happened unseen, which We reveal by inspiration unto thee; nor wast thou (present) with them then when they concerted their plans together in the process of weaving their plots.

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ {103}

[Shakir 12:103] And most men will not believe though you desire it eagerly.

[Pickthal 12:103] And though thou try much, most men will not believe.

[Yusufali 12:103] Yet no faith will the greater part of mankind have, however ardently thou dost desire it.

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۗ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ {104}

[Shakir 12:104] And you do not ask them for a reward for this; it is nothing but a reminder for all mankind.

[Pickthal 12:104] Thou askest them no fee for it. It is naught else than a reminder unto the peoples.

[Yusufali 12:104] And no reward dost thou ask of them for this: it is no less than a message for all creatures.

وَكَايْنٍ مِنْ آيَةٍ فِي السَّمَاوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ {105}

[Shakir 12:105] And how many a sign in the heavens and the earth which they pass by, yet they turn aside from it.

[Pickthal 12:105] *How many a portent is there in the heavens and the earth which they pass by with face averted!*

[Yusufali 12:105] *And how many Signs in the heavens and the earth do they pass by? Yet they turn (their faces) away from them!*

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ {106}

[Shakir 12:106] *And most of them do not believe in Allah without associating others (with Him).*

[Pickthal 12:106] *And most of them believe not in Allah except that they attribute partners (unto Him).*

[Yusufali 12:106] *And most of them believe not in Allah without associating (other as partners) with Him!*

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ {107}

[Shakir 12:107] *Do they then feel secure that there may come to them an extensive chastisement from Allah or (that) the hour may come to them suddenly while they do not perceive?*

[Pickthal 12:107] *Deem they themselves secure from the coming on them of a pall of Allah's punishment, or the coming of the Hour suddenly while they are unaware?*

[Yusufali 12:107] *Do they then feel secure from the coming against them of the covering veil of the wrath of Allah,- or of the coming against them of the (final) Hour all of a sudden while they perceive not?*

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۖ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

{108}

[Shakir 12:108] *Say: This is my way: I call to Allah, I and those who follow me being certain, and glory be to Allah, and I am not one of the polytheists.*

[Pickthal 12:108] *Say: This is my Way: I call on Allah with sure knowledge. I and whosoever followeth me - Glory be to Allah! - and I am not of the idolaters.*

[Yusufali 12:108] *Say thou: "This is my way: I do invite unto Allah,- on evidence clear as the seeing with one's eyes,- I and whoever follows me. Glory to Allah! and never will I join gods with Allah!"*

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ ۗ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا

كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۗ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ اتَّقَوْا ۗ أَفَلَا تَعْقِلُونَ {109}

[Shakir 12:109] *And We have not sent before you but men from (among) the people of the towns, to whom We sent revelations. Have they not then travelled in the land and seen what was the end of those before them? And certainly the abode of the hereafter is best for those who guard (against evil); do you not then understand?*

[Pickthal 12:109] *We sent not before thee (any messengers) save men whom We inspired from among the folk of the townships - Have they not travelled in the land and seen the nature of the consequence for those who were before them? And verily the abode of the Hereafter, for those who ward off (evil), is best. Have ye then no sense? -*

[Yusufali 12:109] Nor did We send before thee (as messengers) any but men, whom we did inspire,- (men) living in human habitations. Do they not travel through the earth, and see what was the end of those before them? But the home of the hereafter is best, for those who do right. Will ye not then understand?

حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلَا يُرَدُّ بَأْسُنَا
عَنِ الْقَوْمِ الْمُجْرِمِينَ {110}

[Shakir 12:110] Until when the messengers despaired and the people became sure that they were indeed told a lie, Our help came to them and whom We pleased was delivered; and Our punishment is not averted from the guilty people.

[Pickthal 12:110] Till, when the messengers despaired and thought that they were denied, then came unto them Our help, and whom We would was saved. And Our wrath cannot be warded from the guilty.

[Yusufali 12:110] (Respite will be granted) until, when the messengers give up hope (of their people) and (come to) think that they were treated as liars, there reaches them Our help, and those whom We will be delivered into safety. But never will be warded off our punishment from those who are in sin.

لَقَدْ كَانَ فِي قَصصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ
يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ {111}

[Shakir 12:111] In their histories there is certainly a lesson for men of understanding. It is not a narrative which could be forged, but a verification of what is before it and a distinct explanation of all things and a guide and a mercy to a people who believe.

[Pickthal 12:111] In their history verily there is a lesson for men of understanding. It is no invented story but a confirmation of the existing (Scripture) and a detailed explanation of everything, and a guidance and a mercy for folk who believe.

[Yusufali 12:111] There is, in their stories, instruction for men endued with understanding. It is not a tale invented, but a confirmation of what went before it,- a detailed exposition of all things, and a guide and a mercy to any such as believe.

سورة الرعد (Ar-Ra'd)

Sura 13

Aya 1 to 43

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

المرَّ تِلْكَ آيَاتُ الْكِتَابِ ۗ وَالَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

{1}

[Shakir 13:1] Alif Lam Mim Ra. These are the verses of the Book; and that which is revealed to you from your Lord is the truth, but most people do not believe.

[Pickthal 13:1] Alif. Lam. Mim. Ra. These are verses of the Scripture. That which is revealed unto thee from thy Lord is the Truth, but most of mankind believe not.

[Yusufali 13:1] A.L.M.R. These are the signs (or verses) of the Book: that which hath been revealed unto thee from thy Lord is the Truth; but most men believe not.

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ

كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۗ يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ {2}

[Shakir 13:2] Allah is He Who raised the heavens without any pillars that you see, and He is firm in power and He made the sun and the moon subservient (to you); each one pursues its course to an appointed time; He regulates the affair, making clear the signs that you may be certain of meeting your Lord.

[Pickthal 13:2] Allah it is Who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth unto an appointed term; He ordereth the course; He detaileth the revelations, that haply ye may be certain of the meeting with your Lord.

[Yusufali 13:2] Allah is He Who raised the heavens without any pillars that ye can see; is firmly established on the throne (of authority); He has subjected the sun and the moon (to his Law)! Each one runs (its course) for a term appointed. He doth regulate all affairs, explaining the signs in detail, that ye may believe with certainty in the meeting with your Lord.

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الْجِبَالِ جَعَلَ فِيهَا رَوَاسِيَ اثْنَيْنِ

يُغْشِي اللَّيْلَ النَّهَارَ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ {3}

[Shakir 13:3] And He it is Who spread the earth and made in it firm mountains and rivers, and of all fruits He has made in it two kinds; He makes the night cover the day; most surely there are signs in this for a people who reflect.

[Pickthal 13:3] *And He it is Who spread out the earth and placed therein firm hills and flowing streams, and of all fruits He placed therein two spouses (male and female). He covereth the night with the day. Lo! herein verily are portents for people who take thought.*

[Yusufali 13:3] *And it is He who spread out the earth, and set thereon mountains standing firm and (flowing) rivers: and fruit of every kind He made in pairs, two and two: He draweth the night as a veil o'er the Day. Behold, verily in these things there are signs for those who consider!*

وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِّنْ أَعْنَابٍ وَزُرُوعٌ وَنَخِيلٌ صِنَوَانٌ وَعَيْرٌ صِنَوَانٍ يُسْقَى بِمَاءٍ
وَاحِدٍ وَنُفُضِّلَ بَعْضُهَا عَلَىٰ بَعْضٍ فِي الْأُكْلِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ {4}

[Shakir 13:4] *And in the earth there are tracts side by side and gardens of grapes and corn and palm trees having one root and (others) having distinct roots-- they are watered with one water, and We make some of them excel others in fruit; most surely there are signs in this for a people who understand.*

[Pickthal 13:4] *And in the Earth are neighbouring tracts, vineyards and ploughed lands, and date-palms, like and unlike, which are watered with one water. And we have made some of them to excel others in fruit. Lo! herein verily are portents for people who have sense.*

[Yusufali 13:4] *And in the earth are tracts (diverse though) neighbouring, and gardens of vines and fields sown with corn, and palm trees - growing out of single roots or otherwise: watered with the same water, yet some of them We make more excellent than others to eat. Behold, verily in these things there are signs for those who understand!*

وَإِن تَعْجَبَ فَعَجَبٌ قَوْلُهُمْ أَإِذَا كُنَّا تُرَابًا أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ۗ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِرَبِّهِمْ
وَأُولَٰئِكَ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ {5}

[Shakir 13:5] *And if you would wonder, then wondrous is their saying: What! when we are dust, shall we then certainly be in a new creation? These are they who disbelieve in their Lord, and these have chains on their necks, and they are the inmates of the fire; in it they shall abide.*

[Pickthal 13:5] *And if thou wonderest, then wondrous is their saying: When we are dust, are we then forsooth (to be raised) in a new creation? Such are they who disbelieve in their Lord; such have carcans on their necks; such are rightful owners of the Fire, they will abide therein.*

[Yusufali 13:5] *If thou dost marvel (at their want of faith), strange is their saying: "When we are (actually) dust, shall we indeed then be in a creation renewed?" They are those who deny their Lord! They are those round whose necks will be yokes (of servitude): they will be Companions of the Fire, to dwell therein (for aye)!*

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلَاتُ ۗ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ
لِّلنَّاسِ عَلَىٰ ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ {6}

[Shakir 13:6] *And they ask you to hasten on the evil before the good, and indeed there have been exemplary punishments before them; and most*

surely your Lord is the Lord of forgiveness to people, notwithstanding their injustice; and most surely your Lord is severe in requiting (evil).

[Pickthal 13:6] And they bid thee hasten on the evil rather than the good, when exemplary punishments have indeed occurred before them. But lo! thy Lord is rich in pardon for mankind despite their wrong, and lo! thy Lord is strong in punishment.

[Yusufali 13:6] They ask thee to hasten on the evil in preference to the good: Yet have come to pass, before them, (many) exemplary punishments! But verily thy Lord is full of forgiveness for mankind for their wrong-doing, and verily thy Lord is (also) strict in punishment.

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۗ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ {7}

[Shakir 13:7] And those who disbelieve say: Why has not a sign been sent down upon him from his Lord? You are only a warner and (there is) a guide for every people.

[Pickthal 13:7] Those who disbelieve say: If only some portent were sent down upon him from his Lord! Thou art a warner only, and for every folk a guide.

[Yusufali 13:7] And the Unbelievers say: "Why is not a sign sent down to him from his Lord?" But thou art truly a warner, and to every people a guide.

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ ۚ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ {8}

[Shakir 13:8] Allah knows what every female bears, and that of which the wombs fall short of completion and that in which they increase; and there is a measure with Him of everything.

[Pickthal 13:8] Allah knoweth that which every female beareth and that which the wombs absorb and that which they grow. And everything with Him is measured.

[Yusufali 13:8] Allah doth know what every female (womb) doth bear, by how much the wombs fall short (of their time or number) or do exceed. Every single thing is before His sight, in (due) proportion.

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ {9}

[Shakir 13:9] The knower of the unseen and the seen, the Great, the Most High.

[Pickthal 13:9] He is the Knower of the Invisible and the Visible, the Great, the High Exalted.

[Yusufali 13:9] He knoweth the unseen and that which is open: He is the Great, the Most High.

سَوَاءٌ مِنْكُمْ مَنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ {10}

[Shakir 13:10] Alike (to Him) among you is he who conceals (his) words and he who speaks them openly, and he who hides himself by night and (who) goes forth by day.

[Pickthal 13:10] Alike of you is he who hideth the saying and he who noiseth it abroad, he who lurketh in the night and he who goeth freely in the daytime.

[Yusufali 13:10] *It is the same (to Him) whether any of you conceal his speech or declare it openly; whether he lie hid by night or walk forth freely by day.*

لَهُ مُعَقَّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ۗ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۗ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ ۗ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ { 11 }

[Shakir 13:11] *For his sake there are angels following one another, before him and behind him, who guard him by Allah's commandment; surely Allah does not change the condition of a people until they change their own condition; and when Allah intends evil to a people, there is no averting it, and besides Him they have no protector.*

[Pickthal 13:11] *For him are angels ranged before him and behind him, who guard him by Allah's command. Lo! Allah changeth not the condition of a folk until they (first) change that which is in their hearts; and if Allah willeth misfortune for a folk there is none that can repel it, nor have they a defender beside Him.*

[Yusufali 13:11] *For each (such person) there are (angels) in succession, before and behind him: They guard him by command of Allah. Allah does not change a people's lot unless they change what is in their hearts. But when (once) Allah willeth a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect.*

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ السَّحَابَ الثَّقَالَ { 12 }

[Shakir 13:12] *He it is Who shows you the lightning causing fear and hope and (Who) brings up the heavy cloud.*

[Pickthal 13:12] *He it is Who showeth you the lightning, a fear and a hope, and raiseth the heavy clouds.*

[Yusufali 13:12] *It is He Who doth show you the lightning, by way both of fear and of hope: It is He Who doth raise up the clouds, heavy with (fertilising) rain!*

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ { 13 }

[Shakir 13:13] *And the thunder declares His glory with His praise, and the angels too for awe of Him; and He sends the thunderbolts and smites with them whom He pleases, yet they dispute concerning Allah, and He is mighty in prowess.*

[Pickthal 13:13] *The thunder hymneth His praise and (so do) the angels for awe of Him. He launcheth the thunderbolts and smiteth with them whom He will while they dispute (in doubt) concerning Allah, and He is mighty in wrath.*

[Yusufali 13:13] *Nay, thunder repeateth His praises, and so do the angels, with awe: He flingeth the loud-voiced thunder-bolts, and therewith He striketh whomsoever He will..yet these (are the men) who (dare to) dispute about Allah, with the strength of His power (supreme)!*

لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ ۗ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ { 14 }

[Shakir 13:14] *To Him is due the true prayer; and those whom they pray to besides Allah give them no answer, but (they are) like one who stretches forth his two hands towards water that it may reach his mouth, but it will not reach it; and the prayer of the unbelievers is only in error.*

[Pickthal 13:14] *Unto Him is the real prayer. Those unto whom they pray beside Allah respond to them not at all, save as (is the response to) one who stretcheth forth his hands toward water (asking) that it may come unto his mouth, and it will never reach it. The prayer of disbelievers goeth (far) astray.*

[Yusufali 13:14] *For Him (alone) is prayer in Truth: any others that they call upon besides Him hear them no more than if they were to stretch forth their hands for water to reach their mouths but it reaches them not: for the prayer of those without Faith is nothing but (futile) wandering (in the mind).*

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْآصَالِ ۝ {15}

[Shakir 13:15] *And whoever is in the heavens and the earth makes obeisance to Allah only, willingly and unwillingly, and their shadows too at morn and eve.*

[Pickthal 13:15] *And unto Allah falleth prostrate whosoever is in the heavens and the earth, willingly or unwillingly, as do their shadows in the morning and the evening hours.*

[Yusufali 13:15] *Whatever beings there are in the heavens and the earth do prostrate themselves to Allah (Acknowledging subjection),- with goodwill or in spite of themselves: so do their shadows in the morning and evenings.*

قُلْ مَنْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ ۚ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ ۚ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ۚ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ {16}

[Shakir 13:16] *Say: Who is the Lord of the heavens and the earth?-- Say: Allah. Say: Do you take then besides Him guardians who do not control any profit or harm for themselves? Say: Are the blind and the seeing alike? Or can the darkness and the light be equal? Or have they set up with Allah associates who have created creation like His, so that what is created became confused to them? Say: Allah is the Creator of all things, and He is the One, the Supreme.*

[Pickthal 13:16] *Say (O Muhammad): Who is Lord of the heavens and the earth? Say: Allah. Say: Take ye then (others) beside Him for protectors, which, even for themselves, have neither benefit nor hurt? Say: Is the blind man equal to the seer, or is darkness equal to light? Or assign they unto Allah partners who created the like of His creation so that the creation (which they made and His creation) seemed alike to them? Say: Allah is the Creator of all things, and He is the One, the Almighty.*

[Yusufali 13:16] *Say: "Who is the Lord and Sustainer of the heavens and the earth?" Say: "(It is) Allah." Say: "Do ye then take (for worship) protectors other than Him, such as have no power either for good or for*

harm to themselves?" Say: "Are the blind equal with those who see? Or the depths of darkness equal with light?" Or do they assign to Allah partners who have created (anything) as He has created, so that the creation seemed to them similar? Say: "Allah is the Creator of all things: He is the One, the Supreme and Irresistible."

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَهُ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا ۚ وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُه ۚ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ ۚ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً ۖ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُتُ فِي الْأَرْضِ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ {17}

[Shakir 13:17] He sends down water from the cloud, then watercourses flow (with water) according to their measure, and the torrent bears along the swelling foam, and from what they melt in the fire for the sake of making ornaments or apparatus arises a scum like it; thus does Allah compare truth and falsehood; then as for the scum, it passes away as a worthless thing; and as for that which profits the people, it tarries in the earth; thus does Allah set forth parables.

[Pickthal 13:17] He sendeth down water from the sky, so that valleys flow according to their measure, and the flood beareth (on its surface) swelling foam - from that which they smelt in the fire in order to make ornaments and tools riseth a foam like unto it - thus Allah coineth (the similitude of) the true and the false. Then, as for the foam, it passeth away as scum upon the banks, while, as for that which is of use to mankind, it remaineth in the earth. Thus Allah coineth the similitudes.

[Yusufali 13:17] He sends down water from the skies, and the channels flow, each according to its measure: But the torrent bears away to foam that mounts up to the surface. Even so, from that (ore) which they heat in the fire, to make ornaments or utensils therewith, there is a scum likewise. Thus doth Allah (by parables) show forth Truth and Vanity. For the scum disappears like forth cast out; while that which is for the good of mankind remains on the earth. Thus doth Allah set forth parables.

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْحُسْنَىٰ ۗ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۗ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ وَمَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمِهَادُ {18}

[Shakir 13:18] For those who respond to their Lord is good; and (as for) those who do not respond to Him, had they all that is in the earth and the like thereof with it they would certainly offer it for a ransom. (As for) those, an evil reckoning shall be theirs and their abode is hell, and evil is the resting-place.

[Pickthal 13:18] For those who answered Allah's call is bliss; and for those who answered not His call, if they had all that is in the earth, and therewith the like thereof, they would proffer it as ransom. Such will have a woeful reckoning, and their habitation will be hell, a dire abode.

[Yusufali 13:18] For those who respond to their Lord, are (all) good things. But those who respond not to Him,- Even if they had all that is in the heavens and on earth, and as much more, (in vain) would they offer it for ransom. For them will the reckoning be terrible: their abode will be Hell,- what a bed of misery!

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى ۚ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ {19}

[Shakir 13:19] Is he then who knows that what has been revealed to you from your Lord is the truth like him who is blind? Only those possessed of understanding will mind,

[Pickthal 13:19] Is he who knoweth that what is revealed unto thee from thy Lord is the truth like him who is blind? But only men of understanding heed;

[Yusufali 13:19] Is then one who doth know that that which hath been revealed unto thee from thy Lord is the Truth, like one who is blind? It is those who are endued with understanding that receive admonition;-

الَّذِينَ يُوفُونَ بَعْدَ اللَّهِ وَلَا يَنْفُضُونَ الْمِيثَاقَ {20}

[Shakir 13:20] Those who fulfil the promise of Allah and do not break the covenant,

[Pickthal 13:20] Such as keep the pact of Allah, and break not the covenant;

[Yusufali 13:20] Those who fulfil the covenant of Allah and fail not in their plighted word;

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ {21}

[Shakir 13:21] And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning.

[Pickthal 13:21] Such as unite that which Allah hath commandeth should be joined, and fear their Lord, and dread a woeful reckoning;

[Yusufali 13:21] Those who join together those things which Allah hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning;

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرءُونَ

بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ {22}

[Shakir 13:22] And those who are constant, seeking the pleasure of their Lord, and keep up prayer and spend (benevolently) out of what We have given them secretly and openly and repel evil with good; as for those, they shall have the (happy) issue of the abode

[Pickthal 13:22] Such as persevere in seeking their Lord's Countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly, and overcome evil with good. Theirs will be the sequel of the (heavenly) Home,

[Yusufali 13:22] Those who patiently persevere, seeking the countenance of their Lord; Establish regular prayers; spend, out of (the gifts) We have bestowed for their sustenance, secretly and openly; and turn off Evil with good: for such there is the final attainment of the (eternal) home,-

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ

عَلَيْهِمْ مِنْ كُلِّ بَابٍ {23}

[Shakir 13:23] *The gardens of perpetual abode which they will enter along with those who do good from among their parents and their spouses and their offspring; and the angels will enter in upon them from every gate:*

[Pickthal 13:23] *Gardens of Eden which they enter, along with all who do right of their fathers and their helpmeets and their seed. The angels enter unto them from every gate,*

[Yusufali 13:23] *Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring: and angels shall enter unto them from every gate (with the salutation):*

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ ۖ فَنِعْمَ عُقْبَى الدَّارِ {24}

[Shakir 13:24] *Peace be on you because you were constant, how excellent, is then, the issue of the abode.*

[Pickthal 13:24] (Saying): *Peace be unto you because ye persevered. Ah, passing sweet will be the sequel of the (heavenly) Home.*

[Yusufali 13:24] *"Peace unto you for that ye persevered in patience! Now how excellent is the final home!"*

وَالَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي

الْأَرْضِ ۖ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ {25}

[Shakir 13:25] *And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode.*

[Pickthal 13:25] *And those who break the covenant of Allah after ratifying it, and sever that which Allah hath commanded should be joined, and make mischief in the earth: theirs is the curse and theirs the ill abode.*

[Yusufali 13:25] *But those who break the Covenant of Allah, after having plighted their word thereto, and cut asunder those things which Allah has commanded to be joined, and work mischief in the land;- on them is the curse; for them is the terrible home!*

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا فِي

مَتَاعٌ {26}

[Shakir 13:26] *Allah amplifies and straitens the means of subsistence for whom He pleases; and they rejoice in this world's life, and this world's life is nothing compared with the hereafter but a temporary enjoyment.*

[Pickthal 13:26] *Allah enlargeth livelihood for whom He will, and straiteneth (it for whom He will); and they rejoice in the life of the world, whereas the life of the world is but brief comfort as compared with the Hereafter.*

[Yusufali 13:26] *Allah doth enlarge, or grant by (strict) measure, the sustenance (which He giveth) to whomso He pleaseth. (The worldly) rejoice in the life of this world: But the life of this world is but little comfort in the Hereafter.*

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۗ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ
مَنْ أَرَادَ {27}

[Shakir 13:27] *And those who disbelieve say: Why is not a sign sent down upon him by his Lord? Say: Surely Allah makes him who will go astray, and guides to Himself those who turn (to Him).*

[Pickthal 13:27] *Those who disbelieve say: If only a portent were sent down upon him from his Lord! Say: Lo! Allah sendeth whom He will astray, and guideth unto Himself all who turn (unto Him),*

[Yusufali 13:27] *The Unbelievers say: "Why is not a sign sent down to him from his Lord?" Say: "Truly Allah leaveth, to stray, whom He will; But He guideth to Himself those who turn to Him in penitence,-*

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ {28}

[Shakir 13:28] *Those who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah's remembrance are the hearts set at rest.*

[Pickthal 13:28] *Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest!*

[Yusufali 13:28] *"Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction.*

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحَسُنَ مَا أَجْرُهُمْ {29}

[Shakir 13:29] *(As for) those who believe and do good, a good final state shall be theirs and a goodly return.*

[Pickthal 13:29] *Those who believe and do right: Joy is for them, and bliss (their) journey's end.*

[Yusufali 13:29] *"For those who believe and work righteousness, is (every) blessedness, and a beautiful place of (final) return."*

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِيَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ
بِالرَّحْمَنِ ۗ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ {30}

[Shakir 13:30] *And thus We have sent you among a nation before which other nations have passed away, that you might recite to them what We have revealed to you and (still) they deny the Beneficent Allah. Say: He is my Lord, there is no god but He; on Him do I rely and to Him is my return.*

[Pickthal 13:30] *Thus We send thee (O Muhammad) unto a nation, before whom other nations have passed away, that thou mayst recite unto them that which We have inspired in thee, while they are disbelievers in the Beneficent. Say: He is my Lord; there is no Allah save Him. In Him do I put my trust and unto Him is my recourse.*

[Yusufali 13:30] *Thus have we sent thee amongst a People before whom (long since) have (other) Peoples (gone and) passed away; in order that thou mightest rehearse unto them what We send down unto thee by inspiration; yet do they reject (Him), the Most Gracious! Say: "He is my Lord! There is no god but He! On Him is my trust, and to Him do I turn!"*

وَلَوْ أَنَّ فُرَاتًا سِيرَتْ بِهٖ الْجِبَالُ أَوْ قُطِعَتْ بِهٖ الْأَرْضُ أَوْ كُتِبَ بِهٖ الْمَوْتَى ۗ بَلْ لِلَّهِ الْأَمْرُ جَمِيعًا ۗ
 أَفَلَمْ يَتَّبِعُوا الَّذِينَ آمَنُوا أَنْ لَوْ يَشَاءُ اللَّهُ لَهَدَى النَّاسَ جَمِيعًا ۗ وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا
 صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّنْ دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ ۗ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ {31}

[Shakir 13:31] And even if there were a Quran with which the mountains were made to pass away, or the earth were travelled over with it, or the dead were made to speak thereby; nay! the commandment is wholly Allah's, Have not yet those who believe known that if Allah please He would certainly guide all the people? And (as for) those who disbelieve, there will not cease to afflict them because of what they do a repelling calamity, or it will alight close by their abodes, until the promise of Allah comes about; surely Allah will not fail in (His) promise.

[Pickthal 13:31] Had it been possible for a Lecture to cause the mountains to move, or the earth to be torn asunder, or the dead to speak, (this Qur'an would have done so). Nay, but Allah's is the whole command. Do not those who believe know that, had Allah willed, He could have guided all mankind? As for those who disbelieve, disaster ceaseth not to strike them because of what they do, or it dwelleth near their home until the threat of Allah come to pass. Lo! Allah faileth not to keep the tryst.

[Yusufali 13:31] If there were a Qur'an with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak, (this would be the one!) But, truly, the command is with Allah in all things! Do not the Believers know, that, had Allah (so) willed, He could have guided all mankind (to the right)? But the Unbelievers,- never will disaster cease to seize them for their (ill) deeds, or to settle close to their homes, until the promise of Allah come to pass, for, verily, Allah will not fail in His promise.

وَلَقَدْ اسْتَهْزَيْتُمْ بِرُسُلٍ مِّن قَبْلِكَ فَأَمَلَيْتُمُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ

{32}

[Shakir 13:32] And messengers before you were certainly mocked at, but I gave respite to those who disbelieved, then I destroyed them; how then was My requital (of evil)?

[Pickthal 13:32] And verily messengers (of Allah) were mocked before thee, but long I bore with those who disbelieved. At length I seized them, and how (awful) was My punishment!

[Yusufali 13:32] Mocked were (many) messengers before thee: but I granted respite to the unbelievers, and finally I punished them: Then how (terrible) was my requital!

أَفَمَنْ هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ ۗ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلُوبًا سَمُّوهُمْ ۗ أَمْ تُنَبِّئُونَهُ بِمَا لَا
 يَعْلَمُ فِي الْأَرْضِ أَمْ بَيِّنَاتٍ مِّنَ الْقَوْلِ ۗ بَلْ زُيِّنَ لِلَّذِينَ كَفَرُوا مَكْرَهُمْ وَصَدُّوا عَنِ السَّبِيلِ ۗ وَمَنْ
 يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ {33}

[Shakir 13:33] Is He then Who watches every soul as to what it earns? And yet they give associates to Allah! Say: Give them a name; nay, do you mean to inform Him of what He does not know in the earth, or (do you affirm this) by an outward saying? Rather, their plans are made to appear

fair-seeming to those who disbelieve, and they are kept back from the path; and whom Allah makes err, he shall have no guide.

[Pickthal 13:33] Is He Who is aware of the deserts of every soul (as he who is aware of nothing)? Yet they ascribe unto Allah partners. Say: Name them. Is it that ye would inform Him of something which He knoweth not in the earth? Or is it but a way of speaking? Nay but their contrivance is made seeming fair for those who disbelieve and they are kept from the right road. He whom Allah sendeth astray, for him there is no guide.

[Yusufali 13:33] Is then He who standeth over every soul (and knoweth) all that it doth, (like any others)? And yet they ascribe partners to Allah. Say: "But name them! is it that ye will inform Him of something he knoweth not on earth, or is it (just) a show of words?" Nay! to those who believe not, their pretence seems pleasing, but they are kept back (thereby) from the path. And those whom Allah leaves to stray, no one can guide.

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُمْ مِنَ اللَّهِ مِن وَّاقٍ {34}

[Shakir 13:34] They shall have chastisement in this world's life, and the chastisement of the hereafter is certainly more grievous, and they shall have no protector against Allah.

[Pickthal 13:34] For them is torment in the life of the world, and verily the doom of the Hereafter is more painful, and they have no defender from Allah.

[Yusufali 13:34] For them is a penalty in the life of this world, but harder, truly, is the penalty of the Hereafter: and defender have they none against Allah.

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى الَّذِينَ

اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ {35}

[Shakir 13:35] A likeness of the garden which the righteous are promised; there now beneath it rivers, its food and shades are perpetual; this is the requital of those who guarded (against evil), and the requital of the unbelievers is the fire.

[Pickthal 13:35] A similitude of the Garden which is promised unto those who keep their duty (to Allah): Underneath it rivers flow; its food is everlasting, and its shade; this is the reward of those who keep their duty, while the reward of disbelievers is the Fire.

[Yusufali 13:35] The parable of the Garden which the righteous are promised!- beneath it flow rivers: perpetual is the enjoyment thereof and the shade therein: such is the end of the Righteous; and the end of Unbelievers in the Fire.

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ ۗ قُلْ إِنَّمَا

أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ ۗ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَأْبُ {36}

[Shakir 13:36] And those to whom We have given the Book rejoice in that which has been revealed to you, and of the confederates are some who deny a part of it. Say: I am only commanded that I should serve Allah and not associate anything with Him, to Him do I invite (you) and to Him is my return.

[Pickthal 13:36] *Those unto whom We gave the Scripture rejoice in that which is revealed unto thee. And of the clans there are who deny some of it. Say: I am commanded only that I serve Allah and ascribe unto Him no partner. Unto Him I cry, and unto Him is my return.*

[Yusufali 13:36] *Those to whom We have given the Book rejoice at what hath been revealed unto thee: but there are among the clans those who reject a part thereof. Say: "I am commanded to worship Allah, and not to join partners with Him. Unto Him do I call, and unto Him is my return."*

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا ۖ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَمَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ

مِنْ وَلِيٍّ وَلَا وَاقٍ {37}

[Shakir 13:37] *And thus have We revealed it, a true judgment in Arabic, and if you follow their low desires after what has come to you of knowledge, you shall not have against Allah any guardian or a protector.*

[Pickthal 13:37] *Thus have We revealed it, a decisive utterance in Arabic; and if thou shouldst follow their desires after that which hath come unto thee of knowledge, then truly wouldst thou have from Allah no protecting friend nor defender.*

[Yusufali 13:37] *Thus have We revealed it to be a judgment of authority in Arabic. Wert thou to follow their (vain) desires after the knowledge which hath reached thee, then wouldst thou find neither protector nor defender against Allah.*

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ۖ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا

بِإِذْنِ اللَّهِ ۗ لِكُلِّ أَجَلٍ كِتَابٌ {38}

[Shakir 13:38] *And certainly We sent messengers before you and gave them wives and children, and it is not in (the power of) an messenger to bring a sign except by Allah's permission; for every term there is an appointment.*

[Pickthal 13:38] *And verily We sent messengers (to mankind) before thee, and We appointed for them wives and offspring, and it was not (given) to any messenger that he should bring a portent save by Allah's leave. For everything there is a time prescribed.*

[Yusufali 13:38] *We did send messengers before thee, and appointed for them wives and children: and it was never the part of a messenger to bring a sign except as Allah permitted (or commanded). For each period is a Book (revealed).*

يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ {39}

[Shakir 13:39] *Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book.*

[Pickthal 13:39] *Allah effaceth what He will, and establisheth (what He will), and with Him is the source of ordinance.*

[Yusufali 13:39] *Allah doth blot out or confirm what He pleaseth: with Him is the Mother of the Book.*

وَإِنْ مَا نُرِيدَنَّ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّعُ فِئْتَمًا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ {40}

[Shakir 13:40] And We will either let you see part of what We threaten them with or cause you to die, for only the delivery of the message is (incumbent) on you, while calling (them) to account is Our (business).

[Pickthal 13:40] Whether We let thee see something of that which We have promised them, or make thee die (before its happening), thine is but conveyance (of the message). Ours the reckoning.

[Yusufali 13:40] Whether We shall show thee (within thy life-time) part of what we promised them or take to ourselves thy soul (before it is all accomplished),- thy duty is to make (the Message) reach them: it is our part to call them to account.

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۗ وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ ۗ وَهُوَ سَرِيعٌ

الْحِسَابِ {41}

[Shakir 13:41] Do they not see that We are bringing destruction upon the land by curtailing it of its sides? And Allah pronounces a doom-- there is no repeller of His decree, and He is swift to take account.

[Pickthal 13:41] See they not how we aim to the land, reducing it of its outlying parts? (When) Allah doometh there is none that can postpone His doom, and He is swift at reckoning.

[Yusufali 13:41] See they not that We gradually reduce the land (in their control) from its outlying borders? (Where) Allah commands, there is none to put back His Command: and He is swift in calling to account.

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ۗ وَسَيَعْلَمُ الْكُفَّارُ

لِمَنْ عُنُقِي الدَّارِ {42}

[Shakir 13:42] And those before them did indeed make plans, but all planning is Allah's; He knows what every soul earns, and the unbelievers shall come to know for whom is the (better) issue of the abode.

[Pickthal 13:42] Those who were before them plotted; but all plotting is Allah's. He knoweth that which each soul earneth. The disbelievers will come to know for whom will be the sequel of the (heavenly) Home.

[Yusufali 13:42] Those before them did (also) devise plots; but in all things the master-planning is Allah's He knoweth the doings of every soul: and soon will the Unbelievers know who gets home in the end.

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا ۗ قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمٌ

الْكِتَابِ {43}

[Shakir 13:43] And those who disbelieve say: You are not a messenger. Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book.

[Pickthal 13:43] They who disbelieve say: Thou art no messenger (of Allah). Say: Allah, and whosoever hath knowledge of the Scripture, is sufficient witness between me and you.

[Yusufali 13:43] The Unbelievers say: "No messenger art thou." Say: "Enough for a witness between me and you is Allah, and such as have knowledge of the Book."

سورة ابراهيم (Ibrahim)

Sura 14

Aya 1 to 52

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

الرَّ َكِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ

الْحَمِيدِ {1}

[Shakir 14:1] Alif Lam Ra. (This is) a Book which We have revealed to you that you may bring forth men, by their Lord's permission from utter darkness into light-- to the way of the Mighty, the Praised One,

[Pickthal 14:1] Alif. Lam. Ra. (This is) a Scripture which We have revealed unto thee (Muhammad) that thereby thou mayst bring forth mankind from darkness unto light, by the permission of their Lord, unto the path of the Mighty, the Owner of Praise,

[Yusufali 14:1] A. L. R. A Book which We have revealed unto thee, in order that thou mightest lead mankind out of the depths of darkness into light - by the leave of their Lord - to the Way of (Him) the Exalted in power, worthy of all praise!-

اللَّهُ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ {2}

[Shakir 14:2] (Of) Allah, Whose is whatever is in the heavens and whatever Is in the earth; and woe to the unbelievers on account of the severe chastisement,

[Pickthal 14:2] Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. and woe unto the disbelievers from an awful doom;

[Yusufali 14:2] Of Allah, to Whom do belong all things in the heavens and on earth! But alas for the Unbelievers for a terrible penalty (their Unfaith will bring them)!-

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا ۗ أُولَٰئِكَ فِي

ضَلَالٍ بَعِيدٍ {3}

[Shakir 14:3] (To) those who love this world's life more than the hereafter, and turn away from Allah's path and desire to make it crooked; these are in a great error.

[Pickthal 14:3] Those who love the life of the world more than the Hereafter, and debar (men) from the way of Allah and would have it crooked: such are far astray.

[Yusufali 14:3] Those who love the life of this world more than the Hereafter, who hinder (men) from the Path of Allah and seek therein something crooked: they are astray by a long distance.

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ {4}

[Shakir 14:4] And We did not send any messenger but with the language of his people, so that he might explain to them clearly; then Allah makes whom He pleases err and He guides whom He pleases and He is the Mighty, the Wise.

[Pickthal 14:4] And We never sent a messenger save with the language of his folk, that he might make (the message) clear for them. Then Allah sendeth whom He will astray, and guideth whom He will. He is the Mighty, the Wise.

[Yusufali 14:4] We sent not a messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them. Now Allah leaves straying those whom He pleases and guides whom He pleases: and He is Exalted in power, full of Wisdom.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ {5}

[Shakir 14:5] And certainly We sent Musa with Our communications, saying: Bring forth your people from utter darkness into light and remind them of the days of Allah; most surely there are signs in this for every patient, grateful one.

[Pickthal 14:5] We verily sent Moses with Our revelations, saying: Bring thy people forth from darkness unto light. And remind them of the days of Allah. Lo! therein are revelations for each steadfast, thankful (heart).

[Yusufali 14:5] We sent Moses with Our signs (and the command). "Bring out thy people from the depths of darkness into light, and teach them to remember the Days of Allah." Verily in this there are Signs for such as are firmly patient and constant,- grateful and appreciative.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيَدَّبُّوْنَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي ذَلِكَ لَبَآءٌ مِنْ رَبِّكُمْ عَظِيمٌ {6}

[Shakir 14:6] And when Musa said to his people: Call to mind Allah's favor to you when He delivered you from Firon's people, who subjected you to severe torment, and slew your sons and spared your women; and in this there was a great trial from your Lord.

[Pickthal 14:6] And (remind them) how Moses said unto his people: Remember Allah's favour unto you when He delivered you from Pharaoh's folk who were afflicting you with dreadful torment, and were slaying your sons and sparing your women; that was a tremendous trial from your Lord.

[Yusufali 14:6] Remember! Moses said to his people: "Call to mind the favour of Allah to you when He delivered you from the people of Pharaoh: they set you hard tasks and punishments, slaughtered your sons, and let your women-folk live: therein was a tremendous trial from your Lord."

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ {7}

[Shakir 14:7] And when your Lord made it known: If you are grateful, I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe.

[Pickthal 14:7] And when your Lord proclaimed: If ye give thanks, I will give you more; but if ye are thankless, lo! My punishment is dire.

[Yusufali 14:7] And remember! your Lord caused to be declared (publicly): "If ye are grateful, I will add more (favours) unto you; But if ye show ingratitude, truly My punishment is terrible indeed."

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ {8}

[Shakir 14:8] And Musa said: If you are ungrateful, you and those on earth all together, most surely Allah is Self-sufficient, Praised;

[Pickthal 14:8] And Moses said: Though ye and all who are in the earth prove thankless, lo! Allah verily is Absolute, Owner of Praise.

[Yusufali 14:8] And Moses said: "If ye show ingratitude, ye and all on earth together, yet is Allah free of all wants, worthy of all praise.

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ ۗ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ {9}

[Shakir 14:9] Has not the account reached you of those before you, of the people of Nuh and Ad and Samood, and those after them? None knows them but Allah. Their messengers come to them with clear arguments, but they thrust their hands into their mouths and said: Surely we deny that with which you are sent, and most surely we are in serious doubt as to that to which you invite us.

[Pickthal 14:9] Hath not the history of those before you reached you: the folk of Noah, and (the tribes of) A'ad and Thamud, and those after them? None save Allah knoweth them. Their messengers came unto them with clear proofs, but they thrust their hands into their mouths, and said: Lo! we disbelieve in that wherewith ye have been sent, and lo! we are in grave doubt concerning that to which ye call us.

[Yusufali 14:9] Has not the story reached you, (O people!), of those who (went) before you? - of the people of Noah, and 'Ad, and Thamud? - And of those who (came) after them? None knows them but Allah. To them came messengers with Clear (Signs); but they put their hands up to their mouths, and said: "We do deny (the mission) on which ye have been sent, and we are really in suspicious (disquieting) doubt as to that to which ye invite us."

قَالَتْ رُسُلُهُمْ أَلَا إِلَهَ إِلَّا اللَّهُ شَكُّ قَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۗ قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُّبِينٍ {10}

[Shakir 14:10] Their messengers said: Is there doubt about Allah, the Maker of the heavens and the earth? He invites you to forgive you your faults and to respite you till an appointed term. They said: You are nothing but mortals like us; you wish to turn us away from what our fathers used to worship; bring us therefore some clear authority.

[Pickthal 14:10] *Their messengers said: Can there be doubt concerning Allah, the Creator of the heavens and the earth? He calleth you that He may forgive you your sins and reprove you unto an appointed term. They said: Ye are but mortals like us, who would fain turn us away from what our fathers used to worship. Then bring some clear warrant.*

[Yusufali 14:10] *Their messengers said: "Is there a doubt about Allah, The Creator of the heavens and the earth? It is He Who invites you, in order that He may forgive you your sins and give you respite for a term appointed!" They said: "Ah! ye are no more than human, like ourselves! Ye wish to turn us away from the (gods) our fathers used to worship: then bring us some clear authority."*

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَمَا كَانَ

لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {11}

[Shakir 14:11] *Their messengers said to them: We are nothing but mortals like yourselves, but Allah bestows (His) favors on whom He pleases of His servants, and it is not for us that we should bring you an authority except by Allah's permission; and on Allah should the believers rely.*

[Pickthal 14:11] *Their messengers said unto them: We are but mortals like you, but Allah giveth grace unto whom He will of His slaves. It is not ours to bring you a warrant unless by the permission of Allah. In Allah let believers put their trust!*

[Yusufali 14:11] *Their messengers said to them: "True, we are human like yourselves, but Allah doth grant His grace to such of his servants as He pleases. It is not for us to bring you an authority except as Allah permits. And on Allah let all men of faith put their trust.*

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَىٰ اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا ۗ وَلَنَصْبِرَنَّ عَلَىٰ مَا آذَيْتُمُونَا ۗ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ

الْمُتَوَكِّلُونَ {12}

[Shakir 14:12] *And what reason have we that we should not rely on Allah? And He has indeed guided us in our ways; and certainly we would bear with patience your persecution of us; and on Allah should the reliant rely.*

[Pickthal 14:12] *How should we not put our trust in Allah when He hath shown us our ways? We surely will endure the hurt ye do us. In Allah let the trusting put their trust.*

[Yusufali 14:12] *"No reason have we why we should not put our trust on Allah. Indeed He Has guided us to the Ways we (follow). We shall certainly bear with patience all the hurt you may cause us. For those who put their trust should put their trust on Allah."*

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا فَأَوْسَىٰ إِلَيْهِمْ رَبُّهُمْ

لِنُهْلِكَنَّ الظَّالِمِينَ {13}

[Shakir 14:13] *And those who disbelieved said to their messengers: We will most certainly drive you forth from our land, or else you shall come back into our religion. So their Lord revealed to them: Most certainly We will destroy the unjust.*

[Pickthal 14:13] *And those who disbelieved said unto their messengers: Verily we will drive you out from our land, unless ye return to our religion. Then their Lord inspired them, (saying): Verily we shall destroy the wrong-doers,*

[Yusufali 14:13] *And the Unbelievers said to their messengers: "Be sure we shall drive you out of our land, or ye shall return to our religion." But their Lord inspired (this Message) to them: "Verily We shall cause the wrong-doers to perish!*

وَلَنُصَلِّتَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ۚ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ {14}

[Shakir 14:14] *And most certainly We will settle you in the land after them; this is for him who fears standing in My presence and who fears My threat.*

[Pickthal 14:14] *And verily We shall make you to dwell in the land after them. This is for him who feareth My Majesty and feareth My threats.*

[Yusufali 14:14] *"And verily We shall cause you to abide in the land, and succeed them. This for such as fear the Time when they shall stand before My tribunal,- such as fear the punishment denounced."*

وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ {15}

[Shakir 14:15] *And they asked for judgment and every insolent opposer was disappointed:*

[Pickthal 14:15] *And they sought help (from their Lord) and every froward potentate was bought to naught;*

[Yusufali 14:15] *But they sought victory and decision (there and then), and frustration was the lot of every powerful obstinate transgressor.*

مِنْ وَرَائِهِ جَهَنَّمَ وَيُسْقَى مِنْ مَاءٍ صَدِيدٍ {16}

[Shakir 14:16] *Hell is before him and he shall be given to drink of festering water:*

[Pickthal 14:16] *Hell is before him, and he is made to drink a festering water,*

[Yusufali 14:16] *In front of such a one is Hell, and he is given, for drink, boiling fetid water.*

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ

غَلِيظٌ {17}

[Shakir 14:17] *He will drink it little by little and will not be able to swallow it agreeably, and death will come to him from every quarter, but he shall not die; and there shall be vehement chastisement before him.*

[Pickthal 14:17] *Which he sippeth but can hardly swallow, and death cometh unto him from every side while yet he cannot die, and before him is a harsh doom.*

[Yusufali 14:17] *In gulps will he sip it, but never will he be near swallowing it down his throat: death will come to him from every quarter, yet will he not die: and in front of him will be a chastisement unrelenting.*

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا

كَسَبُوا عَلَى شَيْءٍ ۚ ذَلِكَ هُوَ الضَّلَالُ البَعِيدُ {18}

[Shakir 14:18] *The parable of those who disbelieve in their Lord: their actions are like ashes on which the wind blows hard on a stormy day; they shall not have power over any thing out of what they have earned; this is the great error.*

[Pickthal 14:18] *A similitude of those who disbelieve in their Lord: Their works are as ashes which the wind bloweth hard upon a stormy day. They have no control of aught that they have earned. That is the extreme failure.*

[Yusufali 14:18] *The parable of those who reject their Lord is that their works are as ashes, on which the wind blows furiously on a tempestuous day: No power have they over aught that they have earned: that is the straying far, far (from the goal).*

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ إِنَّ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ {19}

[Shakir 14:19] *Do you not see that Allah created the heavens and the earth with truth? If He please He will take you off and bring a new creation,*

[Pickthal 14:19] *Hast thou not seen that Allah hath created the heavens and the earth with truth? If He will, He can remove you and bring (in) some new creation;*

[Yusufali 14:19] *Seest thou not that Allah created the heavens and the earth in Truth? If He so will, He can remove you and put (in your place) a new creation?*

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ {20}

[Shakir 14:20] *And this is not difficult for Allah.*

[Pickthal 14:20] *And that is no great matter for Allah.*

[Yusufali 14:20] *Nor is that for Allah any great matter.*

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ

عَذَابِ اللَّهِ مِنْ شَيْءٍ ۗ قَالُوا لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ سَوَاءٌ عَلَيْنَا أَجْرَعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ

حَیْصٍ {21}

[Shakir 14:21] *And they shall all come forth before Allah, then the weak shall say to those who were proud: Surely we were your followers, can you therefore avert from us any part of the chastisement of Allah? They would say: If Allah had guided us, we too would have guided you; it is the same to us whether we are impatient (now) or patient, there is no place for us to fly to.*

[Pickthal 14:21] *They all come forth unto their Lord. Then those who were despised say unto those who were scornful: We were unto you a following, can ye then avert from us aught of Allah's doom? They say: Had Allah guided us, we should have guided you. Whether we rage or patiently endure is (now) all one for us; we have no place of refuge.*

[Yusufali 14:21] *They will all be marshalled before Allah together: then will the weak say to those who were arrogant, "For us, we but followed you; can ye then avail us to all against the wrath of Allah?" They will reply, "If we had received the Guidance of Allah, we should have given it to you: to us it makes no difference (now) whether we rage, or bear (these torments) with patience: for ourselves there is no way of escape."*

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ ۗ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ {22}

[Shakir 14:22] *And the Shaitan shall say after the affair is decided: Surely Allah promised you the promise of truth, and I gave you promises, then failed to keep them to you, and I had no authority over you, except that I called you and you obeyed me, therefore do not blame me but blame yourselves: I cannot be your aider (now) nor can you be my aiders; surely I disbelieved in your associating me with Allah before; surely it is the unjust that shall have the painful punishment.*

[Pickthal 14:22] *And Satan saith, when the matter hath been decided: Lo! Allah promised you a promise of truth; and I promised you, then failed you. And I had no power over you save that I called unto you and ye obeyed me. So blame not, but blame yourselves. I cannot help you, nor can ye help me, Lo! I disbelieved in that which ye before ascribed to me. Lo! for wrong-doers is a painful doom.*

[Yusufali 14:22] *And Satan will say when the matter is decided: "It was Allah Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you but ye listened to me: then reproach not me, but reproach your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with Allah. For wrong-doers there must be a grievous penalty."*

وَأَدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ {23}

[Shakir 14:23] *And those who believe and do good are made to enter gardens, beneath which rivers flow, to abide in them by their Lord's permission; their greeting therein is, Peace.*

[Pickthal 14:23] *And those who believed and did good works are made to enter Gardens underneath which rivers flow, therein abiding by permission of their Lord, their greeting therein: Peace!*

[Yusufali 14:23] *But those who believe and work righteousness will be admitted to gardens beneath which rivers flow, - to dwell therein for aye with the leave of their Lord. Their greeting therein will be: "Peace!"*

أَلَمْ تَرَ كَيْفَ صَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ {24}

[Shakir 14:24] *Have you not considered how Allah sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branches are in heaven,*

[Pickthal 14:24] *Seest thou not how Allah coineth a similitude: A goodly saying, as a goodly tree, its root set firm, its branches reaching into heaven,*

[Yusufali 14:24] *Seest thou not how Allah sets forth a parable? - A goodly word like a goodly tree, whose root is firmly fixed, and its branches*

(reach) to the heavens,- of its Lord. So Allah sets forth parables for men, in order that they may receive admonition.

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ {25}

[Shakir 14:25] Yielding its fruit in every season by the permission of its Lord? And Allah sets forth parables for men that they may be mindful.

[Pickthal 14:25] Giving its fruit at every season by permission of its Lord? Allah coineth the similitudes for mankind in order that they may reflect.

[Yusufali 14:25] It brings forth its fruit at all times, by the leave of its Lord. So Allah sets forth parables for men, in order that they may receive admonition.

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ {26}

[Shakir 14:26] And the parable of an evil word is as an evil tree pulled up from the earth's surface; it has no stability.

[Pickthal 14:26] And the similitude of a bad saying is as a bad tree, uprooted from upon the earth, possessing no stability.

[Yusufali 14:26] And the parable of an evil Word is that of an evil tree: It is torn up by the root from the surface of the earth: it has no stability.

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۗ

وَيَفْعَلُ اللَّهُ مَا يَشَاءُ {27}

[Shakir 14:27] Allah confirms those who believe with the sure word in this world's life and in the hereafter, and Allah causes the unjust to go astray, and Allah does what He pleases.

[Pickthal 14:27] Allah confirmeth those who believe by a firm saying in the life of the world and in the Hereafter, and Allah sendeth wrong-doers astray. And Allah doeth what He will.

[Yusufali 14:27] Allah will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong: Allah doeth what He willeth.

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ {28}

[Shakir 14:28] Have you not seen those who have changed Allah's favor for ungratefulness and made their people to alight into the abode of perdition

[Pickthal 14:28] Hast thou not seen those who gave the grace of Allah in exchange for thanklessness and led their people down to the Abode of Loss,

[Yusufali 14:28] Hast thou not turned thy vision to those who have changed the favour of Allah. Into blasphemy and caused their people to descend to the House of Perdition?-

جَهَنَّمَ يَصْلَوْنَهَا وَيَبْسُ الْقَرَارُ {29}

[Shakir 14:29] (Into) hell? They shall enter into it and an evil place it is to settle in.

[Pickthal 14:29] (Even to) hell? They are exposed thereto. A hapless end!

[Yusufali 14:29] *Into Hell? They will burn therein,- an evil place to stay in!*

وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ {30}

[Shakir 14:30] *And they set up equals with Allah that they may lead (people) astray from His path. Say: Enjoy yourselves, for surely your return is to the fire.*

[Pickthal 14:30] *And they set up rivals to Allah that they may mislead (men) from His way. Say: Enjoy life (while ye may) for lo! your journey's end will be the Fire.*

[Yusufali 14:30] *And they set up (idols) as equal to Allah, to mislead (men) from the Path! Say: "Enjoy (your brief power)! But verily ye are making straightway for Hell!"*

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالَ {31}

[Shakir 14:31] *Say to My servants who believe that they should keep up prayer and spend out of what We have given them secretly and openly before the coming of the day in which there shall be no bartering nor mutual befriending.*

[Pickthal 14:31] *Tell My bondmen who believe to establish worship and spend of that which We have given them, secretly and publicly, before a day cometh wherein there will be neither traffick nor befriending.*

[Yusufali 14:31] *Speak to my servants who have believed, that they may establish regular prayers, and spend (in charity) out of the sustenance we have given them, secretly and openly, before the coming of a Day in which there will be neither mutual bargaining nor befriending.*

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ {32}

[Shakir 14:32] *Allah is He Who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as a sustenance for you, and He has made the ships subservient to you, that they might run their course in the sea by His command, and He has made the rivers subservient to you.*

[Pickthal 14:32] *Allah is He Who created the heavens and the earth, and causeth water to descend from the sky, thereby producing fruits as food for you, and maketh the ships to be of service unto you, that they may run upon the sea at His command, and hath made of service unto you the rivers;*

[Yusufali 14:32] *It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits wherewith to feed you; it is He Who hath made the ships subject to you, that they may sail through the sea by His command; and the rivers (also) hath He made subject to you.*

وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ {33}

[Shakir 14:33] *And He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day.*

[Pickthal 14:33] *And maketh the sun and the moon, constant in their courses, to be of service unto you, and hath made of service unto you the night and the day.*

[Yusufali 14:33] *And He hath made subject to you the sun and the moon, both diligently pursuing their courses; and the night and the day hath he (also) made subject to you.*

وَأَتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ۗ إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ

{34}

[Shakir 14:34] *And He gives you of all that you ask Him; and if you count Allah's favors, you will not be able to number them; most surely man is very unjust, very ungrateful.*

[Pickthal 14:34] *And He giveth you of all ye ask of Him, and if ye would count the bounty of Allah ye cannot reckon it. Lo! man is verily a wrong-doer, an ingrate.*

[Yusufali 14:34] *And He giveth you of all that ye ask for. But if ye count the favours of Allah, never will ye be able to number them. Verily, man is given up to injustice and ingratitude.*

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ {35}

[Shakir 14:35] *And when Ibrahim said: My Lord! make this city secure, and save me and my sons from worshipping idols:*

[Pickthal 14:35] *And when Abraham said: My Lord! Make safe this territory, and preserve me and my sons from serving idols.*

[Yusufali 14:35] *Remember Abraham said: "O my Lord! make this city one of peace and security: and preserve me and my sons from worshipping idols.*

رَبِّ إِنَّهُمْ أَضَلَّلَنِي كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ

{36}

[Shakir 14:36] *My Lord! surely they have led many men astray; then whoever follows me, he is surely of me, and whoever disobeys me, Thou surely art Forgiving, Merciful:*

[Pickthal 14:36] *My Lord! Lo! they have led many of mankind astray. But whoso followeth me, he verily is of me. And whoso disobeyeth me - Still Thou art Forgiving, Merciful.*

[Yusufali 14:36] *"O my Lord! they have indeed led astray many among mankind; He then who follows my (ways) is of me, and he that disobeys me,- but Thou art indeed Oft-forgiving, Most Merciful.*

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ

أَفئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ {37}

[Shakir 14:37] *O our Lord! surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord! that they may keep up prayer; therefore make the hearts of some people yearn towards them and provide them with fruits; haply they may be grateful:*

[Pickthal 14:37] *Our Lord! Lo! I have settled some of my posterity in an uncultivable valley near unto Thy holy House, our Lord! that they may establish proper worship; so incline some hearts of men that they may yearn*

toward them, and provide Thou them with fruits in order that they may be thankful.

[Yusufali 14:37] "O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House; in order, O our Lord, that they may establish regular Prayer: so fill the hearts of some among men with love towards them, and feed them with fruits: so that they may give thanks.

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ ۗ وَمَا يَخْفَىٰ عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ
{38}

[Shakir 14:38] O our Lord! Surely Thou knowest what we hide and what we make public, and nothing in the earth nor any thing in heaven is hidden from Allah:

[Pickthal 14:38] Our Lord! Lo! Thou knowest that which we hide and that which we proclaim. Nothing in the earth or in the heaven is hidden from Allah.

[Yusufali 14:38] "O our Lord! truly Thou dost know what we conceal and what we reveal: for nothing whatever is hidden from Allah, whether on earth or in heaven.

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ ۗ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ {39}

[Shakir 14:39] Praise be to Allah, Who has given me in old age Ismail and Ishaq; most surely my Lord is the Hearer of prayer:

[Pickthal 14:39] Praise be to Allah Who hath given me, in my old age, Ishmael and Isaac! Lo! my Lord is indeed the Hearer of Prayer.

[Yusufali 14:39] "Praise be to Allah, Who hath granted unto me in old age Isma'il and Isaac: for truly my Lord is He, the Hearer of Prayer!

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۗ رَبَّنَا وَتَقَبَّلْ دُعَاءِ {40}

[Shakir 14:40] My Lord! make me keep up prayer and from my offspring (too), O our Lord, and accept my prayer:

[Pickthal 14:40] My Lord! Make me to establish proper worship, and some of my posterity (also); our Lord! and accept my prayer.

[Yusufali 14:40] O my Lord! make me one who establishes regular Prayer, and also (raise such) among my offspring O our Lord! and accept Thou my Prayer.

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ {41}

[Shakir 14:41] O our Lord! grant me protection and my parents and the believers on the day when the reckoning shall come to pass!

[Pickthal 14:41] Our Lord! Forgive me and my parents and believers on the day when the account is cast.

[Yusufali 14:41] "O our Lord! cover (us) with Thy Forgiveness - me, my parents, and (all) Believers, on the Day that the Reckoning will be established!

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ ۗ إِنَّمَا يُؤَخَّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ {42}

[Shakir 14:42] And do not think Allah to be heedless of what the unjust do; He only respites them to a day on which the eyes shall be fixedly open,

[Pickthal 14:42] Deem not that Allah is unaware of what the wicked do. He but giveth them a respite till a day when eyes will stare (in terror),

[Yusufali 14:42] Think not that Allah doth not heed the deeds of those who do wrong. He but giveth them respite against a Day when the eyes will fixedly stare in horror,-

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْتَدَتْهُمْ أَسْوَابُهُمْ {43}

[Shakir 14:43] Hastening forward, their heads upraised, their eyes not reverting to them and their hearts vacant.

[Pickthal 14:43] As they come hurrying on in fear, their heads upraised, their gaze returning not to them, and their hearts as air.

[Yusufali 14:43] They running forward with necks outstretched, their heads uplifted, their gaze returning not towards them, and their hearts a (gaping) void!

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نَحْبُ دَعْوَتِكَ

وَتَتَّبِعِ الرَّسُولَ ۖ أُولَٰئِكَ كَانُوا لَدُنَّا أَقْسَمًا مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ {44}

[Shakir 14:44] And warn people of the day when the chastisement shall come to them, then those who were unjust will say: O our Lord! respite us to a near term, (so) we shall respond to Thy call and follow the messengers. What! did you not swear before (that) there will be no passing away for you!

[Pickthal 14:44] And warn mankind of a day when the doom will come upon them, and those who did wrong will say: Our Lord! Reprieve us for a little while. We will obey Thy call and will follow the messengers. (It will be answered): Did ye not swear before that there would be no end for you?

[Yusufali 14:44] So warn mankind of the Day when the Wrath will reach them: then will the wrong-doers say: "Our Lord! respite us (if only) for a short term: we will answer Thy call, and follow the messengers!" "What! were ye not wont to swear aforetime that ye should suffer no decline?"

وَسَكَنتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُم

الْأَمْثَالَ {45}

[Shakir 14:45] And you dwell in the abodes of those who were unjust to themselves, and it is clear to you how We dealt with them and We have made (them) examples to you.

[Pickthal 14:45] And (have ye not) dwelt in the dwellings of those who wronged themselves (of old) and (hath it not) become plain to you how We dealt with them and made examples for you?

[Yusufali 14:45] "And ye dwelt in the dwellings of men who wronged their own souls; ye were clearly shown how We dealt with them; and We put forth (many) parables in your behoof!"

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ {46}

[Shakir 14:46] And they have indeed planned their plan, but their plan is with Allah, though their plan was such that the mountains should pass away thereby.

[Pickthal 14:46] Verily they have plotted their plot, and their plot is with Allah, though their plot were one whereby the mountains should be moved.

[Yusufali 14:46] *Mighty indeed were the plots which they made, but their plots were (well) within the sight of Allah, even though they were such as to shake the hills!*

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِيفَ وَعْدِهِ رُسُلَهُ ۗ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ {47}

[Shakir 14:47] *Therefore do not think Allah (to be one) failing in His promise to His messengers; surely Allah is Mighty, the Lord of Retribution.*

[Pickthal 14:47] *So think not that Allah will fail to keep His promise to His messengers. Lo! Allah is Mighty, Able to Requite (the wrong).*

[Yusufali 14:47] *Never think that Allah would fail his messengers in His promise: for Allah is Exalted in power, - the Lord of Retribution.*

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَاوَاتُ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ {48}

[Shakir 14:48] *On the day when the earth shall be changed into a different earth, and the heavens (as well), and they shall come forth before Allah, the One, the Supreme.*

[Pickthal 14:48] *On the day when the earth will be changed to other than the earth, and the heavens (also will be changed) and they will come forth unto Allah, the One, the Almighty,*

[Yusufali 14:48] *One day the earth will be changed to a different earth, and so will be the heavens, and (men) will be marshalled forth, before Allah, the One, the Irresistible;*

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقْرَّنِينَ فِي الْأَصْفَادِ {49}

[Shakir 14:49] *And you will see the guilty on that day linked together in chains.*

[Pickthal 14:49] *Thou wilt see the guilty on that day linked together in chains,*

[Yusufali 14:49] *And thou wilt see the sinners that day bound together in fetters;-*

سَرَابِيلُهُمْ مِنْ قَطَرَانٍ وَتَعْشَىٰ وُجُوهُهُمُ النَّارُ {50}

[Shakir 14:50] *Their shirts made of pitch and the fire covering their faces*

[Pickthal 14:50] *Their raiment of pitch, and the Fire covering their faces,*

[Yusufali 14:50] *Their garments of liquid pitch, and their faces covered with Fire;*

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {51}

[Shakir 14:51] *That Allah may requite each soul (according to) what it has earned; surely Allah is swift in reckoning.*

[Pickthal 14:51] *That Allah may repay each soul what it hath earned. Lo! Allah is swift at reckoning.*

[Yusufali 14:51] *That Allah may requite each soul according to its deserts; and verily Allah is swift in calling to account.*

هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذَرُوا بِهِ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌُ وَاحِدٌ وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ {52}

[Shakir 14:52] This is a sufficient exposition for the people and that they may be warned thereby, and that they may know that He is One Allah and that those possessed of understanding may mind.

[Pickthal 14:52] This is a clear message for mankind in order that they may be warned thereby, and that they may know that He is only One Allah, and that men of understanding may take heed.

[Yusufali 14:52] Here is a Message for mankind: Let them take warning therefrom, and let them know that He is (no other than) One Allah: let men of understanding take heed.

سورة الحجر (Al-Hijr)

Sura 15

Aya 1 to 99

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

الرَّ ۚ تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُّبِينٍ {1}

[Shakir 15:1] Alif Lam Ra. These are the verses of the Book and (of) a Quran that makes (things) clear.

[Pickthal 15:1] Alif. Lam. Ra. These are verses of the Scripture and a plain Reading.

[Yusufali 15:1] A. L. R. These are the Ayats of Revelation,- of a Qur'an that makes things clear.

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ {2}

[Shakir 15:2] Often will those who disbelieve wish that they had been Muslims.

[Pickthal 15:2] It may be that those who disbelieve wish ardently that they were Muslims.

[Yusufali 15:2] Again and again will those who disbelieve, wish that they had bowed (to Allah's will) in Islam.

ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ {3}

[Shakir 15:3] Leave them that they may eat and enjoy themselves and (that) hope may beguile them, for they will soon know.

[Pickthal 15:3] Let them eat and enjoy life, and let (false) hope beguile them. They will come to know!

[Yusufali 15:3] Leave them alone, to enjoy (the good things of this life) and to please themselves: let (false) hope amuse them: soon will knowledge (undeceive them).

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ {4}

[Shakir 15:4] And never did We destroy a town but it had a term made known.

[Pickthal 15:4] And We destroyed no township but there was a known decree for it.

[Yusufali 15:4] Never did We destroy a population that had not a term decreed and assigned beforehand.

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ {5}

[Shakir 15:5] No people can hasten on their doom nor can they postpone (it).

[Pickthal 15:5] No nation can outstrip its term nor can they lag behind.

[Yusufali 15:5] Neither can a people anticipate its term, nor delay it.

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ {6}

[Shakir 15:6] *And they say: O you to whom the Reminder has been revealed! you are most surely insane:*

[Pickthal 15:6] *And they say: O thou unto whom the Reminder is revealed, lo! thou art indeed a madman!*

[Yusufali 15:6] *They say: "O thou to whom the Message is being revealed! truly thou art mad (or possessed)!"*

لَوْ مَا تَأْتِينَا بِالْمَلَائِكَةِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ {7}

[Shakir 15:7] *Why do you not bring to us the angels if you are of the truthful ones?*

[Pickthal 15:7] *Why bringest thou not angels unto us, if thou art of the truthful?*

[Yusufali 15:7] *"Why bringest thou not angels to us if it be that thou hast the Truth?"*

مَا نُنزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنظَرِينَ {8}

[Shakir 15:8] *We do not send the angels but with truth, and then they would not be respited.*

[Pickthal 15:8] *We send not down the angels save with the Fact, and in that case (the disbelievers) would not be tolerated.*

[Yusufali 15:8] *We send not the angels down except for just cause: if they came (to the ungodly), behold! no respite would they have!*

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ {9}

[Shakir 15:9] *Surely We have revealed the Reminder and We will most surely be its guardian.*

[Pickthal 15:9] *Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian.*

[Yusufali 15:9] *We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).*

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شِيَعِ الْأُولِينَ {10}

[Shakir 15:10] *And certainly We sent (messengers) before you among the nations of yore.*

[Pickthal 15:10] *We verily sent (messengers) before thee among the factions of the men of old.*

[Yusufali 15:10] *We did send messengers before thee amongst the religious sects of old:*

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ {11}

[Shakir 15:11] *And there never came a messenger to them but they mocked him.*

[Pickthal 15:11] *And never came there unto them a messenger but they did mock him.*

[Yusufali 15:11] *But never came a messenger to them but they mocked him.*

كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ {12}

[Shakir 15:12] *Thus do We make it to enter into the hearts of the guilty;*

[Pickthal 15:12] *Thus do We make it traverse the hearts of the guilty:*

[Yusufali 15:12] *Even so do we let it creep into the hearts of the sinners*

لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ {13}

[Shakir 15:13] *They do not believe in it, and indeed the example of the former people has already passed.*

[Pickthal 15:13] *They believe not therein, though the example of the men of old hath gone before.*

[Yusufali 15:13] *That they should not believe in the (Message); but the ways of the ancients have passed away.*

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ {14}

[Shakir 15:14] *And even if We open to them a gateway of heaven, so that they ascend into it all the while,*

[Pickthal 15:14] *And even if We opened unto them a gate of heaven and they kept mounting through it,*

[Yusufali 15:14] *Even if We opened out to them a gate from heaven, and they were to continue (all day) ascending therein,*

لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُورُونَ {15}

[Shakir 15:15] *They would certainly say: Only our eyes have been covered over, rather we are an enchanted people.*

[Pickthal 15:15] *They would say: Our sight is wrong - nay, but we are folk bewitched.*

[Yusufali 15:15] *They would only say: "Our eyes have been intoxicated: Nay, we have been bewitched by sorcery."*

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ {16}

[Shakir 15:16] *And certainly We have made strongholds in the heaven and We have made it fair seeming to the beholders.*

[Pickthal 15:16] *And verily in the heaven we have set mansions of the stars, and We have beautified it for beholders.*

[Yusufali 15:16] *It is We Who have set out the zodiacal signs in the heavens, and made them fair-seeming to (all) beholders;*

وَحَفِظْنَاَهَا مِنْ كُلِّ شَيْطَانٍ رَّجِيمٍ {17}

[Shakir 15:17] *And We guard it against every accursed Shaitan,*

[Pickthal 15:17] *And We have guarded it from every outcast devil,*

[Yusufali 15:17] *And (moreover) We have guarded them from every cursed devil:*

إِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ شِهَابٌ مُّبِينٌ {18}

[Shakir 15:18] *But he who steals a hearing, so there follows him a visible flame.*

[Pickthal 15:18] *Save him who stealeth the hearing, and them doth a clear flame pursue.*

[Yusufali 15:18] *But any that gains a hearing by stealth, is pursued by a flaming fire, bright (to see).*

وَالْأَرْضَ مَدَدْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ {19}

[Shakir 15:19] *And the earth-- We have spread it forth and made in it firm mountains and caused to grow in it of every suitable thing.*

[Pickthal 15:19] *And the earth have We spread out, and placed therein firm hills, and caused each seemly thing to grow therein.*

[Yusufali 15:19] *And the earth We have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance.*

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَمَنْ لَسْتُمْ لَهُ بِرَازِقِينَ {20}

[Shakir 15:20] *And We have made in it means of subsistence for you and for him for whom you are not the suppliers.*

[Pickthal 15:20] *And we have given unto you livelihoods therein, and unto those for whom ye provide not.*

[Yusufali 15:20] *And We have provided therein means of subsistence,- for you and for those for whose sustenance ye are not responsible.*

وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ {21}

[Shakir 15:21] *And there is not a thing but with Us are the treasures of it, and We do not send it down but in a known measure.*

[Pickthal 15:21] *And there is not a thing but with Us are the stores thereof. And we send it not down save in appointed measure.*

[Yusufali 15:21] *And there is not a thing but its (sources and) treasures (inexhaustible) are with Us; but We only send down thereof in due and ascertainable measures.*

وَأَرْسَلْنَا الرِّيحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ {22}

[Shakir 15:22] *And We send the winds fertilizing, then send down water from the cloud so We give it to you to drink of, nor is it you who store it up.*

[Pickthal 15:22] *And We send the winds fertilising, and cause water to descend from the sky, and give it you to drink. It is not ye who are the holders of the store thereof.*

[Yusufali 15:22] *And We send the fecundating winds, then cause the rain to descend from the sky, therewith providing you with water (in abundance), though ye are not the guardians of its stores.*

وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ {23}

[Shakir 15:23] *And most surely We bring to life and cause to die and We are the heirs.*

[Pickthal 15:23] *Lo! and it is We, even We, Who quicken and give death, and We are the Inheritor.*

[Yusufali 15:23] *And verily, it is We Who give life, and Who give death: it is We Who remain inheritors (after all else passes away).*

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ {24}

[Shakir 15:24] *And certainly We know those of you who have gone before and We certainly know those who shall come later.*

[Pickthal 15:24] *And verily We know the eager among you and verily We know the laggards.*

[Yusufali 15:24] *To Us are known those of you who hasten forward, and those who lag behind.*

وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ۗ إِنَّهُ حَكِيمٌ عَلِيمٌ {25}

[Shakir 15:25] And surely your Lord will gather them together; surely He is Wise, Knowing.

[Pickthal 15:25] Lo! thy Lord will gather them together. Lo! He is Wise, Aware.

[Yusufali 15:25] Assuredly it is thy Lord Who will gather them together: for He is perfect in Wisdom and Knowledge.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ {26}

[Shakir 15:26] And certainly We created man of clay that gives forth sound, of black mud fashioned in shape.

[Pickthal 15:26] Verily We created man of potter's clay of black mud altered,

[Yusufali 15:26] We created man from sounding clay, from mud moulded into shape;

وَالجَّانَ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ {27}

[Shakir 15:27] And the jinn We created before, of intensely hot fire.

[Pickthal 15:27] And the jinn did We create aforetime of essential fire.

[Yusufali 15:27] And the Jinn race, We had created before, from the fire of a scorching wind.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ {28}

[Shakir 15:28] And when your Lord said to the angels: Surely I am going to create a mortal of the essence of black mud fashioned in shape.

[Pickthal 15:28] And (remember) when thy Lord said unto the angels: Lo! I am creating a mortal out of potter's clay of black mud altered,

[Yusufali 15:28] Behold! thy Lord said to the angels: "I am about to create man, from sounding clay from mud moulded into shape;

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ {29}

[Shakir 15:29] So when I have made him complete and breathed into him of My spirit, fall down making obeisance to him.

[Pickthal 15:29] So, when I have made him and have breathed into him of My Spirit, do ye fall down, prostrating yourselves unto him.

[Yusufali 15:29] "When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him."

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ {30}

[Shakir 15:30] So the angels made obeisance, all of them together,

[Pickthal 15:30] So the angels fell prostrate, all of them together

[Yusufali 15:30] So the angels prostrated themselves, all of them together:

إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ {31}

[Shakir 15:31] But Iblis (did it not); he refused to be with those who made obeisance.

[Pickthal 15:31] Save Iblis. He refused to be among the prostrate.

[Yusufali 15:31] Not so Iblis: he refused to be among those who prostrated themselves.

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ مَعَ السَّاجِدِينَ {32}

[Shakir 15:32] He said: O Iblis! what excuse have you that you are not with those who make obeisance?

[Pickthal 15:32] He said: O Iblis! What aileth thee that thou art not among the prostrate?

[Yusufali 15:32] (Allah) said: "O Iblis! what is your reason for not being among those who prostrated themselves?"

قَالَ لَمْ أَكُنْ لِأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ صَلْصَالٍ مِنْ حَمِئٍ مَسْنُونٍ {33}

[Shakir 15:33] He said: I am not such that I should make obeisance to a mortal whom Thou hast created of the essence of black mud fashioned in shape.

[Pickthal 15:33] He said: I am not one to prostrate myself unto a mortal whom Thou hast created out of potter's clay of black mud altered!

[Yusufali 15:33] (Iblis) said: "I am not one to prostrate myself to man, whom Thou didst create from sounding clay, from mud moulded into shape."

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ {34}

[Shakir 15:34] He said: Then get out of it, for surely you are driven away:

[Pickthal 15:34] He said: Then go thou forth from hence, for lo! thou art outcast.

[Yusufali 15:34] (Allah) said: "Then get thee out from here; for thou art rejected, accursed.

وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ {35}

[Shakir 15:35] And surely on you is curse until the day of judgment.

[Pickthal 15:35] And lo! the curse shall be upon thee till the Day of Judgment.

[Yusufali 15:35] "And the curse shall be on thee till the day of Judgment."

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ {36}

[Shakir 15:36] He said: My Lord! then respite me till the time when they are raised.

[Pickthal 15:36] He said: My Lord! Reprieve me till the day when they are raised.

[Yusufali 15:36] (Iblis) said: "O my Lord! give me then respite till the Day the (dead) are raised."

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ {37}

[Shakir 15:37] He said: So surely you are of the respited ones

[Pickthal 15:37] He said: Then lo! thou art of those reprieved

[Yusufali 15:37] (Allah) said: "Respite is granted thee

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ {38}

[Shakir 15:38] Till the period of the time made known.

[Pickthal 15:38] Till the Day of appointed time.

[Yusufali 15:38] "Till the Day of the Time appointed."

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أُغْوِيَنَّهُمْ أَجْمَعِينَ {39}

[Shakir 15:39] He said: My Lord! because Thou hast made life evil to me, I will certainly make (evil) fair-seeming to them on earth, and I will certainly cause them all to deviate

[Pickthal 15:39] He said: My Lord! Because Thou hast sent me astray, I verily shall adorn the path of error for them in the earth, and shall mislead them every one,

[Yusufali 15:39] (Iblis) said: "O my Lord! because Thou hast put me in the wrong, I will make (wrong) fair-seeming to them on the earth, and I will put them all in the wrong,-

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ {40}

[Shakir 15:40] Except Thy servants from among them, the devoted ones.

[Pickthal 15:40] Save such of them as are Thy perfectly devoted slaves.

[Yusufali 15:40] "Except Thy servants among them, sincere and purified (by Thy Grace)."

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ {41}

[Shakir 15:41] He said: This is a right way with Me:

[Pickthal 15:41] He said: This is a right course incumbent upon Me:

[Yusufali 15:41] (Allah) said: "This (way of My sincere servants) is indeed a way that leads straight to Me.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ {42}

[Shakir 15:42] Surely. as regards My servants, you have no authority ,over them except those who follow you of the deviators.

[Pickthal 15:42] Lo! as for My slaves, thou hast no power over any of them save such of the froward as follow thee,

[Yusufali 15:42] "For over My servants no authority shalt thou have, except such as put themselves in the wrong and follow thee."

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ {43}

[Shakir 15:43] And surely Hell is the promised place of them all:

[Pickthal 15:43] And lo! for all such, hell will be the promised place.

[Yusufali 15:43] And verily, Hell is the promised abode for them all!

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ {44}

[Shakir 15:44] It has seven gates; for every gate there shall be a separate party of them.

[Pickthal 15:44] It hath seven gates, and each gate hath an appointed portion.

[Yusufali 15:44] To it are seven gates: for each of those gates is a (special) class (of sinners) assigned.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ {45}

[Shakir 15:45] Surely those who guard (against evil) shall be in the midst of gardens and fountains:

[Pickthal 15:45] Lo! those who ward off (evil) are among gardens and watersprings.

[Yusufali 15:45] *The righteous (will be) amid gardens and fountains (of clear-flowing water).*

ادْخُلُوهَا بِسَلَامٍ آمِينَ {46}

[Shakir 15:46] *Enter them in peace, secure.*

[Pickthal 15:46] *(And it is said unto them): Enter them in peace, secure.*

[Yusufali 15:46] *(Their greeting will be): "Enter ye here in peace and security."*

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ {47}

[Shakir 15:47] *And We will root out whatever of rancor is in their breasts-- (they shall be) as brethren, on raised couches, face to face.*

[Pickthal 15:47] *And We remove whatever rancour may be in their breasts. As brethren, face to face, (they rest) on couches raised.*

[Yusufali 15:47] *And We shall remove from their hearts any lurking sense of injury: (they will be) brothers (joyfully) facing each other on thrones (of dignity).*

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ {48}

[Shakir 15:48] *Toil shall not afflict them in it, nor shall they be ever ejected from it.*

[Pickthal 15:48] *Toil cometh not unto them there, nor will they be expelled from thence.*

[Yusufali 15:48] *There no sense of fatigue shall touch them, nor shall they (ever) be asked to leave.*

نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ {49}

[Shakir 15:49] *Inform My servants that I am the Forgiving, the Merciful,*

[Pickthal 15:49] *Announce, (O Muhammad) unto My slaves that verily I am the Forgiving, the Merciful,*

[Yusufali 15:49] *Tell My servants that I am indeed the Oft-forgiving, Most Merciful;*

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ {50}

[Shakir 15:50] *And that My punishment-- that is the painful punishment.*

[Pickthal 15:50] *And that My doom is the dolorous doom.*

[Yusufali 15:50] *And that My Penalty will be indeed the most grievous Penalty.*

وَنَبِّئُهُمْ عَنْ صَيْفِ إِبْرَاهِيمَ {51}

[Shakir 15:51] *And inform them of the guests of Ibrahim:*

[Pickthal 15:51] *And tell them of Abraham's guests,*

[Yusufali 15:51] *Tell them about the guests of Abraham.*

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ {52}

[Shakir 15:52] *When they entered upon him, they said, Peace. He said: Surely we are afraid of you.*

[Pickthal 15:52] *(How) when they came in unto him, and said: Peace. He said: Lo! we are afraid of you.*

[Yusufali 15:52] When they entered his presence and said, "Peace!" He said, "We feel afraid of you!"

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ {53}

[Shakir 15:53] They said: Be not afraid, surely we give you the good news of a boy, possessing knowledge.

[Pickthal 15:53] They said: Be not afraid! Lo! we bring thee good tidings of a boy possessing wisdom.

[Yusufali 15:53] They said: "Fear not! We give thee glad tidings of a son endowed with wisdom."

قَالَ أَبَشِّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ تُبَشِّرُونَ {54}

[Shakir 15:54] He said: Do you give me good news (of a son) when old age has come upon me?-- Of what then do you give me good news!

[Pickthal 15:54] He said: Bring ye me good tidings (of a son) when old age hath overtaken me? Of what then can ye bring good tidings?

[Yusufali 15:54] He said: "Do ye give me glad tidings that old age has seized me? Of what, then, is your good news?"

قَالُوا بَشِّرْنَاكَ بِالْحَقِّ فَلَا تَكُنْ مِنَ الْفَائِظِينَ {55}

[Shakir 15:55] They said: We give you good news with truth, therefore be not of the despairing.

[Pickthal 15:55] They said: We bring thee good tidings in truth. So be not thou of the despairing.

[Yusufali 15:55] They said: "We give thee glad tidings in truth: be not then in despair!"

قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ {56}

[Shakir 15:56] He said: And who despairs of the mercy of his Lord but the erring ones?

[Pickthal 15:56] He said: And who despaireth of the mercy of his Lord save those who are astray?

[Yusufali 15:56] He said: "And who despairs of the mercy of his Lord, but such as go astray?"

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ {57}

[Shakir 15:57] He said: What is your business then, O messengers?

[Pickthal 15:57] He said: And afterward what is your business, O ye messengers (of Allah)?

[Yusufali 15:57] Abraham said: "What then is the business on which ye (have come), O ye messengers (of Allah)?"

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُجْرِمِينَ {58}

[Shakir 15:58] They said: Surely we are sent towards a guilty people,

[Pickthal 15:58] They said: We have been sent unto a guilty folk,

[Yusufali 15:58] They said: "We have been sent to a people (deep) in sin,

إِلَّا آلَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ {59}

[Shakir 15:59] Except Lut's followers: We will most surely deliver them all,

[Pickthal 15:59] (All) save the family of Lot. Them we shall deliver every one,

[Yusufali 15:59] "Excepting the adherents of Lut: them we are certainly (charged) to save (from harm),- All -

إِلَّا امْرَأَتَهُ قَدَرْنَا ۚ إِنَّمَا لِمَنِ الْغَابِرِينَ {60}

[Shakir 15:60] Except his wife; We ordained that she shall surely be of those who remain behind.

[Pickthal 15:60] Except his wife, of whom We had decreed that she should be of those who stay behind.

[Yusufali 15:60] "Except his wife, who, We have ascertained, will be among those who will lag behind."

فَلَمَّا جَاءَ آلَ لُوطِ الْمُرْسَلُونَ {61}

[Shakir 15:61] So when the messengers came to Lut's followers,

[Pickthal 15:61] And when the messengers came unto the family of Lot,

[Yusufali 15:61] At length when the messengers arrived among the adherents of Lut,

قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ {62}

[Shakir 15:62] He said: Surely you are an unknown people.

[Pickthal 15:62] He said: Lo! ye are folk unknown (to me).

[Yusufali 15:62] He said: "Ye appear to be uncommon folk."

قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ {63}

[Shakir 15:63] They said: Nay, we have come to you with that about which they disputed.

[Pickthal 15:63] They said: Nay, but we bring thee that concerning which they keep disputing,

[Yusufali 15:63] They said: "Yea, we have come to thee to accomplish that of which they doubt.

وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ {64}

[Shakir 15:64] And we have come to you with the truth, and we are most surely truthful.

[Pickthal 15:64] And bring thee the Truth, and lo! we are truth-tellers.

[Yusufali 15:64] "We have brought to thee that which is inevitably due, and assuredly we tell the truth.

فَأَسْرِبْ أَهْلِكَ بِقِطْعِ مِنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ

{65}

[Shakir 15:65] Therefore go forth with your followers in a part of the night and yourself follow their rear, and let not any one of you turn round, and go forth whither you are commanded.

[Pickthal 15:65] So travel with thy household in a portion of the night, and follow thou their backs. Let none of you turn round, but go whither ye are commanded.

[Yusufali 15:65] "Then travel by night with thy household, when a portion of the night (yet remains), and do thou bring up the rear: let no one amongst you look back, but pass on whither ye are ordered."

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هُوْلَاءِ مَقْطُوعٌ مُصْبِحِينَ {66}

[Shakir 15:66] And We revealed to him this decree, that the roots of these shall be cut off in the morning.

[Pickthal 15:66] And We made plain the case to him, that the root of them (who did wrong) was to be cut at early morn.

[Yusufali 15:66] And We made known this decree to him, that the last remnants of those (sinners) should be cut off by the morning.

وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ {67}

[Shakir 15:67] And the people of the town came rejoicing.

[Pickthal 15:67] And the people of the city came, rejoicing at the news (of new arrivals).

[Yusufali 15:67] The inhabitants of the city came in (mad) joy (at news of the young men).

قَالَ إِنَّ هَؤُلَاءِ صِيفِي فَلَا تَفْضَحُونِ {68}

[Shakir 15:68] He said: Surely these are my guests, therefore do not disgrace me,

[Pickthal 15:68] He said: Lo! they are my guests. Affront me not!

[Yusufali 15:68] Lut said: "These are my guests: disgrace me not:

وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ {69}

[Shakir 15:69] And guard against (the punishment of) Allah and do not put me to shame.

[Pickthal 15:69] And keep your duty to Allah, and shame me not!

[Yusufali 15:69] "But fear Allah, and shame me not."

قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ {70}

[Shakir 15:70] They said: Have we not forbidden you from (other) people?

[Pickthal 15:70] They said; Have we not forbidden you from (entertaining) anyone?

[Yusufali 15:70] They said: "Did we not forbid thee (to speak) for all and sundry?"

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ {71}

[Shakir 15:71] He said: These are my daughters, if you will do (aught).

[Pickthal 15:71] He said: Here are my daughters, if ye must be doing (so).

[Yusufali 15:71] He said: "There are my daughters (to marry), if ye must act (so)."

لَعَنُوكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ {72}

[Shakir 15:72] By your life! they were blindly wandering on in their intoxication.

[Pickthal 15:72] By thy life (O Muhammad) they moved blindly in the frenzy of approaching death.

[Yusufali 15:72] Verily, by thy life (O Prophet), in their wild intoxication, they wander in distraction, to and fro.

فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ {73}

[Shakir 15:73] So the rumbling overtook them (while) entering upon the time of sunrise;

[Pickthal 15:73] Then the (Awful) Cry overtook them at the sunrise.

[Yusufali 15:73] But the (mighty) Blast overtook them before morning,

فَجَعَلْنَا عَلَيَّهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ {74}

[Shakir 15:74] Thus did We turn it upside down, and rained down upon them stones of what had been decreed.

[Pickthal 15:74] And We utterly confounded them, and We rained upon them stones of heated clay.

[Yusufali 15:74] And We turned (the cities) upside down, and rained down on them brimstones hard as baked clay.

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ {75}

[Shakir 15:75] Surely in this are signs for those who examine.

[Pickthal 15:75] Lo! therein verily are portents for those who read the signs.

[Yusufali 15:75] Behold! in this are Signs for those who by tokens do understand.

وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ {76}

[Shakir 15:76] And surely it is on a road that still abides.

[Pickthal 15:76] And lo! it is upon a road still uneffaced.

[Yusufali 15:76] And the (cities were) right on the high-road.

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ {77}

[Shakir 15:77] Most surely there is a sign in this for the believers.

[Pickthal 15:77] Lo! therein is indeed a portent for believers.

[Yusufali 15:77] Behold! in this is a sign for those who believed.

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لظَالِمِينَ {78}

[Shakir 15:78] And the dwellers of the thicket also were most surely unjust.

[Pickthal 15:78] And the dwellers in the wood indeed were evil-doers.

[Yusufali 15:78] And the Companions of the Wood were also wrong-doers;

فَأَنْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ {79}

[Shakir 15:79] So We inflicted retribution on them, and they are both, indeed, on an open road (still) pursued.

[Pickthal 15:79] So we took vengeance on them; and lo! they both are on a high-road plain to see.

[Yusufali 15:79] So We exacted retribution from them. They were both on an open highway, plain to see.

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ {80}

[Shakir 15:80] And the dwellers of the Rock certainly rejected the messengers;

[Pickthal 15:80] And the dwellers in Al-Hijr denied (Our) messengers.

[Yusufali 15:80] *The Companions of the Rocky Tract also rejected the messengers:*

وَأْتَيْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ {81}

[Shakir 15:81] *And We gave them Our communications, but they turned aside from them;*

[Pickthal 15:81] *And we gave them Our revelations, but they were averse to them.*

[Yusufali 15:81] *We sent them Our Signs, but they persisted in turning away from them.*

وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا آمِنِينَ {82}

[Shakir 15:82] *And they hewed houses in the mountains in security.*

[Pickthal 15:82] *And they used to hew out dwellings from the hills, (wherein they dwelt) secure.*

[Yusufali 15:82] *Out of the mountains did they hew (their) edifices, (feeling themselves) secure.*

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ {83}

[Shakir 15:83] *So the rumbling overtook them in the morning;*

[Pickthal 15:83] *But the (Awful) Cry overtook them at the morning hour,*

[Yusufali 15:83] *But the (mighty) Blast seized them of a morning,*

فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ {84}

[Shakir 15:84] *And what they earned did not avail them.*

[Pickthal 15:84] *And that which they were wont to count as gain availed them not.*

[Yusufali 15:84] *And of no avail to them was all that they did (with such art and care)!*

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ ۗ وَإِنَّ السَّاعَةَ لَأْتِيَةٌ ۖ فَاصْفَحِ الصَّفْحَ

الْجَبِيلِ {85}

[Shakir 15:85] *And We did not create the heavens and the earth and what is between them two but in truth; and the hour is most surely coming, so turn away with kindly forgiveness.*

[Pickthal 15:85] *We created not the heavens and the earth and all that is between them save with truth, and lo! the Hour is surely coming. So forgive, (O Muhammad), with a gracious forgiveness.*

[Yusufali 15:85] *We created not the heavens, the earth, and all between them, but for just ends. And the Hour is surely coming (when this will be manifest). So overlook (any human faults) with gracious forgiveness.*

إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ {86}

[Shakir 15:86] *Surely your Lord is the Creator of all things, the Knowing.*

[Pickthal 15:86] *Lo! Thy Lord! He is the All-Wise Creator.*

[Yusufali 15:86] *For verily it is thy Lord who is the Master-Creator, knowing all things.*

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ {87}

[Shakir 15:87] And certainly We have given you seven of the oft-repeated (verses) and the grand Quran.

[Pickthal 15:87] We have given thee seven of the oft-repeated (verses) and the great Qur'an.

[Yusufali 15:87] And We have bestowed upon thee the Seven Oft-repeated (verses) and the Grand Qur'an.

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ
{88}

[Shakir 15:88] Do not strain your eyes after what We have given certain classes of them to enjoy, and do not grieve for them, and make yourself gentle to the believers.

[Pickthal 15:88] Strain not thine eyes toward that which We cause some wedded pairs among them to enjoy, and be not grieved on their account, and lower thy wing (in tenderness) for the believers.

[Yusufali 15:88] Strain not thine eyes. (Wistfully) at what We have bestowed on certain classes of them, nor grieve over them: but lower thy wing (in gentleness) to the believers.

وَقُلْ إِنِّي أَنَا التَّذِيرُ الْمُبِينُ {89}

[Shakir 15:89] And say: Surely I am the plain warner.

[Pickthal 15:89] And say: Lo! I, even I, am a plain warner,

[Yusufali 15:89] And say: "I am indeed he that warneth openly and without ambiguity,"-

كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ {90}

[Shakir 15:90] Like as We sent down on the dividers

[Pickthal 15:90] Such as We send down for those who make division,

[Yusufali 15:90] (Of just such wrath) as We sent down on those who divided (Scripture into arbitrary parts),-

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ {91}

[Shakir 15:91] Those who made the Quran into shreds.

[Pickthal 15:91] Those who break the Qur'an into parts.

[Yusufali 15:91] (So also on such) as have made Qur'an into shreds (as they please).

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ {92}

[Shakir 15:92] So, by your Lord, We would most certainly question them all,

[Pickthal 15:92] Them, by thy Lord, We shall question, every one,

[Yusufali 15:92] Therefore, by the Lord, We will, of a surety, call them to account,

عَمَّا كَانُوا يَعْمَلُونَ {93}

[Shakir 15:93] As to what they did.

[Pickthal 15:93] Of what they used to do.

[Yusufali 15:93] For all their deeds.

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ {94}

[Shakir 15:94] Therefore declare openly what you are bidden and turn aside from the polytheists.

[Pickthal 15:94] So proclaim that which thou art commanded, and withdraw from the idolaters.

[Yusufali 15:94] Therefore expound openly what thou art commanded, and turn away from those who join false gods with Allah.

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ {95}

[Shakir 15:95] Surely We will suffice you against the scoffers

[Pickthal 15:95] Lo! We defend thee from the scoffers,

[Yusufali 15:95] For sufficient are We unto thee against those who scoff,-

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ ۖ فَسَوْفَ يَعْلَمُونَ {96}

[Shakir 15:96] Those who set up another god with Allah; so they shall soon know.

[Pickthal 15:96] Who set some other god along with Allah. But they will come to know.

[Yusufali 15:96] Those who adopt, with Allah, another god: but soon will they come to know.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ {97}

[Shakir 15:97] And surely We know that your breast straitens at what they say;

[Pickthal 15:97] Well know We that thy bosom is oppressed by what they say,

[Yusufali 15:97] We do indeed know how thy heart is distressed at what they say.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ {98}

[Shakir 15:98] Therefore celebrate the praise of your Lord, and be of those who make obeisance.

[Pickthal 15:98] But hymn the praise of thy Lord, and be of those who make prostration (unto Him).

[Yusufali 15:98] But celebrate the praises of thy Lord, and be of those who prostrate themselves in adoration.

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ {99}

[Shakir 15:99] And serve your Lord until there comes to you that which is certain.

[Pickthal 15:99] And serve thy Lord till the Inevitable cometh unto thee.

[Yusufali 15:99] And serve thy Lord until there come unto thee the Hour that is Certain.

سورة النحل (An-Nahl)

Sura 16

Aya 1 to 128

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ۗ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ {1}

[Shakir 16:1] Allah's commandment has come, therefore do not desire to hasten it; glory be to Him, and highly exalted be He above what they associate (with Him).

[Pickthal 16:1] The commandment of Allah will come to pass, so seek not ye to hasten it. Glorified and Exalted be He above all that they associate (with Him).

[Yusufali 16:1] (Inevitable) cometh (to pass) the Command of Allah: seek ye not then to hasten it: Glory to Him, and far is He above having the partners they ascribe unto Him!

يُنزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

{2}

[Shakir 16:2] He sends down the angels with the inspiration by His commandment on whom He pleases of His servants, saying: Give the warning that there is no god but Me, therefore be careful (of your duty) to Me.

[Pickthal 16:2] He sendeth down the angels with the Spirit of His command unto whom He will of His bondmen, (saying): Warn mankind that there is no Allah save Me, so keep your duty unto Me.

[Yusufali 16:2] He doth send down His angels with inspiration of His Command, to such of His servants as He pleaseth, (saying): "Warn (Man) that there is no god but I: so do your duty unto Me."

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۗ تَعَالَىٰ عَمَّا يُشْرِكُونَ {3}

[Shakir 16:3] He created the heavens and the earth with the truth, highly exalted be He above what they associate (with Him).

[Pickthal 16:3] He hath created the heavens and the earth with truth. High be He Exalted above all that they associate (with Him).

[Yusufali 16:3] He has created the heavens and the earth for just ends: Far is He above having the partners they ascribe to Him!

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ {4}

[Shakir 16:4] He created man from a small seed and lo! he is an open contender.

[Pickthal 16:4] He hath created man from a drop of fluid, yet behold! he is an open opponent.

[Yusufali 16:4] He has created man from a sperm-drop; and behold this same (man) becomes an open disputer!

وَالْأَنْعَامَ خَلَقَهَا ۗ لَكُمْ فِيهَا دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ {5}

[Shakir 16:5] And He created the cattle for you; you have in them warm clothing and (many) advantages, and of them do you eat.

[Pickthal 16:5] And the cattle hath He created, whence ye have warm clothing and uses, and whereof ye eat;

[Yusufali 16:5] And cattle He has created for you (men): from them ye derive warmth, and numerous benefits, and of their (meat) ye eat.

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَوْنَ وَحِينَ تَسْرَحُونَ {6}

[Shakir 16:6] And there is beauty in them for you when you drive them back (to home), and when you send them forth (to pasture).

[Pickthal 16:6] And wherein is beauty for you, when ye bring them home, and when ye take them out to pasture.

[Yusufali 16:6] And ye have a sense of pride and beauty in them as ye drive them home in the evening, and as ye lead them forth to pasture in the morning.

وَتَحْمِيلٌ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِالْغَيْهِ إِلَّا يَشُقُّ الْأَنْفُسَ ۗ إِنَّ رَبَّكُمْ لَرءُوفٌ رَّحِيمٌ

{7}

[Shakir 16:7] And they carry your heavy loads to regions which you could not reach but with distress of the souls; most surely your Lord is Compassionate, Merciful.

[Pickthal 16:7] And they bear your loads for you unto a land ye could not reach save with great trouble to yourselves. Lo! your Lord is Full of Pity, Merciful.

[Yusufali 16:7] And they carry your heavy loads to lands that ye could not (otherwise) reach except with souls distressed: for your Lord is indeed Most Kind, Most Merciful,

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً ۗ وَيَخْلُقُ مَا لَا تَعْلَمُونَ {8}

[Shakir 16:8] And (He made) horses and mules and asses that you might ride upon them and as an ornament; and He creates what you do not know.

[Pickthal 16:8] And horses and mules and asses (hath He created) that ye may ride them, and for ornament. And He createth that which ye know not.

[Yusufali 16:8] And (He has created) horses, mules, and donkeys, for you to ride and use for show; and He has created (other) things of which ye have no knowledge.

وَعَلَىٰ اللَّهِ فَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ ۗ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ {9}

[Shakir 16:9] And upon Allah it rests to show the right way, and there are some deviating (ways); and if He please He would certainly guide you all aright.

[Pickthal 16:9] And Allah's is the direction of the way, and some (roads) go not straight. And had He willed He would have led you all aright.

[Yusufali 16:9] And unto Allah leads straight the Way, but there are ways that turn aside: if Allah had willed, He could have guided all of you.

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ {10}

[Shakir 16:10] He it is Who sends down water from the cloud for you; it gives drink, and by it (grow) the trees upon which you pasture.

[Pickthal 16:10] He it is Who sendeth down water from the sky, whence ye have drink, and whence are trees on which ye send your beasts to pasture.

[Yusufali 16:10] It is He who sends down rain from the sky: from it ye drink, and out of it (grows) the vegetation on which ye feed your cattle.

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ
يَتَفَكَّرُونَ {11}

[Shakir 16:11] He causes to grow for you thereby herbage, and the olives, and the palm trees, and the grapes, and of all the fruits; most surely there is a sign in this for a people who reflect.

[Pickthal 16:11] Therewith He causeth crops to grow for you, and the olive and the date-palm and grapes and all kinds of fruit. Lo! herein is indeed a portent for people who reflect.

[Yusufali 16:11] With it He produces for you corn, olives, date-palms, grapes and every kind of fruit: verily in this is a sign for those who give thought.

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يَعْقِلُونَ {12}

[Shakir 16:12] And He has made subservient for you the night and the day and the sun and the moon, and the stars are made subservient by His commandment; most surely there are signs in this for a people who ponder;

[Pickthal 16:12] And He hath constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient by His command. Lo! herein indeed are portents for people who have sense.

[Yusufali 16:12] He has made subject to you the Night and the Day; the sun and the moon; and the stars are in subjection by His Command: verily in this are Signs for men who are wise.

وَمَا دَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ {13}

[Shakir 16:13] And what He has created in the earth of varied hues most surely there is a sign in this for a people who are mindful.

[Pickthal 16:13] And whatsoever He hath created for you in the earth of divers hues, lo! therein is indeed a portent for people who take heed.

[Yusufali 16:13] And the things on this earth which He has multiplied in varying colours (and qualities): verily in this is a sign for men who celebrate the praises of Allah (in gratitude).

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ
مَوَازِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۗ وَلَعَلَّكُمْ تَشْكُرُونَ {14}

[Shakir 16:14] And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and you see the ships cleaving through it, and that you might seek of His bounty and that you may give thanks.

[Pickthal 16:14] *And He it is Who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear. And thou seest the ships ploughing it that ye (mankind) may seek of His bounty and that haply ye may give thanks.*

[Yusufali 16:14] *It is He Who has made the sea subject, that ye may eat thereof flesh that is fresh and tender, and that ye may extract therefrom ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek (thus) of the bounty of Allah and that ye may be grateful.*

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ {15}

[Shakir 16:15] *And He has cast great mountains in the earth lest it might be convulsed with you, and rivers and roads that you may go aright,*

[Pickthal 16:15] *And He hath cast into the earth firm hills that it quake not with you, and streams and roads that ye may find a way.*

[Yusufali 16:15] *And He has set up on the earth mountains standing firm, lest it should shake with you; and rivers and roads; that ye may guide yourselves;*

وَعَلَامَاتٍ ۚ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ {16}

[Shakir 16:16] *And landmarks; and by the stars they find the right way.*

[Pickthal 16:16] *And landmarks (too), and by the star they find a way.*

[Yusufali 16:16] *And marks and sign-posts; and by the stars (men) guide themselves.*

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ ۚ أَفَلَا تَذَكَّرُونَ {17}

[Shakir 16:17] *Is He then Who creates like him who does not create? Do you not then mind?*

[Pickthal 16:17] *Is He then Who createth as him who createth not? Will ye not then remember?*

[Yusufali 16:17] *Is then He Who creates like one that creates not? Will ye not receive admonition?*

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا ۚ إِنَّ اللَّهَ لَعَفُورٌ رَحِيمٌ {18}

[Shakir 16:18] *And if you would count Allah's favors, you will not be able to number them; most surely Allah is Forgiving, Merciful.*

[Pickthal 16:18] *And if ye would count the favour of Allah ye cannot reckon it. Lo! Allah is indeed Forgiving, Merciful.*

[Yusufali 16:18] *If ye would count up the favours of Allah, never would ye be able to number them: for Allah is Oft-Forgiving, Most Merciful.*

وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ {19}

[Shakir 16:19] *And Allah knows what you conceal and what you do openly.*

[Pickthal 16:19] *And Allah knoweth that which ye keep hidden and that which ye proclaim.*

[Yusufali 16:19] *And Allah doth know what ye conceal, and what ye reveal.*

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ {20}

[Shakir 16:20] *And those whom they call on besides Allah have not created anything while they are themselves created;*

[Pickthal 16:20] *Those unto whom they cry beside Allah created naught, but are themselves created.*

[Yusufali 16:20] *Those whom they invoke besides Allah create nothing and are themselves created.*

أَمْوَاتٌ غَيْرٌ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ {21}

[Shakir 16:21] *Dead (are they), not living, and they know not when they shall be raised.*

[Pickthal 16:21] *(They are) dead, not living. And they know not when they will be raised.*

[Yusufali 16:21] *(They are things) dead, lifeless: nor do they know when they will be raised up.*

إِلَهُكُمْ إِلَهٌ وَاحِدٌ ۖ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ {22}

[Shakir 16:22] *Your Allah is one Allah; so (as for) those who do not believe in the hereafter, their hearts are ignorant and they are proud.*

[Pickthal 16:22] *Your Allah is One Allah. But as for those who believe not in the Hereafter their hearts refuse to know, for they are proud.*

[Yusufali 16:22] *Your Allah is one Allah: as to those who believe not in the Hereafter, their hearts refuse to know, and they are arrogant.*

لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ۚ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ {23}

[Shakir 16:23] *Truly Allah knows what they hide and what they manifest; surely He does not love the proud.*

[Pickthal 16:23] *Assuredly Allah knoweth that which they keep hidden and that which they proclaim. Lo! He loveth not the proud.*

[Yusufali 16:23] *Undoubtedly Allah doth know what they conceal, and what they reveal: verily He loveth not the arrogant.*

وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ ۗ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ {24}

[Shakir 16:24] *And when it is said to them, what is it that your Lord has revealed? They say: Stories of the ancients;*

[Pickthal 16:24] *And when it is said unto them: What hath your Lord revealed? they say: (Mere) fables of the men of old,*

[Yusufali 16:24] *When it is said to them, "What is it that your Lord has revealed?" they say, "Tales of the ancients!"*

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ ۙ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ ۗ أَلَا سَاءَ مَا

يَزُرُونَ {25}

[Shakir 16:25] *That they may bear their burdens entirely on the day of resurrection and also of the burdens of those whom they lead astray without knowledge; now surely evil is what they bear.*

[Pickthal 16:25] *That they may bear their burdens undiminished on the Day of Resurrection, with somewhat of the burdens of those whom they mislead without knowledge. Ah! evil is that which they bear!*

[Yusufali 16:25] *Let them bear, on the Day of Judgment, their own burdens in full, and also (something) of the burdens of those without*

knowledge, whom they misled. Alas, how grievous the burdens they will bear!

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ {26}

[Shakir 16:26] Those before them did indeed devise plans, but Allah demolished their building from the foundations, so the roof fell down on them from above them, and the punishment came to them from whence they did not perceive.

[Pickthal 16:26] Those before them plotted, so Allah struck at the foundations of their building, and then the roof fell down upon them from above them, and the doom came on them whence they knew not;

[Yusufali 16:26] Those before them did also plot (against Allah's Way): but Allah took their structures from their foundations, and the roof fell down on them from above; and the Wrath seized them from directions they did not perceive.

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشَاقِقُونَ فِيهِمْ ۚ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ {27}

[Shakir 16:27] Then on the resurrection day He will bring them to disgrace and say: Where are the associates you gave Me, for whose sake you became hostile? Those who are given the knowledge will say: Surely the disgrace and the evil are this day upon the unbelievers:

[Pickthal 16:27] Then on the Day of Resurrection He will disgrace them and will say: Where are My partners, for whose sake ye opposed (My guidance)? Those who have been given knowledge will say: Disgrace this day and evil are upon the disbelievers,

[Yusufali 16:27] Then, on the Day of Judgment, He will cover them with shame, and say: "Where are My 'partners' concerning whom ye used to dispute (with the godly)?" Those endued with knowledge will say: "This Day, indeed, are the Unbelievers covered with shame and misery,-

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ ۚ بَلَىٰ إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ {28}

[Shakir 16:28] Those whom the angels cause to die while they are unjust to themselves. Then would they offer submission: We used not to do any evil. Aye! surely Allah knows what you did.

[Pickthal 16:28] Whom the angels cause to die while they are wronging themselves. Then will they make full submission (saying): We used not to do any wrong. Nay! Surely Allah is Knower of what ye used to do.

[Yusufali 16:28] "(Namely) those whose lives the angels take in a state of wrong-doing to their own souls." Then would they offer submission (with the pretence), "We did no evil (knowingly)." (The angels will reply), "Nay, but verily Allah knoweth all that ye did;

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَلَيْسَ مَنُورَى الْمُتَكَبِّرِينَ {29}

[Shakir 16:29] Therefore enter the gates of hell, to abide therein; so certainly evil is the dwelling place of the proud.

[Pickthal 16:29] So enter the gates of hell, to dwell therein for ever. Woeful indeed will be the lodging of the arrogant.

[Yusufali 16:29] "So enter the gates of Hell, to dwell therein. Thus evil indeed is the abode of the arrogant."

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ ۖ قَالُوا خَيْرًا ۗ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۗ
وَلِدَارُ الْآخِرَةِ خَيْرٌ ۗ وَلَنِعَمَ دَارَ الْمُتَّقِينَ {30}

[Shakir 16:30] And it is said to those who guard (against evil): What is it that your Lord has revealed? They say, Good. For those who do good in this world is good, and certainly the abode of the hereafter is better; and certainly most excellent is the abode of those who guard (against evil);

[Pickthal 16:30] And it is said unto those who ward off (evil): What hath your Lord revealed? They say: Good. For those who do good in this world there is a good (reward) and the home of the Hereafter will be better. Pleasant indeed will be the home of those who ward off (evil) -

[Yusufali 16:30] To the righteous (when) it is said, "What is it that your Lord has revealed?" they say, "All that is good." To those who do good, there is good in this world, and the Home of the Hereafter is even better and excellent indeed is the Home of the righteous,-

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ ۗ كَذَلِكَ يَجْزِي اللَّهُ
الْمُتَّقِينَ {31}

[Shakir 16:31] The gardens of perpetuity, they shall enter them, rivers flowing beneath them; they shall have in them what they please. Thus does Allah reward those who guard (against evil),

[Pickthal 16:31] Gardens of Eden which they enter, underneath which rivers flow, wherein they have what they will. Thus Allah repayeth those who ward off (evil),

[Yusufali 16:31] Gardens of Eternity which they will enter: beneath them flow (pleasant) rivers: they will have therein all that they wish: thus doth Allah reward the righteous,-

الَّذِينَ تَتَوَفَّاهُم الْمَلَائِكَةُ طَيِّبِينَ ۗ يَقُولُونَ سَلَامٌ عَلَيْكُمْ اذْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ
{32}

[Shakir 16:32] Those whom the angels cause to die in a good state, saying: Peace be on you: enter the garden for what you did.

[Pickthal 16:32] Those whom the angels cause to die (when they are) good. They say: Peace be unto you! Enter the Garden because of what ye used to do.

[Yusufali 16:32] (Namely) those whose lives the angels take in a state of purity, saying (to them), "Peace be on you; enter ye the Garden, because of (the good) which ye did (in the world)."

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ ۗ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۗ وَمَا
ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ {33}

[Shakir 16:33] They do not wait aught but that the angels should come to them or that the commandment of your Lord should come to pass. Thus

did those before them; and Allah was not unjust to them, but they were unjust to themselves.

[Pickthal 16:33] Await they aught say that the angels should come unto them or thy Lord's command should come to pass? Even so did those before them. Allah wronged them not, but they did wrong themselves,

[Yusufali 16:33] Do the (ungodly) wait until the angels come to them, or there comes the Command of thy Lord (for their doom)? So did those who went before them. But Allah wronged them not: nay, they wronged their own souls.

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {34}

[Shakir 16:34] So the evil (consequences) of what they did shall afflict them and that which they mocked shall encompass them.

[Pickthal 16:34] So that the evils of what they did smote them, and that which they used to mock surrounded them.

[Yusufali 16:34] But the evil results of their deeds overtook them, and that very (Wrath) at which they had scoffed hemmed them in.

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ

دُونِهِ مِنْ شَيْءٍ ۚ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ {35}

[Shakir 16:35] And they who give associates (to Allah) say: If Allah had pleased, we would not have served anything besides Allah, (neither) we nor our fathers, nor would we have prohibited anything without (order from) Him. Thus did those before them; is then aught incumbent upon the messengers except a plain delivery (of the message)?

[Pickthal 16:35] And the idolaters say: Had Allah willed, we had not worshipped aught beside Him, we and our fathers, nor had we forbidden aught without (command from) Him. Even so did those before them. Are the messengers charged with aught save plain conveyance (of the message)?

[Yusufali 16:35] The worshippers of false gods say: "If Allah had so willed, we should not have worshipped aught but Him - neither we nor our fathers,- nor should we have prescribed prohibitions other than His." So did those who went before them. But what is the mission of messengers but to preach the Clear Message?

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ

مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ {36}

[Shakir 16:36] And certainly We raised in every nation a messenger saying: Serve Allah and shun the Shaitan. So there were some of them whom Allah guided and there were others against whom error was due; therefore travel in the land, then see what was the end of the rejecters.

[Pickthal 16:36] And verily We have raised in every nation a messenger, (proclaiming): Serve Allah and shun false gods. Then some of them (there were) whom Allah guided, and some of them (there were) upon whom error had just hold. Do but travel in the land and see the nature of the consequence for the deniers!

[Yusufali 16:36] For We assuredly sent amongst every People a messenger, (with the Command), "Serve Allah, and eschew Evil": of the People were some whom Allah guided, and some on whom error became inevitably (established). So travel through the earth, and see what was the end of those who denied (the Truth).

إِنْ تَحْرَضْ عَلَىٰ هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ {37}

[Shakir 16:37] If you desire for their guidance, yet surely Allah does not guide him who leads astray, nor shall they have any helpers.

[Pickthal 16:37] Even if thou (O Muhammad) desirest their right guidance, still Allah assuredly will not guide him who misleadeth. Such have no helpers.

[Yusufali 16:37] If thou art anxious for their guidance, yet Allah guideth not such as He leaves to stray, and there is none to help them.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۚ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ ۚ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ

النَّاسِ لَا يَعْلَمُونَ {38}

[Shakir 16:38] And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies. Yea! it is a promise binding on Him, quite true, but most people do not know;

[Pickthal 16:38] And they swear by Allah their most binding oaths (that) Allah will not raise up him who dieth. Nay, but it is a promise (binding) upon Him in truth, but most of mankind know not,

[Yusufali 16:38] They swear their strongest oaths by Allah, that Allah will not raise up those who die: Nay, but it is a promise (binding) on Him in truth: but most among mankind realise it not.

لِيَبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ {39}

[Shakir 16:39] So that He might make manifest to them that about which they differ, and that those who disbelieve might know that they were liars.

[Pickthal 16:39] That He may explain unto them that wherein they differ, and that those who disbelieved may know that they were liars.

[Yusufali 16:39] (They must be raised up), in order that He may manifest to them the truth of that wherein they differ, and that the rejecters of Truth may realise that they had indeed (surrendered to) Falsehood.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ {40}

[Shakir 16:40] Our word for a thing when We intend it, is only that We say to it, Be, and it is.

[Pickthal 16:40] And Our word unto a thing, when We intend it, is only that We say unto it: Be! and it is.

[Yusufali 16:40] For to anything which We have willed, We but say the word, "Be", and it is.

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبَوِّنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جَزَاءَ الْآخِرَةِ أَكْبَرَ ۚ لَوْ

كَانُوا يَعْلَمُونَ {41}

[Shakir 16:41] And those who fly for Allah's sake after they are oppressed, We will most certainly give them a good abode in the world, and the reward of the hereafter is certainly much greater, did they but know;

[Pickthal 16:41] *And those who became fugitives for the cause of Allah after they had been oppressed, We verily shall give them goodly lodging in the world, and surely the reward of the Hereafter is greater, if they but knew;*

[Yusufali 16:41] *To those who leave their homes in the cause of Allah, after suffering oppression,- We will assuredly give a goodly home in this world; but truly the reward of the Hereafter will be greater. If they only realised (this)!*

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ {42}

[Shakir 16:42] *Those who are patient and on their Lord do they rely.*

[Pickthal 16:42] *Such as are steadfast and put their trust in Allah.*

[Yusufali 16:42] *(They are) those who persevere in patience, and put their trust on their Lord.*

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ ۖ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ {43}

[Shakir 16:43] *And We did not send before you any but men to whom We sent revelation-- so ask the followers of the Reminder if you do not know--*

[Pickthal 16:43] *And We sent not (as Our messengers) before thee other than men whom We inspired - Ask the followers of the Remembrance if ye know not! -*

[Yusufali 16:43] *And before thee also the messengers We sent were but men, to whom We granted inspiration: if ye realise this not, ask of those who possess the Message.*

بِالْبَيِّنَاتِ وَالزُّبُرِ ۗ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ {44}

[Shakir 16:44] *With clear arguments and scriptures; and We have revealed to you the Reminder that you may make clear to men what has been revealed to them, and that haply they may reflect.*

[Pickthal 16:44] *With clear proofs and writings; and We have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them, and that haply they may reflect.*

[Yusufali 16:44] *(We sent them) with Clear Signs and Books of dark prophecies; and We have sent down unto thee (also) the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought.*

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا

يَشْعُرُونَ {45}

[Shakir 16:45] *Do they then who plan evil (deeds) feel secure (of this) that Allah will not cause the earth to swallow them or that punishment may not overtake them from whence they do not perceive?*

[Pickthal 16:45] *Are they who plan ill-deeds then secure that Allah will not cause the earth to swallow them, or that the doom will not come on them whence they know not?*

[Yusufali 16:45] *Do then those who devise evil (plots) feel secure that Allah will not cause the earth to swallow them up, or that the Wrath will not seize them from directions they little perceive?-*

أَوْ يَأْخُذْهُمْ فِي تَقْلُبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ {46}

[Shakir 16:46] Or that He may not seize them in the course of their journeys, then shall they not escape;

[Pickthal 16:46] Or that He will not seize them in their going to and fro so that there be no escape for them?

[Yusufali 16:46] Or that He may not call them to account in the midst of their goings to and fro, without a chance of their frustrating Him?-

أَوْ يَأْخُذْهُمْ عَلَى تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ {47}

[Shakir 16:47] Or that He may not seize them by causing them to suffer gradual loss, for your Lord is most surely Compassionate, Merciful.

[Pickthal 16:47] Or that He will not seize them with a gradual wasting? Lo! thy Lord is indeed Full of Pity, Merciful.

[Yusufali 16:47] Or that He may not call them to account by a process of slow wastage - for thy Lord is indeed full of kindness and mercy.

أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّأُ ظِلَالُهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ

دَاخِرُونَ {48}

[Shakir 16:48] Do they not consider every thing that Allah has created? Its (very) shadows return from right and left, making obeisance to Allah while they are in utter abasement.

[Pickthal 16:48] Have they not observed all things that Allah hath created, how their shadows incline to the right and to the left, making prostration unto Allah, and they are lowly?

[Yusufali 16:48] Do they not look at Allah's creation, (even) among (inanimate) things,- How their (very) shadows turn round, from the right and the left, prostrating themselves to Allah, and that in the humblest manner?

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ {49}

[Shakir 16:49] And whatever creature that is in the heavens and that is in the earth makes obeisance to Allah (only), and the angels (too) and they do not show pride.

[Pickthal 16:49] And unto Allah maketh prostration whatsoever is in the heavens and whatsoever is in the earth of living creatures, and the angels (also) and they are not proud.

[Yusufali 16:49] And to Allah doth obeisance all that is in the heavens and on earth, whether moving (living) creatures or the angels: for none are arrogant (before their Lord).

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿۵۰﴾

[Shakir 16:50] They fear their Lord above them and do what they are commanded.

[Pickthal 16:50] They fear their Lord above them, and do what they are bidden.

[Yusufali 16:50] They all revere their Lord, high above them, and they do all that they are commanded.

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌُ وَاحِدٌ فَإِيَّايَ فَارْهَبُونِ {51}

[Shakir 16:51] *And Allah has said: Take not two gods, He is only one Allah; so of Me alone should you be afraid.*

[Pickthal 16:51] *Allah hath said: Choose not two gods. There is only One Allah. So of Me, Me only, be in awe.*

[Yusufali 16:51] *Allah has said: "Take not (for worship) two gods: for He is just One Allah: then fear Me (and Me alone)."*

وَلَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا ۖ أَفَغَيْرَ اللَّهِ تَتَّقُونَ {52}

[Shakir 16:52] *And whatever is in the heavens and the earth is His, and to Him should obedience be (rendered) constantly; will you then guard against other than (the punishment of) Allah?*

[Pickthal 16:52] *Unto Him belongeth whatsoever is in the heavens and the earth, and religion is His for ever. Will ye then fear any other than Allah?*

[Yusufali 16:52] *To Him belongs whatever is in the heavens and on earth, and to Him is duty due always: then will ye fear other than Allah?*

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ {53}

[Shakir 16:53] *And whatever favor is (bestowed) on you it is from Allah; then when evil afflicts you, to Him do you cry for aid.*

[Pickthal 16:53] *And whatever of comfort ye enjoy, it is from Allah. Then, when misfortune reacheth you, unto Him ye cry for help.*

[Yusufali 16:53] *And ye have no good thing but is from Allah: and moreover, when ye are touched by distress, unto Him ye cry with groans;*

ثُمَّ إِذَا كَشَفَ الضُّرَّ عَنْكُمْ إِذَا فَرِيقٌ مِنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ {54}

[Shakir 16:54] *Yet when He removes the evil from you, lo ! a party of you associate others with their Lord;*

[Pickthal 16:54] *And afterward, when He hath rid you of the misfortune, behold! a set of you attribute partners to their Lord,*

[Yusufali 16:54] *Yet, when He removes the distress from you, behold! some of you turn to other gods to join with their Lord-*

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۖ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ {55}

[Shakir 16:55] *So that they be ungrateful for what We have given them; then enjoy yourselves; for soon will you know*

[Pickthal 16:55] *So as to deny that which We have given them. Then enjoy life (while ye may), for ye will come to know.*

[Yusufali 16:55] *(As if) to show their ingratitude for the favours we have bestowed on them! then enjoy (your brief day): but soon will ye know (your folly)!*

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِمَّا رَزَقْنَاهُمْ ۗ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنتُمْ تَفْتَرُونَ {56}

[Shakir 16:56] *And they set apart for what they do not know a portion of what We have given them. By Allah, you shall most certainly be questioned about that which you forged.*

[Pickthal 16:56] *And they assign a portion of that which We have given them unto what they know not. By Allah! but ye will indeed be asked concerning (all) that ye used to invent.*

[Yusufali 16:56] *And they (even) assign, to things they do not know, a portion out of that which We have bestowed for their sustenance! By Allah, ye shall certainly be called to account for your false inventions.*

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ ۚ وَلَهُمْ مَا يَشْتَهُونَ {57}

[Shakir 16:57] *And they ascribe daughters to Allah, glory be to Him; and for themselves (they would have) what they desire.*

[Pickthal 16:57] *And they assign unto Allah daughters - Be He Glorified! - and unto themselves what they desire;*

[Yusufali 16:57] *And they assign daughters for Allah! - Glory be to Him! - and for themselves (sons,- the issue) they desire!*

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ {58}

[Shakir 16:58] *And when a daughter is announced to one of them his face becomes black and he is full of wrath.*

[Pickthal 16:58] *When if one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly.*

[Yusufali 16:58] *When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief!*

يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ مَا

يَحْكُمُونَ {59}

[Shakir 16:59] *He hides himself from the people because of the evil of that which is announced to him. Shall he keep it with disgrace or bury it (alive) in the dust? Now surely evil is what they judge.*

[Pickthal 16:59] *He hideth himself from the folk because of the evil of that whereof he hath had tidings, (asking himself): Shall he keep it in contempt, or bury it beneath the dust. Verily evil is their judgment.*

[Yusufali 16:59] *With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! what an evil (choice) they decide on?*

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ ۚ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ {60}

[Shakir 16:60] *For those who do not believe in the hereafter is an evil attribute, and Allah's is the loftiest attribute; and He is the Mighty, the Wise.*

[Pickthal 16:60] *For those who believe not in the Hereafter is an evil similitude, and Allah's is the Sublime Similitude. He is the Mighty, the Wise.*

[Yusufali 16:60] *To those who believe not in the Hereafter, applies the similitude of evil: to Allah applies the highest similitude: for He is the Exalted in Power, full of Wisdom.*

وَلَوْ يَرَىٰ إِذْ أَخَذَ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ فَإِذَا

جَاءَ أَجَلُهُمْ لَا يَسْتَخْرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ {61}

[Shakir 16:61] *And if Allah had destroyed men for their iniquity, He would not leave on the earth a single creature, but He respites them till an appointed time; so when their doom will come they shall not be able to delay (it) an hour nor can they bring (it) on (before its time).*

[Pickthal 16:61] *If Allah were to take mankind to task for their wrongdoing, he would not leave hereon a living creature, but He reprieveth them to an appointed term, and when their term cometh they cannot put (it) off an hour nor (yet) advance (it).*

[Yusufali 16:61] *If Allah were to punish men for their wrong-doing, He would not leave, on the (earth), a single living creature: but He gives them respite for a stated Term: When their Term expires, they would not be able to delay (the punishment) for a single hour, just as they would not be able to anticipate it (for a single hour).*

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ لَهُمُ النَّارُ
وَأَنَّهُمْ مُّفْرَطُونَ {62}

[Shakir 16:62] *And they ascribe to Allah what they (themselves) hate and their tongues relate the lie that they shall have the good; there is no avoiding it that for them is the fire and that they shall be sent before.*

[Pickthal 16:62] *And they assign unto Allah that which they (themselves) dislike, and their tongues expound the lie that the better portion will be theirs. Assuredly theirs will be the Fire, and they will be abandoned.*

[Yusufali 16:62] *They attribute to Allah what they hate (for themselves), and their tongues assert the falsehood that all good things are for themselves: without doubt for them is the Fire, and they will be the first to be hastened on into it!*

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ
أَلِيمٌ {63}

[Shakir 16:63] *By Allah, most certainly We sent (messengers) to nations before you, but the Shaitan made their deeds fair-seeming to them, so he is their guardian today, and they shall have a painful punishment.*

[Pickthal 16:63] *By Allah, We verily sent messengers unto the nations before thee, but the devil made their deeds fairseeming unto them. So he is their patron this day, and theirs will be a painful doom.*

[Yusufali 16:63] *By Allah, We (also) sent (Our messengers) to Peoples before thee; but Satan made, (to the wicked), their own acts seem alluring: He is also their patron today, but they shall have a most grievous penalty.*

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ ۗ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ
{64}

[Shakir 16:64] *And We have not revealed to you the Book except that you may make clear to them that about which they differ, and (as) a guidance and a mercy for a people who believe.*

[Pickthal 16:64] *And We have revealed the Scripture unto thee only that thou mayst explain unto them that wherein they differ, and (as) a guidance and a mercy for a people who believe.*

[Yusufali 16:64] *And We sent down the Book to thee for the express purpose, that thou shouldst make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe.*

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَسْمَعُونَ

{65}

[Shakir 16:65] And Allah has sent down water from the cloud and therewith given life to the earth after its death; most surely there is a sign in this for a people who would listen.

[Pickthal 16:65] Allah sendeth down water from the sky and therewith reviveth the earth after her death. Lo! herein is indeed a portent for a folk who hear.

[Yusufali 16:65] And Allah sends down rain from the skies, and gives therewith life to the earth after its death: verily in this is a Sign for those who listen.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا

لِلشَّارِبِينَ {66}

[Shakir 16:66] And most surely there is a lesson for you in the cattle; We give you to drink of what is in their bellies-- from betwixt the feces and the blood-- pure milk, easy and agreeable to swallow for those who drink.

[Pickthal 16:66] And lo! in the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from betwixt the refuse and the blood, pure milk palatable to the drinkers.

[Yusufali 16:66] And verily in cattle (too) will ye find an instructive sign. From what is within their bodies between excretions and blood, We produce, for your drink, milk, pure and agreeable to those who drink it.

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ

يَعْقِلُونَ {67}

[Shakir 16:67] And of the fruits of the palms and the grapes-- you obtain from them intoxication and goodly provision; most surely there is a sign in this for a people who ponder.

[Pickthal 16:67] And of the fruits of the date-palm, and grapes, whence ye derive strong drink and (also) good nourishment. Lo! therein is indeed a portent for people who have sense.

[Yusufali 16:67] And from the fruit of the date-palm and the vine, ye get out wholesome drink and food: behold, in this also is a sign for those who are wise.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ {68}

[Shakir 16:68] And your Lord revealed to the bee saying: Make hives in the mountains and in the trees and in what they build:

[Pickthal 16:68] And thy Lord inspired the bee, saying: Choose thou habitations in the hills and in the trees and in that which they thatch;

[Yusufali 16:68] And thy Lord taught the Bee to build its cells in hills, on trees, and in (men's) habitations;

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۗ يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ

شِفَاءٌ لِلنَّاسِ ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ {69}

[Shakir 16:69] Then eat of all the fruits and walk in the ways of your Lord submissively. There comes forth from within it a beverage of many colours, in which there is healing for men; most surely there is a sign in this for a people who reflect.

[Pickthal 16:69] Then eat of all fruits, and follow the ways of thy Lord, made smooth (for thee). There cometh forth from their bellies a drink divers of hues, wherein is healing for mankind. Lo! herein is indeed a portent for people who reflect.

[Yusufali 16:69] Then to eat of all the produce (of the earth), and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colours, wherein is healing for men: verily in this is a Sign for those who give thought.

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ۚ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمْرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۚ

إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ {70}

[Shakir 16:70] And Allah has created you, then He causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; surely Allah is Knowing, Powerful.

[Pickthal 16:70] And Allah createth you, then causeth you to die, and among you is he who is brought back to the most abject stage of life, so that he knoweth nothing after (having had) knowledge. Lo! Allah is Knower, Powerful.

[Yusufali 16:70] It is Allah who creates you and takes your souls at death; and of you there are some who are sent back to a feeble age, so that they know nothing after having known (much): for Allah is All-Knowing, All-Powerful.

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ ۚ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ

أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ ۚ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ {71}

[Shakir 16:71] And Allah has made some of you excel others in the means of subsistence, so those who are made to excel do not give away their sustenance to those whom their right hands possess so that they should be equal therein; is it then the favor of Allah which they deny?

[Pickthal 16:71] And Allah hath favoured some of you above others in provision. Now those who are more favoured will by no means hand over their provision to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Is it then the grace of Allah that they deny?

[Yusufali 16:71] Allah has bestowed His gifts of sustenance more freely on some of you than on others: those more favoured are not going to throw back their gifts to those whom their right hands possess, so as to be equal in that respect. Will they then deny the favours of Allah?

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً وَرَزَقَكُمْ

مِنَ الطَّيِّبَاتِ ۚ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ {72}

[Shakir 16:72] *And Allah has made wives for you from among yourselves, and has given you sons and grandchildren from your wives, and has given you of the good things; is it then in the falsehood that they believe while it is in the favor of Allah that they disbelieve?*

[Pickthal 16:72] *And Allah hath given you wives of your own kind, and hath given you, from your wives, sons and grandsons, and hath made provision of good things for you. Is it then in vanity that they believe and in the grace of Allah that they disbelieve?*

[Yusufali 16:72] *And Allah has made for you mates (and companions) of your own nature, and made for you, out of them, sons and daughters and grandchildren, and provided for you sustenance of the best: will they then believe in vain things, and be ungrateful for Allah's favours?-*

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا وَلَا يَسْتَطِيعُونَ

{73}

[Shakir 16:73] *And they serve besides Allah that which does not control for them any sustenance at all from the heavens and the earth, nor have they any power.*

[Pickthal 16:73] *And they worship beside Allah that which owneth no provision whatsoever for them from the heavens or the earth, nor have they (whom they worship) any power.*

[Yusufali 16:73] *And worship others than Allah,- such as have no power of providing them, for sustenance, with anything in heavens or earth, and cannot possibly have such power?*

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ ۚ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {74}

[Shakir 16:74] *Therefore do not give likenesses to Allah; surely Allah knows and you do not know.*

[Pickthal 16:74] *So coin not similitudes for Allah. Lo! Allah knoweth; ye know not.*

[Yusufali 16:74] *Invent not similitudes for Allah: for Allah knoweth, and ye know not.*

صَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ

سِرًّا وَجَهْرًا ۚ هَلْ يَسْتَوُونَ ۚ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {75}

[Shakir 16:75] *Allah sets forth a parable: (consider) a slave, the property of another, (who) has no power over anything, and one whom We have granted from Ourselves a goodly sustenance so he spends from it secretly and openly; are the two alike? (All) praise is due to Allah! Nay, most of them do not know.*

[Pickthal 16:75] *Allah coineth a similitude: (on the one hand) a (mere) chattel slave, who hath control of nothing, and (on the other hand) one on whom we have bestowed a fair provision from Us, and he spendeth thereof secretly and openly. Are they equal? Praise be to Allah! But most of them know not.*

[Yusufali 16:75] *Allah sets forth the Parable (of two men: one) a slave under the dominion of another; He has no power of any sort; and (the other) a man on whom We have bestowed goodly favours from Ourselves,*

and he spends thereof (freely), privately and publicly: are the two equal? (By no means;) praise be to Allah. But most of them understand not.

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجَّهُهُ لَا

يَأْتِي بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ ۖ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ {76}

[Shakir 16:76] And Allah sets forth a parable of two men; one of them is dumb, not able to do anything, and he is a burden to his master; wherever he sends him, he brings no good; can he be held equal with him who enjoins what is just, and he (himself) is on the right path?

[Pickthal 16:76] And Allah coineth a similitude: Two men, one of them dumb, having control of nothing, and he is a burden on his owner; whithersoever he directeth him to go, he bringeth no good. Is he equal with one who enjoineth justice and followeth a straight path (of conduct)?

[Yusufali 16:76] Allah sets forth (another) Parable of two men: one of them dumb, with no power of any sort; a wearisome burden is he to his master; whichever way he directs him, he brings no good: is such a man equal with one who commands Justice, and is on a Straight Way?

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ اللَّهَ عَلَيَّ

كُلِّ شَيْءٍ قَدِيرٌ {77}

[Shakir 16:77] And Allah's is the unseen of the heavens and the earth; and the matter of the hour is but as the twinkling of an eye or it is higher still; surely Allah has power over all things.

[Pickthal 16:77] And unto Allah belongeth the Unseen of the heavens and the earth, and the matter of the Hour (of Doom) is but as a twinkling of the eye, or it is nearer still. Lo! Allah is Able to do all things.

[Yusufali 16:77] To Allah belongeth the Mystery of the heavens and the earth. And the Decision of the Hour (of Judgment) is as the twinkling of an eye, or even quicker: for Allah hath power over all things.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ

ۖ لَعَلَّكُمْ تَشْكُرُونَ {78}

[Shakir 16:78] And Allah has brought you forth from the wombs of your mothers-- you did not know anything-- and He gave you hearing and sight and hearts that you may give thanks.

[Pickthal 16:78] And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that haply ye might give thanks.

[Yusufali 16:78] It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks (to Allah).

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ

يُؤْمِنُونَ {79}

[Shakir 16:79] Do they not see the birds, constrained in the middle of the sky? None withholds them but Allah; most surely there are signs in this for a people who believe.

[Pickthal 16:79] *Have they not seen the birds obedient in mid-air? None holdeth them save Allah. Lo! herein, verily, are portents for a people who believe.*

[Yusufali 16:79] *Do they not look at the birds, held poised in the midst of (the air and) the sky? Nothing holds them up but (the power of) Allah. Verily in this are signs for those who believe.*

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ ۚ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَانًا وَمَتَاعًا إِلَىٰ حِينٍ {80}

[Shakir 16:80] *And Allah has given you a place to abide in your houses, and He has given you tents of the skins of cattle which you find light to carry on the day of your march and on the day of your halting, and of their wool and their fur and their hair (He has given you) household stuff and a provision for a time.*

[Pickthal 16:80] *And Allah hath given you in your houses an abode, and hath given you (also), of the hides of cattle, houses which ye find light (to carry) on the day of migration and on the day of pitching camp; and of their wool and their fur and their hair, caparison and comfort for a while.*

[Yusufali 16:80] *It is Allah Who made your habitations homes of rest and quiet for you; and made for you, out of the skins of animals, (tents for) dwellings, which ye find so light (and handy) when ye travel and when ye stop (in your travels); and out of their wool, and their soft fibres (between wool and hair), and their hair, rich stuff and articles of convenience (to serve you) for a time.*

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ بَأْسَكُمْ ۚ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ {81}

[Shakir 16:81] *And Allah has made for you of what He has created shelters, and He has given you in the mountains places of retreat, and He has given you garments to preserve you from the heat and coats of mail to preserve you in your fighting; even thus does He complete His favor upon you, that haply you may submit.*

[Pickthal 16:81] *And Allah hath given you, of that which He hath created, shelter from the sun; and hath given you places of refuge in the mountains, and hath given you coats to ward off the heat from you, and coats (of armour) to save you from your own foolhardiness. Thus doth He perfect His favour unto you, in order that ye may surrender (unto Him).*

[Yusufali 16:81] *It is Allah Who made out of the things He created, some things to give you shade; of the hills He made some for your shelter; He made you garments to protect you from heat, and coats of mail to protect you from your (mutual) violence. Thus does He complete His favours on you, that ye may bow to His Will (in Islam).*

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ {82}

[Shakir 16:82] *But if they turn back, then on you devolves only the clear deliverance (of the message).*

[Pickthal 16:82] *Then, if they turn away, thy duty (O Muhammad) is but plain conveyance (of the message).*

[Yusufali 16:82] *But if they turn away, thy duty is only to preach the clear Message.*

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ {83}

[Shakir 16:83] *They recognize the favor of Allah, yet they deny it, and most of them are ungrateful.*

[Pickthal 16:83] *They know the favour of Allah and then deny it. Most of them are ingrates.*

[Yusufali 16:83] *They recognise the favours of Allah; then they deny them; and most of them are (creatures) ungrateful.*

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ {84}

[Shakir 16:84] *And on the day when We will raise up a witness out of every nation, then shall no permission be given to those who disbelieve, nor shall they be made to solicit favor.*

[Pickthal 16:84] *And (bethink you of) the day when we raise up of every nation a witness, then there is no leave for disbelievers, nor are they allowed to make amends.*

[Yusufali 16:84] *One Day We shall raise from all Peoples a Witness: then will no excuse be accepted from Unbelievers, nor will they receive any favours.*

وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ {85}

[Shakir 16:85] *And when those who are unjust shall see the chastisement, it shall not be lightened for them, nor shall they be respited. .*

[Pickthal 16:85] *And when those who did wrong behold the doom, it will not be made light for them, nor will they be reprieved.*

[Yusufali 16:85] *When the wrong-doers (actually) see the Penalty, then will it in no way be mitigated, nor will they then receive respite.*

وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُو مِنْ دُونِكَ فَأَلْقُوا

إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ {86}

[Shakir 16:86] *And when those who associate (others with Allah) shall see their associate-gods, they shall say: Our Lord, these are our associate-gods on whom we called besides Thee. But they will give them back the reply: Most surely you are liars.*

[Pickthal 16:86] *And when those who ascribed partners to Allah behold those partners of theirs, they will say: Our Lord! these are our partners unto whom we used to cry instead of Thee. But they will fling to them the saying: Lo! ye verily are liars!*

[Yusufali 16:86] *When those who gave partners to Allah will see their "partners", they will say: "Our Lord! these are our 'partners,' those whom we used to invoke besides Thee." But they will throw back their word at them (and say): "Indeed ye are liars!"*

وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ السَّلْمَ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ {87}

[Shakir 16:87] *And they shall tender submission to Allah on that day; and what they used to forge shall depart from them.*

[Pickthal 16:87] *And they proffer unto Allah submission on that day, and all that they used to invent hath failed them.*

[Yusufali 16:87] That Day shall they (openly) show (their) submission to Allah; and all their inventions shall leave them in the lurch.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ {88}

[Shakir 16:88] (As for) those who disbelieve and turn away from Allah's way, We will add chastisement to their chastisement because they made mischief.

[Pickthal 16:88] For those who disbelieve and debar (men) from the way of Allah, We add doom to doom because they wrought corruption,

[Yusufali 16:88] Those who reject Allah and hinder (men) from the Path of Allah - for them will We add Penalty to Penalty; for that they used to spread mischief.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ ۗ وَنَزَّلْنَا

عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ {89}

[Shakir 16:89] And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these-- and We have revealed the Book to you explaining clearly everything, and a guidance and mercy and good news for those who submit.

[Pickthal 16:89] And (bethink you of) the day when We raise in every nation a witness against them of their own folk, and We bring thee (Muhammad) as a witness against these. And We reveal the Scripture unto thee as an exposition of all things, and a guidance and a mercy and good tidings for those who have surrendered (to Allah).

[Yusufali 16:89] One day We shall raise from all Peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these (thy people): and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ

يَعْظُمُ لِعَلَّكُمْ تَذَكَّرُونَ {90}

[Shakir 16:90] Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful.

[Pickthal 16:90] Lo! Allah enjoineth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed.

[Yusufali 16:90] Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ

كَفِيلًا ۗ إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ {91}

[Shakir 16:91] And fulfill the covenant of Allah when you have made a covenant, and do not break the oaths after making them fast, and you have indeed made Allah a surety for you; surely Allah I . knows what you do.

[Pickthal 16:91] Fulfil the covenant of Allah when ye have covenanted, and break not your oaths after the asseveration of them, and after ye have made Allah surety over you. Lo! Allah knoweth what ye do.

[Yusufali 16:91] Fulfil the Covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety; for Allah knoweth all that ye do.

وَلَا تَكُونُوا كَالَّذِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ ۗ إِنَّمَا يَبُلُوكُمُ اللَّهُ بِهِ ۗ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ {92}

[Shakir 16:92] And be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly. You make your oaths to be means of deceit between you because (one) nation is more numerous than (another) nation. Allah only tries you by this; and He will most certainly make clear to you on the resurrection day that about which you differed.

[Pickthal 16:92] And be not like unto her who unravelleth the thread, after she hath made it strong, to thin filaments, making your oaths a deceit between you because of a nation being more numerous than (another) nation. Allah only trieth you thereby, and He verily will explain to you on the Day of Resurrection that wherein ye differed.

[Yusufali 16:92] And be not like a woman who breaks into untwisted strands the yarn which she has spun, after it has become strong. Nor take your oaths to practise deception between yourselves, lest one party should be more numerous than another: for Allah will test you by this; and on the Day of Judgment He will certainly make clear to you (the truth of) that wherein ye disagree.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۗ وَلِتُسْأَلَنَ عَمَّا كُنْتُمْ تَعْمَلُونَ {93}

[Shakir 16:93] And if Allah please He would certainly make you a single nation, but He causes to err whom He pleases and guides whom He pleases; and most certainly you will be questioned as to what you did.

[Pickthal 16:93] Had Allah willed He could have made you (all) one nation, but He sendeth whom He will astray and guideth whom He will, and ye will indeed be asked of what ye used to do.

[Yusufali 16:93] If Allah so willed, He could make you all one people: But He leaves straying whom He pleases, and He guides whom He pleases: but ye shall certainly be called to account for all your actions.

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا السُّوَاءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ ۗ وَلَكُمْ عَذَابٌ عَظِيمٌ {94}

[Shakir 16:94] And do not make your oaths a means of deceit between you, lest a foot should slip after its stability and you should taste evil because you turned away from Allah's way and grievous punishment be your (lot).

[Pickthal 16:94] Make not your oaths a deceit between you, lest a foot should slip after being firmly planted and ye should taste evil forasmuch as

ye debarred (men) from the way of Allah, and yours should be an awful doom.

[Yusufali 16:94] *And take not your oaths, to practise deception between yourselves, with the result that someone's foot may slip after it was firmly planted, and ye may have to taste the evil (consequences) of having hindered (men) from the Path of Allah, and a Mighty Wrath descend on you.*

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ تَمَنَّا قَلِيلًا ۖ إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ {95}

[Shakir 16:95] *And do not take a small price in exchange for Allah's covenant; surely what is with Allah is better for you, did you but know.*

[Pickthal 16:95] *And purchase not a small gain at the price of Allah's covenant. Lo! that which Allah hath is better for you, if ye did but know.*

[Yusufali 16:95] *Nor sell the covenant of Allah for a miserable price: for with Allah is (a prize) far better for you, if ye only knew.*

مَا عِنْدَكُمْ يَنْقَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ۗ وَلَتَجْزِينَ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا

يَعْمَلُونَ {96}

[Shakir 16:96] *What is with you passes away and what is with Allah is enduring; and We will most certainly give to those who are patient their reward for the best of what they did.*

[Pickthal 16:96] *That which ye have wasteth away, and that which Allah hath remaineth. And verily We shall pay those who are steadfast a recompense in proportion to the best of what they used to do.*

[Yusufali 16:96] *What is with you must vanish: what is with Allah will endure. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions.*

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ

مَا كَانُوا يَعْمَلُونَ {97}

[Shakir 16:97] *Whoever does good whether male or female and he is a believer, We will most certainly make him live a happy life, and We will most certainly give them their reward for the best of what they did.*

[Pickthal 16:97] *Whosoever doeth right, whether male or female, and is a believer, him verily we shall quicken with good life, and We shall pay them a recompense in proportion to the best of what they used to do.*

[Yusufali 16:97] *Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions.*

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ {98}

[Shakir 16:98] *So when you recite the Quran, seek refuge with Allah from the accursed Shaitan,*

[Pickthal 16:98] *And when thou recitest the Qur'an, seek refuge in Allah from Satan the outcast.*

[Yusufali 16:98] *When thou dost read the Qur'an, seek Allah's protection from Satan the rejected one.*

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ {99}

[Shakir 16:99] Surely he has no authority over those who believe and rely on their Lord.

[Pickthal 16:99] Lo! he hath no power over those who believe and put trust in their Lord.

[Yusufali 16:99] No authority has he over those who believe and put their trust in their Lord.

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ {100}

[Shakir 16:100] His authority is only over those who befriend him and those who associate others with Him.

[Pickthal 16:100] His power is only over those who make a friend of him, and those who ascribe partners unto Him (Allah).

[Yusufali 16:100] His authority is over those only, who take him as patron and who join partners with Allah.

وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ ۚ وَاللَّهُ أَعْلَمُ بِمَا يُنزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ

{101}

[Shakir 16:101] And when We change (one) communication for (another) communication, and Allah knows best what He reveals, they say: You are only a forger. Nay, most of them do not know.

[Pickthal 16:101] And when We put a revelation in place of (another) revelation, - and Allah knoweth best what He revealeth - they say: Lo! thou art but inventing. Most of them know not.

[Yusufali 16:101] When We substitute one revelation for another,- and Allah knows best what He reveals (in stages),- they say, "Thou art but a forger": but most of them understand not.

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ {102}

[Shakir 16:102] Say: The Holy spirit has revealed it from your Lord with the truth, that it may establish those who believe and as a guidance and good news for those who submit.

[Pickthal 16:102] Say: The holy Spirit hath delivered it from thy Lord with truth, that it may confirm (the faith of) those who believe, and as guidance and good tidings for those who have surrendered (to Allah).

[Yusufali 16:102] Say, the Holy Spirit has brought the revelation from thy Lord in Truth, in order to strengthen those who believe, and as a Guide and Glad Tidings to Muslims.

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ ۚ لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ

عَرَبِيٌّ مُبِينٌ {103}

[Shakir 16:103] And certainly We know that they say: Only a mortal teaches him. The tongue of him whom they reproach is barbarous, and this is clear Arabic tongue.

[Pickthal 16:103] And We know well that they say: Only a man teacheth him. The speech of him at whom they falsely hint is outlandish, and this is clear Arabic speech.

[Yusufali 16:103] We know indeed that they say, "It is a man that teaches him." The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ {104}

[Shakir 16:104] (As for) those who do not believe in Allah's communications, surely Allah will not guide them, and they shall have a painful punishment.

[Pickthal 16:104] Lo! those who disbelieve the revelations of Allah, Allah guideth them not and theirs will be a painful doom.

[Yusufali 16:104] Those who believe not in the Signs of Allah,- Allah will not guide them, and theirs will be a grievous Penalty.

إِنَّمَا يَفْتَرِي الْكُذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَاذِبُونَ {105}

[Shakir 16:105] Only they forge the lie who do not believe in Allah's communications, and these are the liars.

[Pickthal 16:105] Only they invent falsehood who believe not Allah's revelations, and (only) they are the liars.

[Yusufali 16:105] It is those who believe not in the Signs of Allah, that forge falsehood: it is they who lie!

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ

صَدْرًا فَعَلَيْهِمْ عَذَابٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ {106}

[Shakir 16:106] He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast to disbelief-- on these is the wrath of Allah, and they shall have a grievous chastisement.

[Pickthal 16:106] Whoso disbelieveth in Allah after his belief - save him who is forced thereto and whose heart is still content with the Faith - but whoso findeth ease in disbelief: On them is wrath from Allah. Theirs will be an awful doom.

[Yusufali 16:106] Any one who, after accepting faith in Allah, utters Unbelief,- except under compulsion, his heart remaining firm in Faith - but such as open their breast to Unbelief, on them is Wrath from Allah, and theirs will be a dreadful Penalty.

ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ {107}

[Shakir 16:107] This is because they love this world's life more than the hereafter, and because Allah does not guide the unbelieving people.

[Pickthal 16:107] That is because they have chosen the life of the world rather than the Hereafter, and because Allah guideth not the disbelieving folk.

[Yusufali 16:107] This because they love the life of this world better than the Hereafter: and Allah will not guide those who reject Faith.

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَارِهِمْ وَأُولَئِكَ هُمُ الْعَاغِلُونَ {108}

[Shakir 16:108] These are they on whose hearts and their hearing and their eyes Allah has set a seal, and these are the heedless ones.

[Pickthal 16:108] Such are they whose hearts and ears and eyes Allah hath sealed. And such are the heedless.

[Yusufali 16:108] *Those are they whose hearts, ears, and eyes Allah has sealed up, and they take no heed.*

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ { 109 }

[Shakir 16:109] *No doubt that in the hereafter they will be the losers.*

[Pickthal 16:109] *Assuredly in the Hereafter they are the losers.*

[Yusufali 16:109] *Without doubt, in the Hereafter they will perish.*

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَعَفُورٌ

رَحِيمٌ { 110 }

[Shakir 16:110] *Yet surely your Lord, with respect to those who fly after they are persecuted, then they struggle hard and are patient, most surely your Lord after that is Forgiving, Merciful.*

[Pickthal 16:110] *Then lo! thy Lord - for those who became fugitives after they had been persecuted, and then fought and were steadfast - lo! thy Lord afterward is (for them) indeed Forgiving, Merciful.*

[Yusufali 16:110] *But verily thy Lord,- to those who leave their homes after trials and persecutions,- and who thereafter strive and fight for the faith and patiently persevere,- Thy Lord, after all this is oft-forgiving, Most Merciful.*

يَوْمَ تَأْتِي كُلُّ نَفْسٍ مُجَادِلٌ عَنِ نَفْسِهَا وَتُوْفَىٰ كُلُّ نَفْسٍ مَا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ { 111 }

[Shakir 16:111] *(Remember) the day when every soul shall come, pleading for itself and every soul shall be paid in full what it has done, and they shall not be dealt with unjustly.*

[Pickthal 16:111] *On the Day when every soul will come pleading for itself, and every soul will be repaid what it did, and they will not be wronged.*

[Yusufali 16:111] *One Day every soul will come up struggling for itself, and every soul will be recompensed (fully) for all its actions, and none will be unjustly dealt with.*

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ

اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ { 112 }

[Shakir 16:112] *And Allah sets forth a parable: (Consider) a town safe and secure to which its means of subsistence come in abundance from every quarter; but it became ungrateful to Allah's favours, therefore Allah made it to taste the utmost degree of hunger and fear because of what they wrought.*

[Pickthal 16:112] *Allah coineth a similitude: a township that dwelt secure and well content, its provision coming to it in abundance from every side, but it disbelieved in Allah's favours, so Allah made it experience the garb of dearth and fear because of what they used to do.*

[Yusufali 16:112] *Allah sets forth a Parable: a city enjoying security and quiet, abundantly supplied with sustenance from every place: Yet was it ungrateful for the favours of Allah: so Allah made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side), because of the (evil) which (its people) wrought.*

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ { 113 }

[Shakir 16:113] *And certainly there came to them a Messenger from among them, but they rejected him, so the punishment overtook them while they were unjust.*

[Pickthal 16:113] *And verily there had come unto them a messenger from among them, but they had denied him, and so the torment seized them while they were wrong-doers.*

[Yusufali 16:113] *And there came to them a Messenger from among themselves, but they falsely rejected him; so the Wrath seized them even in the midst of their iniquities.*

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِنَّ كُنتُمْ لِعَيْتِهِ تَعْبُدُونَ {114}

[Shakir 16:114] *Therefore eat of what Allah has given you, lawful and good (things), and give thanks for Allah's favor if Him do you serve.*

[Pickthal 16:114] *So eat of the lawful and good food which Allah hath provided for you, and thank the bounty of your Lord if it is Him ye serve.*

[Yusufali 16:114] *So eat of the sustenance which Allah has provided for you, lawful and good; and be grateful for the favours of Allah, if it is He Whom ye serve.*

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِزْيِيرِ وَمَا أَهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَآءٍ وَلَا

عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {115}

[Shakir 16:115] *He has only forbidden you what dies of itself and blood and flesh of swine and that over which any other name than that of Allah has been invoked, but whoever is driven to necessity, not desiring nor exceeding the limit, then surely Allah is Forgiving, Merciful.*

[Pickthal 16:115] *He hath forbidden for you only carrion and blood and swineflesh and that which hath been immolated in the name of any other than Allah; but he who is driven thereto, neither craving nor transgressing, lo! then Allah is Forgiving, Merciful.*

[Yusufali 16:115] *He has only forbidden you dead meat, and blood, and the flesh of swine, and any (food) over which the name of other than Allah has been invoked. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then Allah is Oft-Forgiving, Most Merciful.*

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتَكُمُ الْكَذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۚ إِنَّ

الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ {116}

[Shakir 16:116] *And, for what your tongues describe, do not utter the lie, (saying) This is lawful and this is unlawful, in order to forge a lie against Allah; surely those who forge the lie against Allah shall not prosper.*

[Pickthal 16:116] *And speak not, concerning that which your own tongues qualify (as clean or unclean), the falsehood: "This is lawful, and this is forbidden," so that ye invent a lie against Allah. Lo! those who invent a lie against Allah will not succeed.*

[Yusufali 16:116] *But say not - for any false thing that your tongues may put forth,- "This is lawful, and this is forbidden," so as to ascribe false things to Allah. For those who ascribe false things to Allah, will never prosper.*

مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ {117}

[Shakir 16:117] A little enjoyment and they shall have a painful punishment.

[Pickthal 16:117] A brief enjoyment (will be theirs); and theirs a painful doom.

[Yusufali 16:117] (In such falsehood) is but a paltry profit; but they will have a most grievous Penalty.

وَعَلَى الَّذِينَ هَادُوا حَرَمًا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ

يَظْلِمُونَ {118}

[Shakir 16:118] And for those who were Jews We prohibited what We have related to you already, and We did them no injustice, but they were unjust to themselves.

[Pickthal 16:118] And unto those who are Jews We have forbidden that which We have already related unto thee. And We wronged them not, but they were wont to wrong themselves.

[Yusufali 16:118] To the Jews We prohibited such things as We have mentioned to thee before: We did them no wrong, but they were used to doing wrong to themselves.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا

لَعَفُورٌ رَحِيمٌ {119}

[Shakir 16:119] Yet surely your Lord, with respect to those who do an evil in ignorance, then turn after that and make amends, most surely your Lord after that is Forgiving, Merciful.

[Pickthal 16:119] Then lo! thy Lord - for those who do evil in ignorance and afterward repent and amend - lo! (for them) thy Lord is afterward indeed Forgiving, Merciful.

[Yusufali 16:119] But verily thy Lord,- to those who do wrong in ignorance, but who thereafter repent and make amends,- thy Lord, after all this, is Oft-Forgiving, Most Merciful.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ {120}

[Shakir 16:120] Surely Ibrahim was an exemplar, obedient to Allah, upright, and he was not of the polytheists.

[Pickthal 16:120] Lo! Abraham was a nation obedient to Allah, by nature upright, and he was not of the idolaters;

[Yusufali 16:120] Abraham was indeed a model, devoutly obedient to Allah, (and) true in Faith, and he joined not gods with Allah:

شَاكِرًا لِأَنْعُمِهِ ۚ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ {121}

[Shakir 16:121] Grateful for His favors; He chose him and guided him on the right path.

[Pickthal 16:121] Thankful for His bounties; He chose him and He guided him unto a straight path.

[Yusufali 16:121] He showed his gratitude for the favours of Allah, who chose him, and guided him to a Straight Way.

وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ {122}

[Shakir 16:122] And We gave him good in this world, and in the next he will most surely be among the good.

[Pickthal 16:122] And We gave him good in the world, and in the Hereafter he is among the righteous.

[Yusufali 16:122] And We gave him Good in this world, and he will be, in the Hereafter, in the ranks of the Righteous.

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ {123}

[Shakir 16:123] Then We revealed to you: Follow the faith of Ibrahim, the upright one, and he was not of the polytheists.

[Pickthal 16:123] And afterward We inspired thee (Muhammad, saying): Follow the religion of Abraham, as one by nature upright. He was not of the idolaters.

[Yusufali 16:123] So We have taught thee the inspired (Message), "Follow the ways of Abraham the True in Faith, and he joined not gods with Allah."

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ ۗ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا

فِيهِ يَخْتَلِفُونَ {124}

[Shakir 16:124] The Sabbath was ordained only for those who differed about it, and most surely your Lord will judge between them on the resurrection day concerning that about which they differed.

[Pickthal 16:124] The Sabbath was appointed only for those who differed concerning it, and lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.

[Yusufali 16:124] The Sabbath was only made (strict) for those who disagreed (as to its observance); But Allah will judge between them on the Day of Judgment, as to their differences.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ

أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ {125}

[Shakir 16:125] Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord best knows those who go astray from His path, and He knows best those who follow the right way.

[Pickthal 16:125] Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! thy Lord is Best Aware of him who strayeth from His way, and He is Best Aware of those who go aright.

[Yusufali 16:125] Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ {126}

[Shakir 16:126] And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it will certainly be best for those who are patient.

[Pickthal 16:126] If ye punish, then punish with the like of that wherewith ye were afflicted. But if ye endure patiently, verily it is better for the patient.

[Yusufali 16:126] And if ye do catch them out, catch them out no worse than they catch you out: But if ye show patience, that is indeed the best (course) for those who are patient.

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۗ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ {127}

[Shakir 16:127] And be patient and your patience is not but by (the assistance of) Allah, and grieve not for them, and do not distress yourself at what they plan.

[Pickthal 16:127] Endure thou patiently (O Muhammad). Thine endurance is only by (the help of) Allah. Grieve not for them, and be not in distress because of that which they devise.

[Yusufali 16:127] And do thou be patient, for thy patience is but from Allah; nor grieve over them: and distress not thyself because of their plots.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ {128}

[Shakir 16:128] Surely Allah is with those who guard (against evil) and those who do good (to others).

[Pickthal 16:128] Lo! Allah is with those who keep their duty unto Him and those who are doers of good.

[Yusufali 16:128] For Allah is with those who restrain themselves, and those who do good.

سورة الإسراء (Al-Isra)

Sura 17

Aya 1 to 111

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ

لِئُرِيَهُ مِنْ آيَاتِنَا ۗ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ {1}

[Shakir 17:1] Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing.

[Pickthal 17:1] Glorified be He Who carried His servant by night from the Inviolable Place of Worship to the Far distant place of worship the neighbourhood whereof We have blessed, that We might show him of Our tokens! Lo! He, only He, is the Hearer, the Seer.

[Yusufali 17:1] Glory to (Allah) Who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque, whose precincts We did bless,- in order that We might show him some of Our Signs: for He is the One Who heareth and seeth (all things).

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِنْ دُونِي وَكِيلاً {2}

[Shakir 17:2] And We gave Musa the Book and made it a guidance to the children of Israel, saying: Do not take a protector besides Me;

[Pickthal 17:2] We gave unto Moses the Scripture, and We appointed it a guidance for the children of Israel, saying: Choose no guardian beside Me.

[Yusufali 17:2] We gave Moses the Book, and made it a Guide to the Children of Israel, (commanding): "Take not other than Me as Disposer of (your) affairs."

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ ۗ إِنَّهُ كَانَ عَبْدًا شَكُورًا {3}

[Shakir 17:3] The offspring of those whom We bore with Nuh; surely he was a grateful servant.

[Pickthal 17:3] (They were) the seed of those whom We carried (in the ship) along with Noah. Lo! he was a grateful slave.

[Yusufali 17:3] O ye that are sprung from those whom We carried (in the Ark) with Noah! Verily he was a devotee most grateful.

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا {4}

[Shakir 17:4] And We had made known to the children of Israel in the Book: Most certainly you will make mischief in the land twice, and most certainly you will behave insolently with great insolence.

[Pickthal 17:4] *And We decreed for the Children of Israel in the Scripture: Ye verily will work corruption in the earth twice, and ye will become great tyrants.*

[Yusufali 17:4] *And We gave (Clear) Warning to the Children of Israel in the Book, that twice would they do mischief on the earth and be elated with mighty arrogance (and twice would they be punished)!*

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ ۗ وَكَانَ وَعْدًا مَفْعُولًا {5}

[Shakir 17:5] *So when the promise for the first of the two came, We sent over you Our servants, of mighty prowess, so they went to and fro among the houses, and it was a promise to be accomplished.*

[Pickthal 17:5] *So when the time for the first of the two came, We roused against you slaves of Ours of great might who ravaged (your) country, and it was a threat performed.*

[Yusufali 17:5] *When the first of the warnings came to pass, We sent against you Our servants given to terrible warfare: They entered the very inmost parts of your homes; and it was a warning (completely) fulfilled.*

ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا {6}

[Shakir 17:6] *Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band.*

[Pickthal 17:6] *Then we gave you once again your turn against them, and We aided you with wealth and children and made you more in soldiery.*

[Yusufali 17:6] *Then did We grant you the Return as against them: We gave you increase in resources and sons, and made you the more numerous in man-power.*

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا ۗ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا {7}

[Shakir 17:7] *If you do good, you will do good for your own souls, and if you do evil, it shall be for them. So when the second promise came (We raised another people) that they may bring you to grief and that they may enter the mosque as they entered it the first time, and that they might destroy whatever they gained ascendancy over with utter destruction.*

[Pickthal 17:7] (Saying): *If ye do good, ye do good for your own souls, and if ye do evil, it is for them (in like manner). So, when the time for the second (of the judgments) came (We roused against you others of Our slaves) to ravage you, and to enter the Temple even as they entered it the first time, and to lay waste all that they conquered with an utter wasting.*

[Yusufali 17:7] *If ye did well, ye did well for yourselves; if ye did evil, (ye did it) against yourselves. So when the second of the warnings came to pass, (We permitted your enemies) to disfigure your faces, and to enter your Temple as they had entered it before, and to visit with destruction all that fell into their power.*

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ ۗ وَإِنْ عُدتُمْ عُدتَا ۖ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا {8}

[Shakir 17:8] *It may be that your Lord will have mercy on you, and if you again return (to disobedience) We too will return (to punishment), and We have made hell a prison for the unbelievers.*

[Pickthal 17:8] *It may be that your Lord will have mercy on you, but if ye repeat (the crime) We shall repeat (the punishment), and We have appointed hell a dungeon for the disbelievers.*

[Yusufali 17:8] *It may be that your Lord may (yet) show Mercy unto you; but if ye revert (to your sins), We shall revert (to Our punishments): And we have made Hell a prison for those who reject (all Faith).*

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا

كَبِيرًا {9}

[Shakir 17:9] *Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward.*

[Pickthal 17:9] *Lo! this Qur'an guideth unto that which is straightest, and giveth tidings unto the believers who do good works that theirs will be a great reward.*

[Yusufali 17:9] *Verily this Qur'an doth guide to that which is most right (or stable), and giveth the Glad Tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward;*

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا {10}

[Shakir 17:10] *And that (as for) those who do not believe in the hereafter, We have prepared for them a painful chastisement.*

[Pickthal 17:10] *And that those who believe not in the Hereafter, for them We have prepared a painful doom.*

[Yusufali 17:10] *And to those who believe not in the Hereafter, (it announceth) that We have prepared for them a Penalty Grievous (indeed).*

وَيَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا {11}

[Shakir 17:11] *And man prays for evil as he ought to pray for good, and man is ever hasty.*

[Pickthal 17:11] *Man prayeth for evil as he prayeth for good; for man was ever hasty.*

[Yusufali 17:11] *The prayer that man should make for good, he maketh for evil; for man is given to hasty (deeds).*

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِتَبْتَغُوا فَضْلًا مِنْ

رَبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ ۗ وَكُلُّ شَيْءٍ فَعَلْنَاهُ تَفْصِيلًا {12}

[Shakir 17:12] *And We have made the night and the day two signs, then We have made the sign of the night to pass away and We have made the sign of the day manifest, so that you may seek grace from your Lord, and that you might know the numbering of years and the reckoning; and We have explained everything with distinctness.*

[Pickthal 17:12] *And We appoint the night and the day two portents. Then We make dark the portent of the night, and We make the portent of the day sight-giving, that ye may seek bounty from your Lord, and that ye*

may know the computation of the years, and the reckoning; and everything have We expounded with a clear expounding.

[Yusufali 17:12] We have made the Night and the Day as two (of Our Signs: the Sign of the Night have We obscured, while the Sign of the Day We have made to enlighten you; that ye may seek bounty from your Lord, and that ye may know the number and count of the years: all things have We explained in detail.

وَكُلُّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا {13}

[Shakir 17:13] And We have made every man's actions to cling to his neck, and We will bring forth to him on the resurrection day a book which he will find wide open:

[Pickthal 17:13] And every man's augury have We fastened to his own neck, and We shall bring forth for him on the Day of Resurrection a book which he will find wide open.

[Yusufali 17:13] Every man's fate We have fastened on his own neck: On the Day of Judgment We shall bring out for him a scroll, which he will see spread open.

اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا {14}

[Shakir 17:14] Read your book; your own self is sufficient as a reckoner against you this day.

[Pickthal 17:14] (And it will be said unto him): Read thy Book. Thy soul sufficeth as reckoner against thee this day.

[Yusufali 17:14] (It will be said to him:) "Read thine (own) record: Sufficient is thy soul this day to make out an account against thee."

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ

وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا {15}

[Shakir 17:15] Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray: nor can the bearer of a burden bear the burden of another, nor do We chastise until We raise a messenger.

[Pickthal 17:15] Whosoever goeth right, it is only for (the good of) his own soul that he goeth right, and whosoever erreth, erreth only to its hurt. No laden soul can bear another's load, We never punish until we have sent a messenger.

[Yusufali 17:15] Who receiveth guidance, receiveth it for his own benefit: who goeth astray doth so to his own loss: No bearer of burdens can bear the burden of another: nor would We visit with Our Wrath until We had sent an messenger (to give warning).

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاَهَا تَدْمِيرًا

{16}

[Shakir 17:16] And when We wish to destroy a town, We send Our commandment to the people of it who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction.

[Pickthal 17:16] *And when We would destroy a township We send commandment to its folk who live at ease, and afterward they commit abomination therein, and so the Word (of doom) hath effect for it, and we annihilate it with complete annihilation.*

[Yusufali 17:16] *When We decide to destroy a population, We (first) send a definite order to those among them who are given the good things of this life and yet transgress; so that the word is proved true against them: then (it is) We destroy them utterly.*

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ ۗ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا {17}

[Shakir 17:17] *And how many of the generations did We destroy after Nuh! and your Lord is sufficient as Knowing and Seeing with regard to His servants' faults.*

[Pickthal 17:17] *How many generations have We destroyed since Noah! And Allah sufficeth as Knower and Beholder of the sins of His slaves.*

[Yusufali 17:17] *How many generations have We destroyed after Noah? and enough is thy Lord to note and see the sins of His servants.*

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَدْمُومًا

مَذْحُورًا {18}

[Shakir 17:18] *Whoever desires this present life, We hasten to him therein what We please for whomsoever We desire, then We assign to him the hell; he shall enter it despised, driven away.*

[Pickthal 17:18] *Whoso desireth that (life) which hasteneth away, We hasten for him therein what We will for whom We please. And afterward We have appointed for him hell; he will endure the heat thereof, condemned, rejected.*

[Yusufali 17:18] *If any do wish for the transitory things (of this life), We readily grant them - such things as We will, to such person as We will: in the end have We provided Hell for them: they will burn therein, disgraced and rejected.*

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا {19}

[Shakir 17:19] *And whoever desires the hereafter and strives for it as he ought to strive and he is a believer; (as for) these, their striving shall surely be accepted.*

[Pickthal 17:19] *And whoso desireth the Hereafter and striveth for it with the effort necessary, being a believer; for such, their effort findeth favour (with their Lord).*

[Yusufali 17:19] *Those who do wish for the (things of) the Hereafter, and strive therefor with all due striving, and have Faith,- they are the ones whose striving is acceptable (to Allah).*

كَلَّا نُمِدُّ هُوَآءًا وَهَؤَآءًا مِنْ عَطَاءِ رَبِّكَ ۗ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا {20}

[Shakir 17:20] *All do We aid-- these as well as those-- out of the bounty of your Lord, and the bounty of your Lord is not confined.*

[Pickthal 17:20] *Each do We supply, both these and those, from the bounty of thy Lord. And the bounty of thy Lord can never be walled up.*

[Yusufali 17:20] *Of the bounties of thy Lord We bestow freely on all- These as well as those: The bounties of thy Lord are not closed (to anyone).*

انظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ ۚ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا {21}

[Shakir 17:21] *See how We have made some of them to excel others, and certainly the hereafter is much superior in respect of excellence.*

[Pickthal 17:21] *See how We prefer one of them above another, and verily the Hereafter will be greater in degrees and greater in preferment.*

[Yusufali 17:21] *See how We have bestowed more on some than on others; but verily the Hereafter is more in rank and gradation and more in excellence.*

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا {22}

[Shakir 17:22] *Do not associate with Allah any other god, lest you sit down despised, neglected.*

[Pickthal 17:22] *Set not up with Allah any other god (O man) lest thou sit down reproved, forsaken.*

[Yusufali 17:22] *Take not with Allah another object of worship; or thou (O man!) wilt sit in disgrace and destitution.*

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ

كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٌ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا {23}

[Shakir 17:23] *And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) "Ugh" nor chide them, and speak to them a generous word.*

[Pickthal 17:23] *Thy Lord hath decreed, that ye worship none save Him, and (that ye show) kindness to parents. If one of them or both of them attain old age with thee, say not "Fie" unto them nor repulse them, but speak unto them a gracious word.*

[Yusufali 17:23] *Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour.*

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا {24}

[Shakir 17:24] *And make yourself submissively gentle to them with compassion, and say: O my Lord! have compassion on them, as they brought me up (when I was) little.*

[Pickthal 17:24] *And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little.*

[Yusufali 17:24] *And, out of kindness, lower to them the wing of humility, and say: "My Lord! bestow on them thy Mercy even as they cherished me in childhood."*

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَسْكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا {25}

[Shakir 17:25] *Your Lord knows best what is in your minds; if you are good, then He is surely Forgiving to those who turn (to Him) frequently.*

[Pickthal 17:25] *Your Lord is Best Aware of what is in your minds. If ye are righteous, then lo! He was ever Forgiving unto those who turn (unto Him).*

[Yusufali 17:25] *Your Lord knoweth best what is in your hearts: If ye do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again (in true penitence).*

وَأَتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا {26}

[Shakir 17:26] *And give to the near of kin his due and (to) the needy and the wayfarer, and do not squander wastefully.*

[Pickthal 17:26] *Give the kinsman his due, and the needy, and the wayfarer, and squander not (thy wealth) in wantonness.*

[Yusufali 17:26] *And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: But squander not (your wealth) in the manner of a spendthrift.*

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا {27}

[Shakir 17:27] *Surely the squanderers are the fellows of the Shaitans and the Shaitan is ever ungrateful to his Lord.*

[Pickthal 17:27] *Lo! the squanderers were ever brothers of the devils, and the devil was ever an ingrate to his Lord.*

[Yusufali 17:27] *Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful.*

وَأِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَيْسُورًا {28}

[Shakir 17:28] *And if you turn away from them to seek mercy from your Lord, which you hope for, speak to them a gentle word.*

[Pickthal 17:28] *But if thou turn away from them, seeking mercy from thy Lord, for which thou hopest, then speak unto them a reasonable word.*

[Yusufali 17:28] *And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord which thou dost expect, yet speak to them a word of easy kindness.*

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا {29}

[Shakir 17:29] *And do not make your hand to be shackled to your neck nor stretch it forth to the utmost (limit) of its stretching forth, lest you should (afterwards) sit down blamed, stripped off.*

[Pickthal 17:29] *And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded.*

[Yusufali 17:29] *Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute.*

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۗ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا {30}

[Shakir 17:30] *Surely your Lord makes plentiful the means of subsistence for whom He pleases and He straitens (them); surely He is ever Aware of, Seeing, His servants.*

[Pickthal 17:30] *Lo! thy Lord enlargeth the provision for whom He will, and straiteneth (it for whom He will). Lo, He was ever Knower, Seer of His slaves.*

[Yusufali 17:30] Verily thy Lord doth provide sustenance in abundance for whom He pleaseth, and He provideth in a just measure. For He doth know and regard all His servants.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۖ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

{31}

[Shakir 17:31] And do not kill your children for fear of poverty; We give them sustenance and yourselves (too); surely to kill them is a great wrong.

[Pickthal 17:31] Slay not your children, fearing a fall to poverty, We shall provide for them and for you. Lo! the slaying of them is great sin.

[Yusufali 17:31] Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin.

وَلَا تَقْرُبُوا الزَّوْنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا {32}

[Shakir 17:32] And go not nigh to fornication; surely it is an indecency and an evil way.

[Pickthal 17:32] And come not near unto adultery. Lo! it is an abomination and an evil way.

[Yusufali 17:32] Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils).

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا فَلَا

يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا {33}

[Shakir 17:33] And do not kill any one whom Allah has forbidden, except for a just cause, and whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided.

[Pickthal 17:33] And slay not the life which Allah hath forbidden save with right. Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in slaying. Lo! he will be helped.

[Yusufali 17:33] Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand qisas or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the Law).

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۗ وَأَوْفُوا بِالْعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَ

مَسْئُولًا {34}

[Shakir 17:34] And draw not near to the property of the orphan except in a goodly way till he attains his maturity and fulfill the promise; surely (every) promise shall be questioned about.

[Pickthal 17:34] Come not near the wealth of the orphan save with that which is better till he come to strength; and keep the covenant. Lo! of the covenant it will be asked.

[Yusufali 17:34] Come not nigh to the orphan's property except to improve it, until he attains the age of full strength; and fulfil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning).

وَأَوْفُوا الْكَيْلَ إِذَا كَلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا {35}

[Shakir 17:35] And give full measure when you measure out, and weigh with a true balance; this is fair and better in the end.

[Pickthal 17:35] Fill the measure when ye measure, and weigh with a right balance; that is meet, and better in the end.

[Yusufali 17:35] Give full measure when ye measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا

{36}

[Shakir 17:36] And follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that.

[Pickthal 17:36] (O man), follow not that whereof thou hast no knowledge. Lo! the hearing and the sight and the heart - of each of these it will be asked.

[Yusufali 17:36] And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning).

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا {37}

[Shakir 17:37] And do not go about in the land exultingly, for you cannot cut through the earth nor reach the mountains in height.

[Pickthal 17:37] And walk not in the earth exultant. Lo! thou canst not rend the earth, nor canst thou stretch to the height of the hills.

[Yusufali 17:37] Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height.

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا {38}

[Shakir 17:38] All this-- the evil of it-- is hateful in the sight of your Lord.

[Pickthal 17:38] The evil of all that is hateful in the sight of thy Lord.

[Yusufali 17:38] Of all such things the evil is hateful in the sight of thy Lord.

ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۗ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا

مَدْحُورًا {39}

[Shakir 17:39] This is of what your Lord has revealed to you of wisdom, and do not associate any other god with Allah lest you should be thrown into hell, blamed, cast away.

[Pickthal 17:39] This is (part) of that wisdom wherewith thy Lord hath inspired thee (O Muhammad). And set not up with Allah any other god, lest thou be cast into hell, reproved, abandoned.

[Yusufali 17:39] These are among the (precepts of) wisdom, which thy Lord has revealed to thee. Take not, with Allah, another object of worship, lest thou shouldst be thrown into Hell, blameworthy and rejected.

أَفَأَصْفَاكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا ۚ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا {40}

[Shakir 17:40] What! has then your Lord preferred to give you sons, and (for Himself) taken daughters from among the angels? Most surely you utter a grievous saying.

[Pickthal 17:40] Hath your Lord then distinguished you (O men of Makka) by giving you sons, and hath chosen for Himself females from among the angels? Lo! verily ye speak an awful word!

[Yusufali 17:40] Has then your Lord (O Pagans!) preferred for you sons, and taken for Himself daughters among the angels? Truly ye utter a most dreadful saying!

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا {41}

[Shakir 17:41] And certainly We have repeated (warnings) in this Quran that they may be mindful, but it does not add save to their aversion.

[Pickthal 17:41] We verily have displayed (Our warnings) in this Qur'an that they may take heed, but it increaseth them in naught save aversion.

[Yusufali 17:41] We have explained (things) in various (ways) in this Qur'an, in order that they may receive admonition, but it only increases their flight (from the Truth)!

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذًا لَابْتَغَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا {42}

[Shakir 17:42] Say: If there were with Him gods as they say, then certainly they would have been able to seek a way to the Lord of power.

[Pickthal 17:42] Say (O Muhammad, to the disbelievers): If there were other gods along with Him, as they say, then had they sought a way against the Lord of the Throne.

[Yusufali 17:42] Say: If there had been (other) gods with Him, as they say,- behold, they would certainly have sought out a way to the Lord of the Throne!

سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا {43}

[Shakir 17:43] Glory be to Him and exalted be He in high exaltation above what they say.

[Pickthal 17:43] Glorified is He, and High Exalted above what they say!

[Yusufali 17:43] Glory to Him! He is high above all that they say!- Exalted and Great (beyond measure)!

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا

تَفْقَهُونَ تَسْبِيحَهُمْ ۗ إِنَّهُ كَانَ حَلِيمًا غَفُورًا {44}

[Shakir 17:44] The seven heavens declare His glory and the earth (too), and those who are in them; and there is not a single thing but glorifies Him with His praise, but you do not understand their glorification; surely He is Forbearing, Forgiving.

[Pickthal 17:44] The seven heavens and the earth and all that is therein praise Him, and there is not a thing but hymneth His praise; but ye understand not their praise. Lo! He is ever Clement, Forgiving.

[Yusufali 17:44] The seven heavens and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise; And yet ye

understand not how they declare His glory! Verily He is Oft-Forbear, Most Forgiving!

وَإِذَا قُرَأَتِ الْقُرْآنُ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا {45}

[Shakir 17:45] *And when you recite the Quran, We place between you and those who do not believe in the hereafter a hidden barrier;*

[Pickthal 17:45] *And when thou recitest the Qur'an we place between thee and those who believe not in the Hereafter a hidden barrier;*

[Yusufali 17:45] *When thou dost recite the Qur'an, We put, between thee and those who believe not in the Hereafter, a veil invisible:*

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۖ وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا

عَلَىٰ أَدْبَارِهِمْ نُفُورًا {46}

[Shakir 17:46] *And We have placed coverings on their hearts and a heaviness in their ears lest they understand it, and when you mention your Lord alone in the Quran they turn their backs in aversion.*

[Pickthal 17:46] *And We place upon their hearts veils lest they should understand it, and in their ears a deafness; and when thou makest mention of thy Lord alone in the Qur'an, they turn their backs in aversion.*

[Yusufali 17:46] *And We put coverings over their hearts (and minds) lest they should understand the Qur'an, and deafness into their ears: when thou dost commemorate thy Lord and Him alone in the Qur'an, they turn on their backs, fleeing (from the Truth).*

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِنَّا تَتَّبِعُونَ إِلَّا

رَجُلًا مَسْحُورًا {47}

[Shakir 17:47] *We know best what they listen to when they listen to you, and when they take counsel secretly, when the unjust say: You follow only a man deprived of reason.*

[Pickthal 17:47] *We are Best Aware of what they wish to hear when they give ear to thee and when they take secret counsel, when the evil-doers say: Ye follow but a man bewitched.*

[Yusufali 17:47] *We know best why it is they listen, when they listen to thee; and when they meet in private conference, behold, the wicked say, "Ye follow none other than a man bewitched!"*

أَنْظُرْ كَيْفَ صَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا {48}

[Shakir 17:48] *See what they liken you to! So they have gone astray and cannot find the way.*

[Pickthal 17:48] *See what similitudes they coin for thee, and thus are all astray, and cannot find a road!*

[Yusufali 17:48] *See what similes they strike for thee: but they have gone astray, and never can they find a way.*

وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا أَلَيْسَ لِمَنْبَعُوثِنَا خَلْقًا جَدِيدًا {49}

[Shakir 17:49] *And they say: What! when we shall have become bones and decayed particles, shall we then certainly be raised up, being a new creation?*

[Pickthal 17:49] *And they say: When we are bones and fragments, shall we forsooth, be raised up as a new creation?*

[Yusufali 17:49] *They say: "What! when we are reduced to bones and dust, should we really be raised up (to be) a new creation?"*

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا {50}

[Shakir 17:50] *Say: Become stones or iron,*

[Pickthal 17:50] *Say: Be ye stones or iron*

[Yusufali 17:50] *Say: "(Nay!) be ye stones or iron,*

أَوْ خَلَقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ ۚ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ

فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا {51}

[Shakir 17:51] *Or some other creature of those which are too hard (to receive life) in your minds! But they will say: Who will return us? Say: Who created you at first. Still they will shake their heads at you and say: When will it be? Say: Maybe it has drawn nigh.*

[Pickthal 17:51] *Or some created thing that is yet greater in your thoughts! Then they will say: Who shall bring us back (to life). Say: He Who created you at the first. Then will they shake their heads at thee, and say: When will it be? Say: It will perhaps be soon;*

[Yusufali 17:51] *"Or created matter which, in your minds, is hardest (to be raised up),- (Yet shall ye be raised up)!" then will they say: "Who will cause us to return?" Say: "He who created you first!" Then will they wag their heads towards thee, and say, "When will that be?" Say, "May be it will be quite soon!*

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِئْتُمْ إِلَّا قَلِيلًا {52}

[Shakir 17:52] *On the day when He will call you forth, then shall you obey Him, giving Him praise, and you will think that you tarried but a little (while).*

[Pickthal 17:52] *A day when He will call you and ye will answer with His praise, and ye will think that ye have tarried but a little while.*

[Yusufali 17:52] *"It will be on a Day when He will call you, and ye will answer (His call) with (words of) His praise, and ye will think that ye tarried but a little while!"*

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ ۚ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ

عَدُوًّا مُّبِينًا {53}

[Shakir 17:53] *And say to My servants (that) they speak that which is best; surely the Shaitan sows dissensions among them; surely the Shaitan is an open enemy to man.*

[Pickthal 17:53] *Tell My bondmen to speak that which is kindlier. Lo! the devil soweth discord among them. Lo! the devil is for man an open foe.*

[Yusufali 17:53] *Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: For Satan is to man an avowed enemy.*

رَبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ يَشَاءُ يَرْحَمَكُمُ أَوْ إِنَّ يَشَاءُ يُعَذِّبِكُمْ ۖ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا

{54}

[Shakir 17:54] Your Lord knows you best; He will have mercy on you if He pleases, or He will chastise you if He pleases; and We have not sent you as being in charge of them.

[Pickthal 17:54] Your Lord is Best Aware of you. If He will, He will have mercy on you, or if He will, He will punish you. We have not sent thee (O Muhammad) as a warden over them.

[Yusufali 17:54] It is your Lord that knoweth you best: If He please, He granteth you mercy, or if He please, punishment: We have not sent thee to be a disposer of their affairs for them.

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ وَآتَيْنَا دَاوُودَ

زُبورًا {55}

[Shakir 17:55] And your Lord best knows those who are in the heavens and the earth; and certainly We have made some of the prophets to excel others, and to Dawood We gave a scripture.

[Pickthal 17:55] And thy Lord is Best Aware of all who are in the heavens and the earth. And we preferred some of the prophets above others, and unto David We gave the Psalms.

[Yusufali 17:55] And it is your Lord that knoweth best all beings that are in the heavens and on earth: We did bestow on some prophets more (and other) gifts than on others: and We gave to David (the gift of) the Psalms.

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا {56}

[Shakir 17:56] Say: Call on those whom you assert besides Him, so they shall not control the removal of distress from you nor (its) transference.

[Pickthal 17:56] Say: Cry unto those (saints and angels) whom ye assume (to be gods) beside Him, yet they have no power to rid you of misfortune nor to change.

[Yusufali 17:56] Say: "Call on those - besides Him - whom ye fancy: they have neither the power to remove your troubles from you nor to change them."

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۗ

إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا {57}

[Shakir 17:57] Those whom they call upon, themselves seek the means of access to their Lord-- whoever of them is nearest-- and they hope for His mercy and fear His chastisement; surely the chastisement of your Lord is a thing to be cautious of.

[Pickthal 17:57] Those unto whom they cry seek the way of approach to their Lord, which of them shall be the nearest; they hope for His mercy and they fear His doom. Lo! the doom of thy Lord is to be shunned.

[Yusufali 17:57] Those whom they call upon do desire (for themselves) means of access to their Lord, - even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of.

وَإِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا ۚ كَانَ ذَلِكَ فِي
الْكِتَابِ مَسْطُورًا {58}

[Shakir 17:58] *And there is not a town but We will destroy it before the day of resurrection or chastise it with a severe chastisement; this is written in the Divine ordinance.*

[Pickthal 17:58] *There is not a township but We shall destroy it ere the Day of Resurrection, or punish it with dire punishment. That is set forth in the Book (of Our decrees).*

[Yusufali 17:58] *There is not a population but We shall destroy it before the Day of Judgment or punish it with a dreadful Penalty: that is written in the (eternal) Record.*

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوْلُونَ ۚ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا
ۚ وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا {59}

[Shakir 17:59] *And nothing could have hindered Us that We should send signs except that the ancients rejected them; and We gave to Samood the she-camel-- a manifest sign-- but on her account they did injustice, and We do not send signs but to make (men) fear.*

[Pickthal 17:59] *Naught hindereth Us from sending portents save that the folk of old denied them. And We gave Thamud the she-camel - a clear portent save to warn.*

[Yusufali 17:59] *And We refrain from sending the signs, only because the men of former generations treated them as false: We sent the she-camel to the Thamud to open their eyes, but they treated her wrongfully: We only send the Signs by way of terror (and warning from evil).*

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۚ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ
الْمَلْعُونَةَ فِي الْقُرْآنِ ۚ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا {60}

[Shakir 17:60] *And when We said to you: Surely your Lord encompasses men; and We did not make the vision which We showed you but a trial for men and the cursed tree in the Quran as well; and We cause them to fear, but it only adds to their great inordinacy.*

[Pickthal 17:60] *And (it was a warning) when we told thee: Lo! thy Lord encompasseth mankind, and We appointed the sight which We showed thee as an ordeal for mankind, and (likewise) the Accursed Tree in the Qur'an. We warn them, but it increaseth them in naught save gross impiety.*

[Yusufali 17:60] *Behold! We told thee that thy Lord doth encompass mankind round about: We granted the vision which We showed thee, but as a trial for men,- as also the Cursed Tree (mentioned) in the Qur'an: We put terror (and warning) into them, but it only increases their inordinate transgression!*

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَإِنِّي لَمِنَ خَلْقِكَ طِينًا {61}

[Shakir 17:61] *And when We said to the angels: Make obeisance to Adam; they made obeisance, but Iblis (did it not). He said: Shall I make obeisance to him whom Thou hast created of dust?*

[Pickthal 17:61] And when We said unto the angels: Fall down prostrate before Adam and they fell prostrate all save Iblis, he said: Shall I fall prostrate before that which Thou hast created of clay?

[Yusufali 17:61] Behold! We said to the angels: "Bow down unto Adam": They bowed down except Iblis: He said, "Shall I bow down to one whom Thou didst create from clay?"

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْت عَلَيَّ لَئِنِ أَخَّرْتَنِي إِلَى يَوْمِ الْقِيَامَةِ لَأُحْتَكِبَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا

{62}

[Shakir 17:62] He said: Tell me, is this he whom Thou hast honored above me? If Thou shouldst respite me to the day of resurrection, I will most certainly cause his progeny to perish except a few.

[Pickthal 17:62] He said: Seest Thou this (creature) whom Thou hast honoured above me, if Thou give me grace until the Day of Resurrection I verily will seize his seed, save but a few.

[Yusufali 17:62] He said: "Seest Thou? this is the one whom Thou hast honoured above me! If Thou wilt but respite me to the Day of Judgment, I will surely bring his descendants under my sway - all but a few!"

قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا {63}

[Shakir 17:63] He said: Be gone! for whoever of them will follow you, then surely hell is your recompense, a full recompense:

[Pickthal 17:63] He said: Go, and whosoever of them followeth thee - lo! hell will be your payment, ample payment.

[Yusufali 17:63] (Allah) said: "Go thy way; if any of them follow thee, verily Hell will be the recompense of you (all)- an ample recompense.

وَأَسْتَفْزِرُ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبُ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ

وَالْأَوْلَادِ وَعِدَّتِهِمْ ۚ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا {64}

[Shakir 17:64] And beguile whomsoever of them you can with your voice, and collect against them your forces riding and on foot, and share with them in wealth and children, and hold out promises to them; and the Shaitan makes not promises to them but to deceive:

[Pickthal 17:64] And excite any of them whom thou canst with thy voice, and urge thy horse and foot against them, and be a partner in their wealth and children, and promise them. Satan promiseth them only to deceive.

[Yusufali 17:64] "Lead to destruction those whom thou canst among them, with thy (seductive) voice; make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them." But Satan promises them nothing but deceit.

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ۚ وَكَفَىٰ بِرَبِّكَ وَكِيلًا {65}

[Shakir 17:65] Surely (as for) My servants, you have no authority over them; and your Lord is sufficient as a Protector.

[Pickthal 17:65] Lo! My (faithful) bondmen - over them thou hast no power, and thy Lord sufficeth as (their) guardian.

[Yusufali 17:65] "As for My servants, no authority shalt thou have over them:" Enough is thy Lord for a Disposer of affairs.

رَبُّكُمْ الَّذِي يُزِيحُ لَكُمْ الْفُلُكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ ۗ إِنَّهُ كَانَ بِكُمْ رَحِيمًا {66}

[Shakir 17:66] Your Lord is He Who speeds the ships for you in the sea that you may seek of His grace; surely He is ever Merciful to you.

[Pickthal 17:66] (O mankind), your Lord is He Who driveth for you the ship upon the sea that ye may seek of His bounty. Lo! He was ever Merciful toward you.

[Yusufali 17:66] Your Lord is He That maketh the Ship go smoothly for you through the sea, in order that ye may seek of his Bounty. For he is unto you most Merciful.

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ صَلَّ مَنْ تَدْعُونَ إِلَّا إِلَّاهُ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ ۗ وَكَانَ

الْإِنْسَانُ كَفُورًا {67}

[Shakir 17:67] And when distress afflicts you in the sea, away go those whom you call on except He; but when He brings you safe to the land, you turn aside; and man is ever ungrateful.

[Pickthal 17:67] And when harm toucheth you upon the sea, all unto whom ye cry (for succour) fail save Him (alone), but when He bringeth you safe to land, ye turn away, for man was ever thankless.

[Yusufali 17:67] When distress seizes you at sea, those that ye call upon - besides Himself - leave you in the lurch! but when He brings you back safe to land, ye turn away (from Him). Most ungrateful is man!

أَفَأَمِنْتُمْ أَنْ يُخَسِّفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا

{68}

[Shakir 17:68] What! Do you then feel secure that He will not cause a tract of land to engulf you or send on you a tornado? Then you shall not find a protector for yourselves.

[Pickthal 17:68] Feel ye then secure that He will not cause a slope of the land to engulf you, or send a sand-storm upon you, and then ye will find that ye have no protector?

[Yusufali 17:68] Do ye then feel secure that He will not cause you to be swallowed up beneath the earth when ye are on land, or that He will not send against you a violent tornado (with showers of stones) so that ye shall find no one to carry out your affairs for you?

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيُغْرِقَكُمْ بِمَا

كَفَرْتُمْ ۗ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا {69}

[Shakir 17:69] Or, do you feel secure that He will (not) take you back into it another time, then send on you a fierce gale and thus drown you on account of your ungratefulness? Then you shall not find any aider against Us in the matter.

[Pickthal 17:69] Or feel ye secure that He will not return you to that (plight) a second time, and send against you a hurricane of wind and drown you for your thanklessness, and then ye will not find therein that ye have any avenger against Us?

[Yusufali 17:69] Or do ye feel secure that He will not send you back a second time to sea and send against you a heavy gale to drown you because of your ingratitude, so that ye find no helper. Therein against Us?

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ
مِمَّنْ خَلَقْنَا تَفْضِيلًا {70}

[Shakir 17:70] And surely We have honored the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those whom We have created.

[Pickthal 17:70] Verily we have honoured the Children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment.

[Yusufali 17:70] We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation.

يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظَلَمُونَ
فَتِيلًا {71}

[Shakir 17:71] (Remember) the day when We will call every people with their Imam; then whoever is given his book in his right hand, these shall read their book; and they shall not be dealt with a whit unjustly.

[Pickthal 17:71] On the day when We shall summon all men with their record, whoso is given his book in his right hand - such will read their book and they will not be wronged a shred.

[Yusufali 17:71] One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least.

وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَضَلُّ سَبِيلًا {72}

[Shakir 17:72] And whoever is blind in this, he shall (also) be blind in the hereafter; and more erring from the way.

[Pickthal 17:72] Whoso is blind here will be blind in the Hereafter, and yet further from the road.

[Yusufali 17:72] But those who were blind in this world, will be blind in the hereafter, and most astray from the Path.

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَ إِلَيْكَ لِتَفْتَرِي عَلَيْنَا غَيْرَهُ وَإِذَا لَا تَأْخُذُوكَ حَلِيلًا {73}

[Shakir 17:73] And surely they had purposed to turn you away from that which We have revealed to you, that you should forge against Us other than that, and then they would certainly have taken you for a friend.

[Pickthal 17:73] And they indeed strove hard to beguile thee (Muhammad) away from that wherewith We have inspired thee, that thou shouldst invent other than it against Us; and then would they have accepted thee as a friend.

[Yusufali 17:73] *And their purpose was to tempt thee away from that which We had revealed unto thee, to substitute in our name something quite different; (in that case), behold! they would certainly have made thee (their) friend!*

وَلَوْلَا أَنْ تَبَيَّنَّاكَ لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا {74}

[Shakir 17:74] *And had it not been that We had already established you, you would certainly have been near to incline to them a little;*

[Pickthal 17:74] *And if We had not made thee wholly firm thou mightest almost have inclined unto them a little.*

[Yusufali 17:74] *And had We not given thee strength, thou wouldst nearly have inclined to them a little.*

إِذَا لَادَفْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا {75}

[Shakir 17:75] *In that case We would certainly have made you to taste a double (punishment) in this life and a double (punishment) after death, then you would not have found any helper against Us.*

[Pickthal 17:75] *Then had we made thee taste a double (punishment) of living and a double (punishment) of dying, then hadst thou found no helper against Us.*

[Yusufali 17:75] *In that case We should have made thee taste an equal portion (of punishment) in this life, and an equal portion in death: and moreover thou wouldst have found none to help thee against Us!*

وَإِنْ كَادُوا لَيَسْتَفْرِزُونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خِلَافَكَ إِلَّا قَلِيلًا {76}

[Shakir 17:76] *And surely they purposed to unsettle you from the land that they might expel you from it, and in that case they will not tarry behind you but a little.*

[Pickthal 17:76] *And they indeed wished to scare thee from the land that they might drive thee forth from thence, and then they would have stayed (there) but a little after thee.*

[Yusufali 17:76] *Their purpose was to scare thee off the land, in order to expel thee; but in that case they would not have stayed (therein) after thee, except for a little while.*

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا {77}

[Shakir 17:77] *(This is Our) course with regard to those of Our messengers whom We sent before you, and you shall not find a change in Our course.*

[Pickthal 17:77] *(Such was Our) method in the case of those whom We sent before thee (to mankind), and thou wilt not find for Our method aught of power to change.*

[Yusufali 17:77] *(This was Our) way with the messengers We sent before thee: thou wilt find no change in Our ways.*

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

{78}

[Shakir 17:78] *Keep up prayer from the declining of the sun till the darkness of the night and the morning recitation; surely the morning recitation is witnessed.*

[Pickthal 17:78] Establish worship at the going down of the sun until the dark of night, and (the recital of) the Qur'an at dawn. Lo! (the recital of) the Qur'an at dawn is ever witnessed.

[Yusufali 17:78] Establish regular prayers - at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony.

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا {79}

[Shakir 17:79] And during a part of the night, pray Tahajjud beyond what is incumbent on you; maybe your Lord will raise you to a position of great glory.

[Pickthal 17:79] And some part of the night awake for it, a largess for thee. It may be that thy Lord will raise thee to a praised estate.

[Yusufali 17:79] And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a Station of Praise and Glory!

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا

{80}

[Shakir 17:80] And say: My Lord! make me to enter a goodly entering, and cause me to go forth a goodly going forth, and grant me from near Thee power to assist (me).

[Pickthal 17:80] And say: My Lord! Cause me to come in with a firm incoming and to go out with a firm outgoing. And give me from Thy presence a sustaining Power.

[Yusufali 17:80] Say: "O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me from Thy Presence an authority to aid (me)."

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۚ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا {81}

[Shakir 17:81] And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).

[Pickthal 17:81] And say: Truth hath come and falsehood hath vanished away. Lo! falsehood is ever bound to vanish.

[Yusufali 17:81] And say: "Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish."

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۗ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا {82}

[Shakir 17:82] And We reveal of the Quran that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust.

[Pickthal 17:82] And We reveal of the Qur'an that which is a healing and a mercy for believers though it increase the evil-doers in naught save ruin.

[Yusufali 17:82] We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَتَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا {83}

[Shakir 17:83] And when We bestow favor on man, he turns aside and behaves proudly, and when evil afflicts him, he is despairing.

[Pickthal 17:83] *And when We make life pleasant unto man, he turneth away and is averse; and when ill toucheth him he is in despair.*

[Yusufali 17:83] *Yet when We bestow Our favours on man, he turns away and becomes remote on his side (instead of coming to Us), and when evil seizes him he gives himself up to despair!*

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا {84}

[Shakir 17:84] *Say: Every one acts according to his manner; but your Lord best knows who is best guided in the path.*

[Pickthal 17:84] *Say: Each one doth according to his rule of conduct, and thy Lord is Best Aware of him whose way is right.*

[Yusufali 17:84] *Say: "Everyone acts according to his own disposition: But your Lord knows best who it is that is best guided on the Way."*

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا {85}

[Shakir 17:85] *And they ask you about the soul. Say: The soul is one of the commands of my Lord, and you are not given aught of knowledge but a little.*

[Pickthal 17:85] *They are asking thee concerning the Spirit. Say: The Spirit is by command of my Lord, and of knowledge ye have been vouchsafed but little.*

[Yusufali 17:85] *They ask thee concerning the Spirit (of inspiration). Say: "The Spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!)"*

وَلَئِن سَأَلْنَا لَنَدْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا {86}

[Shakir 17:86] *And if We please, We should certainly take away that which We have revealed to you, then you would not find for it any protector against Us.*

[Pickthal 17:86] *And if We willed We could withdraw that which We have revealed unto thee, then wouldst thou find no guardian for thee against Us in respect thereof.*

[Yusufali 17:86] *If it were Our Will, We could take away that which We have sent thee by inspiration: then wouldst thou find none to plead thy affair in that matter as against Us,-*

إِلَّا رَحْمَةً مِنْ رَبِّكَ ۚ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا {87}

[Shakir 17:87] *But on account of mercy from your Lord-- surely His grace to you is abundant.*

[Pickthal 17:87] *(It is naught) save mercy from thy Lord. Lo! His kindness unto thee was ever great.*

[Yusufali 17:87] *Except for Mercy from thy Lord: for his bounty is to thee (indeed) great.*

قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ

لِبَعْضٍ ظَهِيرًا {88}

[Shakir 17:88] *Say: If men and jinn should combine together to bring the like of this Quran, they could not bring the like of it, though some of them were aiders of others.*

[Pickthal 17:88] Say: Verily, though mankind and the jinn should assemble to produce the like of this Qur'an, they could not produce the like thereof though they were helpers one of another.

[Yusufali 17:88] Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا {89}

[Shakir 17:89] And certainly We have explained for men in this Quran every kind of similitude, but most men do not consent to aught but denying.

[Pickthal 17:89] And verily We have displayed for mankind in this Qur'an all kind of similitudes, but most of mankind refuse aught save disbelief.

[Yusufali 17:89] And We have explained to man, in this Qur'an, every kind of similitude: yet the greater part of men refuse (to receive it) except with ingratitude!

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا {90}

[Shakir 17:90] And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us.

[Pickthal 17:90] And they say: We will not put faith in thee till thou cause a spring to gush forth from the earth for us;

[Yusufali 17:90] They say: "We shall not believe in thee, until thou cause a spring to gush forth for us from the earth,

أَوْ تَكُونُ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفَجَّرَ الْأَنْهَارُ خِلَالَهَا تَفْجِيرًا {91}

[Shakir 17:91] Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out.

[Pickthal 17:91] Or thou have a garden of date-palms and grapes, and cause rivers to gush forth therein abundantly;

[Yusufali 17:91] "Or (until) thou have a garden of date trees and vines, and cause rivers to gush forth in their midst, carrying abundant water;

أَوْ تُنْقِطَ السَّمَاءَ كَمَا زَعَمَتِ عَلَيْنَا كَيْسَفًا أَوْ تَأْتِي بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا {92}

[Shakir 17:92] Or you should cause the heaven to come down upon us in pieces as you think, or bring Allah and the angels face to face (with us).

[Pickthal 17:92] Or thou cause the heaven to fall upon us piecemeal, as thou hast pretended, or bring Allah and the angels as a warrant;

[Yusufali 17:92] "Or thou cause the sky to fall in pieces, as thou sayest (will happen), against us; or thou bring Allah and the angels before (us) face to face:

أَوْ يَكُونُ لَكَ بَيْتٌ مِنْ زُخْرِفٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى تُنَزِّلَ عَلَيْنَا كِتَابًا

تَفْرُوهُ ۗ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا {93}

[Shakir 17:93] Or you should have a house of gold, or you should ascend into heaven, and we will not believe in your ascending until you bring down to us a book which we may read. Say: Glory be to my Lord; am I aught but a mortal messenger?

[Pickthal 17:93] Or thou have a house of gold; or thou ascend up into heaven, and even then we will put no faith in thine ascension till thou bring

down for us a book that we can read. Say (O Muhammad): My Lord be Glorified! Am I aught save a mortal messenger?

[Yusufali 17:93] "Or thou have a house adorned with gold, or thou mount a ladder right into the skies. No, we shall not even believe in thy mounting until thou send down to us a book that we could read." Say: "Glory to my Lord! Am I aught but a man,- a messenger?"

وَمَا مَنَّ النَّاسُ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا {94}

[Shakir 17:94] And nothing prevented people from believing when the guidance came to them except that they said: What! has Allah raised up a mortal to be a messenger?

[Pickthal 17:94] And naught prevented mankind from believing when the guidance came unto them save that they said: Hath Allah sent a mortal as (His) messenger?

[Yusufali 17:94] What kept men back from belief when Guidance came to them, was nothing but this: they said, "Has Allah sent a man (like us) to be (His) Messenger?"

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا {95}

[Shakir 17:95] Say: Had there been in the earth angels walking about as settlers, We would certainly have sent down to them from the heaven an angel as a messenger.

[Pickthal 17:95] Say: If there were in the earth angels walking secure, We had sent down for them from heaven an angel as messenger.

[Yusufali 17:95] Say, "If there were settled, on earth, angels walking about in peace and quiet, We should certainly have sent them down from the heavens an angel for a messenger."

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۖ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا {96}

[Shakir 17:96] Say: Allah suffices as a witness between me and you; surely He is Aware of His servants, Seeing.

[Pickthal 17:96] Say: Allah sufficeth for a witness between me and you. Lo! He is Knower, Seer of His slaves.

[Yusufali 17:96] Say: "Enough is Allah for a witness between me and you: for He is well acquainted with His servants, and He sees (all things).

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ

عَلَىٰ وُجُوهِهِمْ عُمْيًا وَبُكْمًا وَصُمًّا مَأْوَاهُمْ جَهَنَّمُ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا {97}

[Shakir 17:97] And whomsoever Allah guides, he is the follower of the right way, and whomsoever He causes to err, you shall not find for him guardians besides Him; and We will gather them together on the day of resurrection on their faces, blind and dumb and deaf; their abode is hell; whenever it becomes allayed We will add to their burning.

[Pickthal 17:97] And he whom Allah guideth, he is led aright; while, as for him whom He sendeth astray, for them thou wilt find no protecting friends beside Him, and We shall assemble them on the Day of Resurrection on their faces, blind, dumb and deaf; their habitation will be hell; whenever it abateth, We increase the flame for them.

[Yusufali 17:97] *It is he whom Allah guides, that is on true Guidance; but he whom He leaves astray - for such wilt thou find no protector besides Him. On the Day of Judgment We shall gather, them together, prone on their faces, blind, dumb, and deaf: their abode will be Hell: every time it shows abatement, We shall increase from them the fierceness of the Fire.*

ذَلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَإِذَا كُنَّا عِظَامًا وَرُفَاتًا أَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا

{98}

[Shakir 17:98] *This is their retribution because they disbelieved in Our communications and said What! when we shall have become bones and decayed particles, shall we then indeed be raised up into a new creation?*

[Pickthal 17:98] *That is their reward because they disbelieved Our revelations and said: When we are bones and fragments shall we, forsooth, be raised up as a new creation?*

[Yusufali 17:98] *That is their recompense, because they rejected Our signs, and said, "When we are reduced to bones and broken dust, should we really be raised up (to be) a new Creation?"*

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا

رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا {99}

[Shakir 17:99] *Do they not consider that Allah, Who created the heavens and the earth, is able to create their like, and He has appointed for them a doom about which there is no doubt? But the unjust do not consent to aught but denying.*

[Pickthal 17:99] *Have they not seen that Allah Who created the heavens and the earth is Able to create the like of them, and hath appointed for them an end whereof there is no doubt? But the wrong-doers refuse aught save disbelief.*

[Yusufali 17:99] *See they not that Allah, Who created the heavens and the earth, has power to create the like of them (anew)? Only He has decreed a term appointed, of which there is no doubt. But the unjust refuse (to receive it) except with ingratitude.*

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ ۗ وَكَانَ الْإِنْسَانُ قَتُورًا

{100}

[Shakir 17:100] *Say: If you control the treasures of the mercy of my Lord, then you would withhold (them) from fear of spending, and man is niggardly.*

[Pickthal 17:100] *Say (unto them): If ye possessed the treasures of the mercy of my Lord, ye would surely hold them back for fear of spending, for man was ever grudging.*

[Yusufali 17:100] *Say: "If ye had control of the Treasures of the Mercy of my Lord, behold, ye would keep them back, for fear of spending them: for man is (every) niggardly!"*

وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ فَاسْتَأْذَنَ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ

يَا مُوسَىٰ مَسْحُورًا {101}

[Shakir 17:101] And certainly We gave Musa nine clear signs; so ask the children of Israel. When he came to them, Firon said to him: Most surely I deem you, O Musa, to be a man deprived of reason.

[Pickthal 17:101] And verily We gave unto Moses nine tokens, clear proofs (of Allah's Sovereignty). Do but ask the Children of Israel how he came unto them, then Pharaoh said unto him: Lo! I deem thee one bewitched, O Moses.

[Yusufali 17:101] To Moses We did give Nine Clear Signs: As the Children of Israel: when he came to them, Pharaoh said to him: "O Moses! I consider thee, indeed, to have been worked upon by sorcery!

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بَصَائِرَ وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ

{ 102 } مَثْبُورًا

[Shakir 17:102] He said: Truly you know that none but the Lord of the heavens and the earth has sent down these as clear proof and most surely I believe you, O Firon, to be given over to perdition.

[Pickthal 17:102] He said: In truth thou knowest that none sent down these (portents) save the Lord of the heavens and the earth as proofs, and lo! (for my part) I deem thee lost, O Pharaoh.

[Yusufali 17:102] Moses said, "Thou knowest well that these things have been sent down by none but the Lord of the heavens and the earth as eye-opening evidence: and I consider thee indeed, O Pharaoh, to be one doomed to destruction!"

فَأَرَادَ أَنْ يَسْتَفِيزَهُمْ مِنَ الْأَرْضِ فَأَعْرِفْتَاهُ وَمَنْ مَعَهُ جَمِيعًا { 103 }

[Shakir 17:103] So he desired to destroy them out of the earth, but We drowned him and those with him all together;

[Pickthal 17:103] And he wished to scare them from the land, but We drowned him and those with him, all together.

[Yusufali 17:103] So he resolved to remove them from the face of the earth: but We did drown him and all who were with him.

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا

{ 104 }

[Shakir 17:104] And We said to the Israelites after him: Dwell in the land: and when the promise of the next life shall come to pass, we will bring you both together in judgment.

[Pickthal 17:104] And We said unto the Children of Israel after him: Dwell in the land; but when the promise of the Hereafter cometh to pass We shall bring you as a crowd gathered out of various nations.

[Yusufali 17:104] And We said thereafter to the Children of Israel, "Dwell securely in the land (of promise)": but when the second of the warnings came to pass, We gathered you together in a mingled crowd.

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ۗ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا { 105 }

[Shakir 17:105] And with truth have We revealed it, and with truth did it come; and We have not sent you but as the giver of good news and as a warner.

[Pickthal 17:105] *With truth have We sent it down, and with truth hath it descended. And We have sent thee as naught else save a bearer of good tidings and a warner.*

[Yusufali 17:105] *We sent down the (Qur'an) in Truth, and in Truth has it descended: and We sent thee but to give Glad Tidings and to warn (sinners).*

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا {106}

[Shakir 17:106] *And it is a Quran which We have revealed in portions so that you may read it to the people by slow degrees, and We have revealed it, revealing in portions.*

[Pickthal 17:106] *And (it is) a Qur'an that We have divided, that thou mayst recite it unto mankind at intervals, and We have revealed it by (successive) revelation.*

[Yusufali 17:106] *(It is) a Qur'an which We have divided (into parts from time to time), in order that thou mightest recite it to men at intervals: We have revealed it by stages.*

قُلْ آمَنُوا بِهِ أَوْ لَا تُؤْمِنُوا ۚ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَجِرُونَ لِالَّذِقَانِ

سَجْدًا {107}

[Shakir 17:107] *Say: Believe in it or believe not; surely those who are given the knowledge before it fall down on their faces, making obeisance when it is recited to them.*

[Pickthal 17:107] *Say: Believe therein or believe not, lo! those who were given knowledge before it, when it is read unto them, fall down prostrate on their faces, adoring,*

[Yusufali 17:107] *Say: "Whether ye believe in it or not, it is true that those who were given knowledge beforehand, when it is recited to them, fall down on their faces in humble prostration,*

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا {108}

[Shakir 17:108] *And they say: Glory be to our Lord! most surely the promise of our Lord was to be fulfilled.*

[Pickthal 17:108] *Saying: Glory to our Lord! Verily the promise of our Lord must be fulfilled.*

[Yusufali 17:108] *"And they say: 'Glory to our Lord! Truly has the promise of our Lord been fulfilled!'"*

وَيَجِرُونَ لِالَّذِقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ۗ {109}

[Shakir 17:109] *And they fall down on their faces weeping, and it adds to their humility.*

[Pickthal 17:109] *They fall down on their faces, weeping, and it increaseth humility in them.*

[Yusufali 17:109] *They fall down on their faces in tears, and it increases their (earnest) humility.*

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا

تُخَافُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا {110}

[Shakir 17:110] Say: Call upon Allah or call upon, the Beneficent Allah; whichever you call upon, He has the best names; and do not utter your prayer with a very raised voice nor be silent with regard to it, and seek a way between these.

[Pickthal 17:110] Say (unto mankind): Cry unto Allah, or cry unto the Beneficent, unto whichsoever ye cry (it is the same). His are the most beautiful names. And thou (Muhammad), be not loud-voiced in thy worship nor yet silent therein, but follow a way between.

[Yusufali 17:110] Say: "Call upon Allah, or call upon Rahman: by whatever name ye call upon Him, (it is well): for to Him belong the Most Beautiful Names. Neither speak thy Prayer aloud, nor speak it in a low tone, but seek a middle course between."

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَاوِيٌّ مِنَ الذُّلِّ

وَكَبَّرَهُ تَكْبِيرًا {111}

[Shakir 17:111] And say: (All) praise is due to Allah, Who has not taken a son and Who has not a partner in the kingdom, and Who has not a helper to save Him from disgrace; and proclaim His greatness magnifying (Him).

[Pickthal 17:111] And say: Praise be to Allah, Who hath not taken unto Himself a son, and Who hath no partner in the Sovereignty, nor hath He any protecting friend through dependence. And magnify Him with all magnificence.

[Yusufali 17:111] Say: "Praise be to Allah, who begets no son, and has no partner in (His) dominion: Nor (needs) He any to protect Him from humiliation: yea, magnify Him for His greatness and glory!"

سورة الكهف (Al-Kahf)

Sura 18

Aya 1 to 110

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝ {1}

[Shakir 18:1] (All) praise is due to Allah, Who revealed the Book to His servant and did not make in it any crookedness.

[Pickthal 18:1] Praise be to Allah Who hath revealed the Scripture unto His slave, and hath not placed therein any crookedness,

[Yusufali 18:1] Praise be to Allah, Who hath sent to His Servant the Book, and hath allowed therein no Crookedness:

فَيَمَّا لِيُنذِرَ بَأْسًا شَدِيدًا مِمَّنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا

حَسَنًا {2}

[Shakir 18:2] Rightly directing, that he might give warning of severe punishment from Him and give good news to the believers who do good that they shall have a goodly reward,

[Pickthal 18:2] (But hath made it) straight, to give warning of stern punishment from Him, and to bring unto the believers who do good works the news that theirs will be a fair reward,

[Yusufali 18:2] (He hath made it) Straight (and Clear) in order that He may warn (the godless) of a terrible Punishment from Him, and that He may give Glad Tidings to the Believers who work righteous deeds, that they shall have a goodly Reward,

مَا كَيْفِينَ فِيهِ أَبَدًا {3}

[Shakir 18:3] Staying in it for ever;

[Pickthal 18:3] Wherein they will abide for ever;

[Yusufali 18:3] Wherein they shall remain for ever:

وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا {4}

[Shakir 18:4] And warn those who say: Allah has taken a son.

[Pickthal 18:4] And to warn those who say: Allah hath chosen a son,

[Yusufali 18:4] Further, that He may warn those (also) who say, "Allah hath begotten a son":

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ ۚ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۚ إِنَّ يَقُولُونَ إِلَّا كَذِبًا {5}

[Shakir 18:5] They have no knowledge of it, nor had their fathers; a grievous word it is that comes out of their mouths; they speak nothing but a lie.

[Pickthal 18:5] (A thing) whereof they have no knowledge, nor (had) their fathers, Dreadful is the word that cometh out of their mouths. They speak naught but a lie.

[Yusufali 18:5] No knowledge have they of such a thing, nor had their fathers. It is a grievous thing that issues from their mouths as a saying what they say is nothing but falsehood!

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهِذَا الْحَدِيثِ أَسَفًا {6}

[Shakir 18:6] Then maybe you will kill yourself with grief, sorrowing after them, if they do not believe in this announcement.

[Pickthal 18:6] Yet it may be, if they believe not in this statement, that thou (Muhammad) wilt torment thy soul with grief over their footsteps.

[Yusufali 18:6] Thou wouldst only, perchance, fret thyself to death, following after them, in grief, if they believe not in this Message.

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِيَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا {7}

[Shakir 18:7] Surely We have made whatever is on the earth an embellishment for it, so that We may try them (as to) which of them is best in works.

[Pickthal 18:7] Lo! We have placed all that is on the earth as an ornament thereof that We may try them: which of them is best in conduct.

[Yusufali 18:7] That which is on earth we have made but as a glittering show for the earth, in order that We may test them - as to which of them are best in conduct.

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا {8}

[Shakir 18:8] And most surely We will make what is on it bare ground without herbage.

[Pickthal 18:8] And lo! We shall make all that is thereon a barren mound.

[Yusufali 18:8] Verily what is on earth we shall make but as dust and dry soil (without growth or herbage).

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا {9}

[Shakir 18:9] Or, do you think that the Fellows of the Cave and the Inscription were of Our wonderful signs?

[Pickthal 18:9] Or deemest thou that the People of the Cave and the Inscription are a wonder among Our portents?

[Yusufali 18:9] Or dost thou reflect that the Companions of the Cave and of the Inscription were wonders among Our Sign?

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا {10}

[Shakir 18:10] When the youths sought refuge in the cave, they said: Our Lord! grant us mercy from Thee, and provide for us a right course in our affair.

[Pickthal 18:10] When the young men fled for refuge to the Cave and said: Our Lord! Give us mercy from Thy presence, and shape for us right conduct in our plight.

[Yusufali 18:10] Behold, the youths betook themselves to the Cave: they said, "Our Lord! bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!"

فَضْرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا {11}

[Shakir 18:11] So We prevented them from hearing in the cave for a number of years.

[Pickthal 18:11] Then We sealed up their hearing in the Cave for a number of years.

[Yusufali 18:11] Then We draw (a veil) over their ears, for a number of years, in the Cave, (so that they heard not):

ثُمَّ بَعَثْنَاهُمْ لِيَتَعَلَّمَ أَيُّ الْحَزِينِ أَحْصَى لِمَا لَبِثُوا أَمَدًا {12}

[Shakir 18:12] Then We raised them up that We might know which of the two parties was best able to compute the time for which they remained.

[Pickthal 18:12] And afterward We raised them up that We might know which of the two parties would best calculate the time that they had tarried.

[Yusufali 18:12] Then We roused them, in order to test which of the two parties was best at calculating the term of years they had tarried!

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ ۗ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاَهُمْ هُدًى {13}

[Shakir 18:13] We relate to you their story with the truth; surely they were youths who believed in their Lord and We increased them in guidance.

[Pickthal 18:13] We narrate unto thee their story with truth. Lo! they were young men who believed in their Lord, and We increased them in guidance.

[Yusufali 18:13] We relate to thee their story in truth: they were youths who believed in their Lord, and We advanced them in guidance:

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَنْ نَدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ

قُلْنَا إِذَا شَطَطًا {14}

[Shakir 18:14] And We strengthened their hearts with patience, when they stood up and said: Our Lord is the Lord of the heavens and the earth; we will by no means call upon any god besides Him, for then indeed we should have said an extravagant thing.

[Pickthal 18:14] And We made firm their hearts when they stood forth and said: Our Lord is the Lord of the heavens and the earth. We cry unto no Allah beside Him, for then should we utter an enormity.

[Yusufali 18:14] We gave strength to their hearts: Behold, they stood up and said: "Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did, we should indeed have uttered an enormity!

هُؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ بَيِّنٍ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى

اللَّهِ كَذِبًا {15}

[Shakir 18:15] These our people have taken gods besides Him; why do they not produce any clear authority in their support? Who is then more unjust than he who forges a lie against Allah?

[Pickthal 18:15] These, our people, have chosen (other) gods beside Him though they bring no clear warrant (vouchsafed) to them. And who doth greater wrong than he who inventeth a lie concerning Allah?

[Yusufali 18:15] "These our people have taken for worship gods other than Him: why do they not bring forward an authority clear (and

convincing) for what they do? Who doth more wrong than such as invent a falsehood against Allah?

وَإِذِ اعْتَرَفْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأُوتُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا {16}

[Shakir 18:16] And when you forsake them and what they worship save Allah, betake yourselves for refuge to the cave; your Lord will extend to you largely of His mercy and provide for you a profitable course in your affair.

[Pickthal 18:16] And when ye withdraw from them and that which they worship except Allah, then seek refuge in the Cave; your Lord will spread for you of His mercy and will prepare for you a pillow in your plight.

[Yusufali 18:16] "When ye turn away from them and the things they worship other than Allah, betake yourselves to the Cave: Your Lord will shower His mercies on you and disposes of your affair towards comfort and ease."

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ۗ ذَلِكَ مِنْ آيَاتِ اللَّهِ ۗ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۗ وَمَنْ يُضِلِلْ فَلَنْ يَجِدَ لَهُ وَلِيًّا مُرْشِدًا {17}

[Shakir 18:17] And you might see the sun when it rose, decline from their cave towards the right hand, and when it set, leave them behind on the left while they were in a wide space thereof. This is of the signs of Allah; whomsoever Allah guides, he is the rightly guided one, and whomsoever He causes to err, you shall not find for him any friend to lead (him) aright.

[Pickthal 18:17] And thou mightest have seen the sun when it rose move away from their cave to the right, and when it set go past them on the left, and they were in the cleft thereof. That was (one) of the portents of Allah. He whom Allah guideth, he indeed is led aright, and he whom He sendeth astray, for him thou wilt not find a guiding friend.

[Yusufali 18:17] Thou wouldst have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the open space in the midst of the Cave. Such are among the Signs of Allah: He whom Allah, guides is rightly guided; but he whom Allah leaves to stray,- for him wilt thou find no protector to lead him to the Right Way.

وَتَحْسَبُهُمْ آيْقَاطًا وَهُمْ رُقُودٌ ۗ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ۗ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمَلِئْتَ مِنْهُمْ رُعْبًا {18}

[Shakir 18:18] And you might think them awake while they were asleep and We turned them about to the right and to the left, while their dog (lay) outstretching its paws at the entrance; if you looked at them you would certainly turn back from them in flight, and you would certainly be filled with awe because of them.

[Pickthal 18:18] And thou wouldst have deemed them waking though they were asleep, and We caused them to turn over to the right and the left, and their dog stretching out his paws on the threshold. If thou hadst

observed them closely thou hadst assuredly turned away from them in flight, and hadst been filled with awe of them.

[Yusufali 18:18] Thou wouldst have deemed them awake, whilst they were asleep, and We turned them on their right and on their left sides: their dog stretching forth his two fore-legs on the threshold: if thou hadst come up on to them, thou wouldst have certainly turned back from them in flight, and wouldst certainly have been filled with terror of them.

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ ۚ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِئْتُمْ قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۚ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِئْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا {19}

[Shakir 18:19] And thus did We rouse them that they might question each other. A speaker among them said: How long have you tarried? They said: We have tarried for a day or a part of a day. (Others) said: Your Lord knows best how long you have tarried. Now send one of you with this silver (coin) of yours to the city, then let him see which of them has purest food, so let him bring you provision from it, and let him behave with gentleness, and by no means make your case known to any one:

[Pickthal 18:19] And in like manner We awakened them that they might question one another. A speaker from among them said: How long have ye tarried? They said: We have tarried a day or some part of a day, (Others) said: Your Lord best knoweth what ye have tarried. Now send one of you with this your silver coin unto the city, and let him see what food is purest there and bring you a supply thereof. Let him be courteous and let no man know of you.

[Yusufali 18:19] Such (being their state), we raised them up (from sleep), that they might question each other. Said one of them, "How long have ye stayed (here)?" They said, "We have stayed (perhaps) a day, or part of a day." (At length) they (all) said, "Allah (alone) knows best how long ye have stayed here.... Now send ye then one of you with this money of yours to the town: let him find out which is the best food (to be had) and bring some to you, that (ye may) satisfy your hunger therewith: And let him behave with care and courtesy, and let him not inform any one about you.

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا {20}

[Shakir 18:20] For surely if they prevail against you they would stone you to death or force you back to their religion, and then you will never succeed.

[Pickthal 18:20] For they, if they should come to know of you, will stone you or turn you back to their religion; then ye will never prosper.

[Yusufali 18:20] "For if they should come upon you, they would stone you or force you to return to their cult, and in that case ye would never attain prosperity."

وَكَذَلِكَ أَغْتَرْنَا عَلَيْهِمْ لِيُغْلَبُوا أَنْ وَعَدَ اللَّهُ حَقًّا وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَازَعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ ۚ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا {21}

[Shakir 18:21] And thus did We make (men) to get knowledge of them that they might know that Allah's promise is true and that as for the hour there is no doubt about it. When they disputed among themselves about their affair and said: Erect an edifice over them-- their Lord best knows them. Those who prevailed in their affair said: We will certainly raise a masjid over them.

[Pickthal 18:21] And in like manner We disclosed them (to the people of the city) that they might know that the promise of Allah is true, and that, as for the Hour, there is no doubt concerning it. When (the people of the city) disputed of their case among themselves, they said: Build over them a building; their Lord knoweth best concerning them. Those who won their point said: We verily shall build a place of worship over them.

[Yusufali 18:21] Thus did We make their case known to the people, that they might know that the promise of Allah is true, and that there can be no doubt about the Hour of Judgment. Behold, they dispute among themselves as to their affair. (Some) said, "Construct a building over them": Their Lord knows best about them: those who prevailed over their affair said, "Let us surely build a place of worship over them."

سَيَقُولُونَ ثَلَاثَةً رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةً سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةً
وَأَمَانُهُمْ كَلْبُهُمْ ۚ قُلْ رَبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۗ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا
تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا {22}

[Shakir 18:22] (Some) say: (They are) three, the fourth of them being their dog; and (others) say: Five, the sixth of them being their dog, making conjectures at what is unknown; and (others yet) say: Seven, and the eighth of them is their dog. Say: My Lord best knows their number, none knows them but a few; therefore contend not in the matter of them but with an outward contention, and do not question concerning them any of them.

[Pickthal 18:22] (Some) will say: They were three, their dog the fourth, and (some) say: Five, their dog the sixth, guessing at random; and (some) say: Seven, and their dog the eighth. Say (O Muhammad): My Lord is Best Aware of their number. None knoweth them save a few. So contend not concerning them except with an outward contending, and ask not any of them to pronounce concerning them.

[Yusufali 18:22] (Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth,- doubtfully guessing at the unknown; (yet others) say they were seven, the dog being the eighth. Say thou: "My Lord knoweth best their number; It is but few that know their (real case)." Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about (the affair of) the Sleepers.

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا {23}

[Shakir 18:23] And do not say of anything: Surely I will do it tomorrow,

[Pickthal 18:23] And say not of anything: Lo! I shall do that tomorrow,

[Yusufali 18:23] Nor say of anything, "I shall be sure to do so and so tomorrow"-

إِلَّا أَنْ يَشَاءَ اللَّهُ ۖ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا

{24}

[Shakir 18:24] Unless Allah pleases; and remember your Lord when you forget and say: Maybe my Lord will guide me to a nearer course to the right than this.

[Pickthal 18:24] Except if Allah will. And remember thy Lord when thou forgettest, and say: It may be that my Lord guideth me unto a nearer way of truth than this.

[Yusufali 18:24] Without adding, "So please Allah!" and call thy Lord to mind when thou forgettest, and say, "I hope that my Lord will guide me ever closer (even) than this to the right road."

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا {25}

[Shakir 18:25] And they remained in their cave three hundred years and (some) add (another) nine.

[Pickthal 18:25] And (it is said) they tarried in their Cave three hundred years and add nine.

[Yusufali 18:25] So they stayed in their Cave three hundred years, and (some) add nine (more)

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ ۚ مَا لَهُمْ مِنْ دُونِهِ مِنْ

وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا {26}

[Shakir 18:26] Say: Allah knows best how long they remained; to Him are (known) the unseen things of the heavens and the earth; how clear His sight and how clear His hearing! There is none to be a guardian for them besides Him, and He does not make any one His associate in His Judgment.

[Pickthal 18:26] Say: Allah is Best Aware how long they tarried. His is the Invisible of the heavens and the earth. How clear of sight is He and keen of hearing! They have no protecting friend beside Him, and He maketh none to share in His government.

[Yusufali 18:26] Say: "Allah knows best how long they stayed: with Him is (the knowledge of) the secrets of the heavens and the earth: how clearly He sees, how finely He hears (everything)! They have no protector other than Him; nor does He share His Command with any person whatsoever.

وَآتِلْ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدَّلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا {27}

[Shakir 18:27] And recite what has been revealed to you of the Book of your Lord, there is none who can alter His words; and you shall not find any refuge besides Him.

[Pickthal 18:27] And recite that which hath been revealed unto thee of the Scripture of thy Lord. There is none who can change His words, and thou wilt find no refuge beside Him.

[Yusufali 18:27] And recite (and teach) what has been revealed to thee of the Book of thy Lord: none can change His Words, and none wilt thou find as a refuge other than Him.

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ

تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا {28}

[Shakir 18:28] *And withhold yourself with those who call on their Lord morning and evening desiring His goodwill, and let not your eyes pass from them, desiring the beauties of this world's life; and do not follow him whose heart We have made unmindful to Our remembrance, and he follows his low desires and his case is one in which due bounds are exceeded.*

[Pickthal 18:28] *Restrain thyself along with those who cry unto their Lord at morn and evening, seeking His Countenance; and let not thine eyes overlook them, desiring the pomp of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, who followeth his own lust and whose case hath been abandoned.*

[Yusufali 18:28] *And keep thy soul content with those who call on their Lord morning and evening, seeking His Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this Life; no obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds.*

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۗ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ
بِهِمْ سُرَادِقُهَا ۗ وَإِنْ يَسْتَعِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۗ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا
{29}

[Shakir 18:29] *And say: The truth is from your Lord, so let him who please believe, and let him who please disbelieve; surely We have prepared for the iniquitous a fire, the curtains of which shall encompass them about; and if they cry for water, they shall be given water like molten brass which will scald their faces; evil the drink and ill the resting-place.*

[Pickthal 18:29] *Say: (It is) the truth from the Lord of you (all). Then whosoever will, let him believe, and whosoever will, let him disbelieve. Lo! We have prepared for disbelievers Fire. Its tent encloseth them. If they ask for showers, they will be showered with water like to molten lead which burneth the faces. Calamitous the drink and ill the resting-place!*

[Yusufali 18:29] *Say, "The truth is from your Lord": Let him who will believe, and let him who will, reject (it): for the wrong-doers We have prepared a Fire whose (smoke and flames), like the walls and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces, how dreadful the drink! How uncomfortable a couch to recline on!*

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا {30}

[Shakir 18:30] *Surely (as for) those who believe and do good, We do not waste the reward of him who does a good work.*

[Pickthal 18:30] *Lo! as for those who believe and do good works - Lo! We suffer not the reward of one whose work is goodly to be lost.*

[Yusufali 18:30] *As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a (single) righteous deed.*

أُولَئِكَ لَهُمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ يُجَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ
ثِيَابًا خُضْرًا مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ ۖ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا
{31}

[Shakir 18:31] These it is for whom are gardens of perpetuity beneath which rivers flow, ornaments shall be given to them therein of bracelets of gold, and they shall wear green robes of fine silk and thick silk brocade interwoven with gold, reclining therein on raised couches; excellent the recompense and goodly the resting place.

[Pickthal 18:31] As for such, theirs will be Gardens of Eden, wherein rivers flow beneath them; therein they will be given armlets of gold and will wear green robes of finest silk and gold embroidery, reclining upon throne therein. Blest the reward, and fair the resting-place!

[Yusufali 18:31] For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade: They will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on!

وَاضْرِبْ لَهُم مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا
زُرْعًا {32}

[Shakir 18:32] And set forth to them a parable of two men; for one of them We made two gardens of grape vines, and We surrounded them both with palms, and in the midst of them We made cornfields.

[Pickthal 18:32] Coin for them a similitude: Two men, unto one of whom We had assigned two gardens of grapes, and We had surrounded both with date-palms and had put between them tillage.

[Yusufali 18:32] Set forth to them the parable of two men: for one of them We provided two gardens of grape-vines and surrounded them with date palms; in between the two We placed corn-fields.

كِلْتَا الْجَنَّتَيْنِ آتَتْ أُكْلَهَا وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا ۖ وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا {33}

[Shakir 18:33] Both these gardens yielded their fruits, and failed not aught thereof, and We caused a river to gush forth in their midst,

[Pickthal 18:33] Each of the gardens gave its fruit and withheld naught thereof. And We caused a river to gush forth therein.

[Yusufali 18:33] Each of those gardens brought forth its produce, and failed not in the least therein: in the midst of them We caused a river to flow.

وَكَانَ لَهُ تَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا {34}

[Shakir 18:34] And he possessed much wealth; so he said to his companion, while he disputed with him: I have greater wealth than you, and am mightier in followers.

[Pickthal 18:34] And he had fruit. And he said unto his comrade, when he spake with him: I am more than thee in wealth, and stronger in respect of men.

[Yusufali 18:34] (Abundant) was the produce this man had : he said to his companion, in the course of a mutual argument: "more wealth have I than you, and more honour and power in (my following of) men."

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا {35}

[Shakir 18:35] And he entered his garden while he was unjust to himself. He said: I do not think that this will ever perish

[Pickthal 18:35] And he went into his garden, while he (thus) wronged himself. He said: I think not that all this will ever perish.

[Yusufali 18:35] He went into his garden in a state (of mind) unjust to his soul: He said, "I deem not that this will ever perish,

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا {36}

[Shakir 18:36] And I do not think the hour will come, and even if I am returned to my Lord I will most certainly find a returning place better than this.

[Pickthal 18:36] I think not that the Hour will ever come, and if indeed I am brought back unto my Lord I surely shall find better than this as a resort.

[Yusufali 18:36] "Nor do I deem that the Hour (of Judgment) will (ever) come: Even if I am brought back to my Lord, I shall surely find (there) something better in exchange."

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاكَ رَجُلًا

{37}

[Shakir 18:37] His companion said to him while disputing with him: Do you disbelieve in Him Who created you from dust, then from a small seed, then He made you a perfect man?

[Pickthal 18:37] His comrade, when he (thus) spake with him, exclaimed: Disbelievest thou in Him Who created thee of dust, then of a drop (of seed), and then fashioned thee a man?

[Yusufali 18:37] His companion said to him, in the course of the argument with him: "Dost thou deny Him Who created thee out of dust, then out of a sperm-drop, then fashioned thee into a man?"

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا {38}

[Shakir 18:38] But as for me, He, Allah, is my Lord, and I do not associate anyone with my Lord.

[Pickthal 18:38] But He is Allah, my Lord, and I ascribe unto my Lord no partner.

[Yusufali 18:38] "But (I think) for my part that He is Allah, My Lord, and none shall I associate with my Lord.

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۗ إِنَّ تَرَنَ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا

{39}

[Shakir 18:39] And wherefore did you not say when you entered your garden: It is as Allah has pleased, there is no power save in Allah? If you consider me to be inferior to you in wealth and children,

[Pickthal 18:39] *If only, when thou enteredst thy garden, thou hadst said: That which Allah willeth (will come to pass)! There is no strength save in Allah! Though thou seest me as less than thee in wealth and children,*

[Yusufali 18:39] *"Why didst thou not, as thou wentest into thy garden, say: 'Allah's will (be done)! There is no power but with Allah!' If thou dost see me less than thee in wealth and sons,*

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحُ صَعِيدًا زَلَقًا
{40}

[Shakir 18:40] *Then maybe my Lord will give me what is better than your garden, and send on it a thunderbolt from heaven so that it shall become even ground without plant,*

[Pickthal 18:40] *Yet it may be that my Lord will give me better than thy garden, and will send on it a bolt from heaven, and some morning it will be a smooth hillside,*

[Yusufali 18:40] *"It may be that my Lord will give me something better than thy garden, and that He will send on thy garden thunderbolts (by way of reckoning) from heaven, making it (but) slippery sand!-*

أَوْ يُصْبِحَ مَأْوَهَا عَورًا فَلَنْ نَسْتَطِيعَ لَهُ طَلَبًا {41}

[Shakir 18:41] *Or its waters should sink down into the ground so that you are unable to find it.*

[Pickthal 18:41] *Or some morning the water thereof will be lost in the earth so that thou canst not make search for it.*

[Yusufali 18:41] *"Or the water of the garden will run off underground so that thou wilt never be able to find it."*

وَأَحِيطَ بِشَمْرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي
لَمْ أَشْرِكْ بِرَبِّي أَحَدًا {42}

[Shakir 18:42] *And his wealth was destroyed; so he began to wring his hands for what he had spent on it, while it lay, having fallen down upon its roofs, and he said: Ah me! would that I had not associated anyone with my Lord.*

[Pickthal 18:42] *And his fruit was beset (with destruction). Then began he to wring his hands for all that he had spent upon it, when (now) it was all ruined on its trellises, and to say: Would that I had ascribed no partner to my Lord!*

[Yusufali 18:42] *So his fruits (and enjoyment) were encompassed (with ruin), and he remained twisting and turning his hands over what he had spent on his property, which had (now) tumbled to pieces to its very foundations, and he could only say, "Woe is me! Would I had never ascribed partners to my Lord and Cherisher!"*

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا {43}

[Shakir 18:43] *And he had no host to help him besides Allah nor could he defend himself.*

[Pickthal 18:43] *And he had no troop of men to help him as against Allah, nor could he save himself.*

[Yusufali 18:43] Nor had he numbers to help him against Allah, nor was he able to deliver himself.

هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ ۖ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا {44}

[Shakir 18:44] Here is protection only Allah's, the True One; He is best in (the giving of) reward and best in requiting.

[Pickthal 18:44] In this case is protection only from Allah, the True, He is Best for reward, and best for consequence.

[Yusufali 18:44] There, the (only) protection comes from Allah, the True One. He is the Best to reward, and the Best to give success.

وَاصْرَبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَخُتِلَتْ بِهِ بُنَابُ الْأَرْضِ فَأَصْبَحَ

هَشِيمًا تَذْرُوهُ الرِّيَّاحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا {45}

[Shakir 18:45] And set forth to them parable of the life of this world: like water which We send down from the cloud so the herbage of the earth becomes tangled on account of it, then it becomes dry broken into pieces which the winds scatter; and Allah is the holder of power over all things.

[Pickthal 18:45] And coin for them the similitude of the life of the world as water which We send down from the sky, and the vegetation of the earth mingleth with it and then becometh dry twigs that the winds scatter. Allah is able to do all things.

[Yusufali 18:45] Set forth to them the similitude of the life of this world: It is like the rain which we send down from the skies: the earth's vegetation absorbs it, but soon it becomes dry stubble, which the winds do scatter: it is (only) Allah who prevails over all things.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا {46}

[Shakir 18:46] Wealth and children are an adornment of the life of this world; and the ever-abiding, the good works, are better with your Lord in reward and better in expectation.

[Pickthal 18:46] Wealth and children are an ornament of the life of the world. But the good deeds which endure are better in thy Lord's sight for reward, and better in respect of hope.

[Yusufali 18:46] Wealth and sons are allurements of the life of this world: But the things that endure, good deeds, are best in the sight of thy Lord, as rewards, and best as (the foundation for) hopes.

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُعَادِرْ مِنْهُمْ أَحَدًا {47}

[Shakir 18:47] And the day on which We will cause the mountains to pass away and you will see the earth a levelled plain and We will gather them and leave not any one of them behind.

[Pickthal 18:47] And (bethink you of) the Day when we remove the hills and ye see the earth emerging, and We gather them together so as to leave not one of them behind.

[Yusufali 18:47] One Day We shall remove the mountains, and thou wilt see the earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them.

وَعَرَضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۗ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا {48}

[Shakir 18:48] And they shall be brought before your Lord, standing in ranks: Now certainly you have come to Us as We created you at first. Nay, you thought that We had not appointed to you a time of the fulfillment of the promise.

[Pickthal 18:48] And they are set before thy Lord in ranks (and it is said unto them): Now verily have ye come unto Us as We created you at the first. But ye thought that We had set no tryst for you.

[Yusufali 18:48] And they will be marshalled before thy Lord in ranks, (with the announcement), "Now have ye come to Us (bare) as We created you first: aye, ye thought We shall not fulfil the appointment made to you to meet (Us)!":

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَا لِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۗ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا {49}

[Shakir 18:49] And the Book shall be placed, then you will see the guilty fearing from what is in it, and they will say: Ah! woe to us! what a book is this! it does not omit a small one nor a great one, but numbers them (all); and what they had done they shall find present (there); and your Lord does not deal unjustly with anyone.

[Pickthal 18:49] And the Book is placed, and thou seest the guilty fearful of that which is therein, and they say: What kind of a Book is this that leaveth not a small thing nor a great thing but hath counted it! And they find all that they did confronting them, and thy Lord wrongeth no-one.

[Yusufali 18:49] And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! woe to us! what a Book is this! It leaves out nothing small or great, but takes account thereof!" They will find all that they did, placed before them: And not one will thy Lord treat with injustice.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۗ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ ۗ بِئْسَ لِلظَّالِمِينَ بَدَلًا {50}

[Shakir 18:50] And when We said to the angels: Make obeisance to Adam; they made obeisance but Iblis (did it not). He was of the jinn, so he transgressed the commandment of his Lord. What! would you then take him and his offspring for friends rather than Me, and they are your enemies? Evil is (this) change for the unjust.

[Pickthal 18:50] And (remember) when We said unto the angels: Fall prostrate before Adam, and they fell prostrate, all save Iblis. He was of the jinn, so he rebelled against his Lord's command. Will ye choose him and his seed for your protecting friends instead of Me, when they are an enemy unto you? Calamitous is the exchange for evil-doers.

[Yusufali 18:50] Behold! We said to the angels, "Bow down to Adam": They bowed down except Iblis. He was one of the Jinns, and he broke the Command of his Lord. Will ye then take him and his progeny as protectors

rather than Me? And they are enemies to you! Evil would be the exchange for the wrong-doers!

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا

{51}

[Shakir 18:51] *I did not make them witnesses of the creation of the heavens and the earth, nor of the creation of their own souls; nor could I take those who lead (others) astray for aiders.*

[Pickthal 18:51] *I made them not to witness the creation of the heavens and the earth, nor their own creation; nor choose I misleaders for (My) helpers.*

[Yusufali 18:51] *I called them not to witness the creation of the heavens and the earth, nor (even) their own creation: nor is it for helpers such as Me to take as lead (men) astray!*

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا

{52}

[Shakir 18:52] *And on the day when He shall say: Call on those whom you considered to be My associates. So they shall call on them, but they shall not answer them, and We will cause a separation between them.*

[Pickthal 18:52] *And (be mindful of) the Day when He will say: Call those partners of Mine whom ye pretended. Then they will cry unto them, but they will not hear their prayer, and We shall set a gulf of doom between them.*

[Yusufali 18:52] *One Day He will say, "Call on those whom ye thought to be My partners," and they will call on them, but they will not listen to them; and We shall make for them a place of common perdition.*

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا {53}

[Shakir 18:53] *And the guilty shall see the fire, then they shall know that they are going to fall into it, and they shall not find a place to which to turn away from it.*

[Pickthal 18:53] *And the guilty behold the Fire and know that they are about to fall therein, and they find no way of escape thence.*

[Yusufali 18:53] *And the Sinful shall see the fire and apprehend that they have to fall therein: no means will they find to turn away therefrom.*

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ۚ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا {54}

[Shakir 18:54] *And certainly We have explained in this Quran every kind of example, and man is most of all given to contention.*

[Pickthal 18:54] *And verily We have displayed for mankind in this Qur'an all manner of similitudes, but man is more than anything contentious.*

[Yusufali 18:54] *We have explained in detail in this Qur'an, for the benefit of mankind, every kind of similitude: but man is, in most things, contentious.*

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ

يَأْتِيَهُمُ الْعَذَابُ قُبُلًا {55}

[Shakir 18:55] *And nothing prevents men from believing when the guidance comes to them, and from asking forgiveness of their Lord, except that what happened to the ancients should overtake them, or that the chastisement should come face to face with them.*

[Pickthal 18:55] *And naught hindereth mankind from believing when the guidance cometh unto them, and from asking forgiveness of their Lord unless (it be that they wish) that the judgment of the men of old should come upon them or (that) they should be confronted with the Doom.*

[Yusufali 18:55] *And what is there to keep back men from believing, now that Guidance has come to them, nor from praying for forgiveness from their Lord, but that (they ask that) the ways of the ancients be repeated with them, or the Wrath be brought to them face to face?*

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ وَيُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ
الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا {56}

[Shakir 18:56] *And We do not send messengers but as givers of good news and warning, and those who disbelieve make a false contention that they may render null thereby the truth, and they take My communications and that with which they are warned for a mockery.*

[Pickthal 18:56] *We send not the messengers save as bearers of good news and warners. Those who disbelieve contend with falsehood in order to refute the Truth thereby. And they take Our revelations and that wherewith they are threatened as a jest.*

[Yusufali 18:56] *We only send the messengers to give Glad Tidings and to give warnings: But the unbelievers dispute with vain argument, in order therewith to weaken the truth, and they treat My Signs as a jest, as also the fact that they are warned!*

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ ۚ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ
أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۚ وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِذًا أَبَدًا {57}

[Shakir 18:57] *And who is more unjust than he who is reminded of the communications of his Lord, then he turns away from them and forgets what his two hands have sent before? Surely We have placed veils over their hearts lest they should understand it and a heaviness in their ears; and if you call them to the guidance, they will not ever follow the right course in that case.*

[Pickthal 18:57] *And who doth greater wrong than he who hath been reminded of the revelations of his Lord, yet turneth away from them and forgetteth what his hands send forward (to the Judgment)? Lo! on their hearts We have placed coverings so that they understand not, and in their ears a deafness. And though thou call them to the guidance, in that case they can never be led aright.*

[Yusufali 18:57] *And who doth more wrong than one who is reminded of the Signs of his Lord, but turns away from them, forgetting the (deeds) which his hands have sent forth? Verily We have set veils over their hearts lest they should understand this, and over their ears, deafness, if thou callest them to guidance, even then will they never accept guidance.*

وَرَبُّكَ الْعَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ۚ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْئِلًا {58}

[Shakir 18:58] *And your Lord is Forgiving, the Lord of Mercy; were He to punish them for what they earn, He would certainly have hastened the chastisement for them; but for them there is an appointed time from which they shall not find a refuge.*

[Pickthal 18:58] *Thy Lord is the Forgiver, Full of Mercy. If He took them to task (now) for what they earn, He would hasten on the doom for them; but theirs is an appointed term from which they will find no escape.*

[Yusufali 18:58] *But your Lord is Most forgiving, full of Mercy. If He were to call them (at once) to account for what they have earned, then surely He would have hastened their punishment: but they have their appointed time, beyond which they will find no refuge.*

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا {59}

[Shakir 18:59] *And (as for) these towns, We destroyed them when they acted unjustly, and We have appointed a time for their destruction.*

[Pickthal 18:59] *And (all) those townships! We destroyed them when they did wrong, and We appointed a fixed time for their destruction.*

[Yusufali 18:59] *Such were the populations we destroyed when they committed iniquities; but we fixed an appointed time for their destruction.*

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا {60}

[Shakir 18:60] *And when Musa said to his servant: I will not cease until I reach the junction of the two rivers or I will go on for years.*

[Pickthal 18:60] *And when Moses said unto his servant: I will not give up until I reach the point where the two rivers meet, though I march on for ages.*

[Yusufali 18:60] *Behold, Moses said to his attendant, "I will not give up until I reach the junction of the two seas or (until) I spend years and years in travel."*

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا {61}

[Shakir 18:61] *So when they had reached the junction of the two (rivers) they forgot their fish, and it took its way into the sea, going away.*

[Pickthal 18:61] *And when they reached the point where the two met, they forgot their fish, and it took its way into the waters, being free.*

[Yusufali 18:61] *But when they reached the Junction, they forgot (about) their Fish, which took its course through the sea (straight) as in a tunnel.*

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا {62}

[Shakir 18:62] *But when they had gone farther, he said to his servant: Bring to us our morning meal, certainly we have met with fatigue from this our journey.*

[Pickthal 18:62] *And when they had gone further, he said unto his servant: Bring us our breakfast. Verily we have found fatigue in this our journey.*

[Yusufali 18:62] When they had passed on (some distance), Moses said to his attendant: "Bring us our early meal; truly we have suffered much fatigue at this (stage of) our journey."

قَالَ أَرَأَيْتَ إِذْ أَوْثِقْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ ۖ
وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا {63}

[Shakir 18:63] He said: Did you see when we took refuge on the rock then I forgot the fish, and nothing made me forget to speak of it but the Shaitan, and it took its way into the river; what a wonder!

[Pickthal 18:63] He said: Didst thou see, when we took refuge on the rock, and I forgot the fish - and none but Satan caused me to forget to mention it - it took its way into the waters by a marvel.

[Yusufali 18:63] He replied: "Sawest thou (what happened) when we betook ourselves to the rock? I did indeed forget (about) the Fish: none but Satan made me forget to tell (you) about it: it took its course through the sea in a marvellous way!"

قَالَ ذَلِكَ مَا كُنَّا نَبْغُ ۚ فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا {64}

[Shakir 18:64] He said: This is what we sought for; so they returned retracing their footsteps.

[Pickthal 18:64] He said: This is that which we have been seeking. So they retraced their steps again.

[Yusufali 18:64] Moses said: "That was what we were seeking after:" So they went back on their footsteps, following (the path they had come).

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا {65}

[Shakir 18:65] Then they found one from among Our servants whom We had granted mercy from Us and whom We had taught knowledge from Ourselves.

[Pickthal 18:65] Then found they one of Our slaves, unto whom We had given mercy from Us, and had taught him knowledge from Our presence.

[Yusufali 18:65] So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence.

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَى أَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا {66}

[Shakir 18:66] Musa said to him: Shall I follow you on condition that you should teach me right knowledge of what you have been taught?

[Pickthal 18:66] Moses said unto him: May I follow thee, to the end that thou mayst teach me right conduct of that which thou hast been taught?

[Yusufali 18:66] Moses said to him: "May I follow thee, on the footing that thou teach me something of the (Higher) Truth which thou hast been taught?"

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا {67}

[Shakir 18:67] He said: Surely you cannot have patience with me

[Pickthal 18:67] He said: Lo! thou canst not bear with me.

[Yusufali 18:67] (The other) said: "Verily thou wilt not be able to have patience with me!"

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا {68}

[Shakir 18:68] And how can you have patience in that of which you have not got a comprehensive knowledge?

[Pickthal 18:68] How canst thou bear with that whereof thou canst not compass any knowledge?

[Yusufali 18:68] "And how canst thou have patience about things about which thy understanding is not complete?"

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا {69}

[Shakir 18:69] He said: If Allah pleases, you will find me patient and I shall not disobey you in any matter.

[Pickthal 18:69] He said: Allah willing, thou shalt find me patient and I shall not in aught gainsay thee.

[Yusufali 18:69] Moses said: "Thou wilt find me, if Allah so will, (truly) patient: nor shall I disobey thee in aught."

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أَحَدِيثَ لَكَ مِنْهُ ذِكْرًا {70}

[Shakir 18:70] He said: If you would follow me, then do not question me about any thing until I myself speak to you about it

[Pickthal 18:70] He said: Well, if thou go with me, ask me not concerning aught till I myself make mention of it unto thee.

[Yusufali 18:70] The other said: "If then thou wouldst follow me, ask me no questions about anything until I myself speak to thee concerning it."

فَانْطَلَقَا حَتَّىٰ إِذَا رَكَبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرَقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا

{71}

[Shakir 18:71] So they went (their way) until when they embarked in the boat he made a hole in it. (Musa) said: Have you made a hole in it to drown its inmates? Certainly you have done a grievous thing.

[Pickthal 18:71] So they twain set out till, when they were in the ship, he made a hole therein. (Moses) said: Hast thou made a hole therein to drown the folk thereof? Thou verily hast done a dreadful thing.

[Yusufali 18:71] So they both proceeded: until, when they were in the boat, he scuttled it. Said Moses: "Hast thou scuttled it in order to drown those in it? Truly a strange thing hast thou done!"

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا {72}

[Shakir 18:72] He said: Did I not say that you will not be able to have patience with me?

[Pickthal 18:72] He said: Did I not tell thee that thou couldst not bear with me?

[Yusufali 18:72] He answered: "Did I not tell thee that thou canst have no patience with me?"

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا {73}

[Shakir 18:73] He said: Blame me not for what I forgot, and do not constrain me to a difficult thing in my affair.

[Pickthal 18:73] (Moses) said: Be not wroth with me that I forgot, and be not hard upon me for my fault.

[Yusufali 18:73] Moses said: "Rebuke me not for forgetting, nor grieve me by raising difficulties in my case."

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي بَعِيرًا نَفْسًا لَقَدْ جِئْتَنِي شَيْئًا نُكْرًا

{74}

[Shakir 18:74] So they went on until, when they met a boy, he slew him. (Musa) said: Have you slain an innocent person otherwise than for manslaughter? Certainly you have done an evil thing.

[Pickthal 18:74] So they twain journeyed on till, when they met a lad, he slew him. (Moses) said: What! Hast thou slain an innocent soul who hath slain no man? Verily thou hast done a horrid thing.

[Yusufali 18:74] Then they proceeded: until, when they met a young man, he slew him. Moses said: "Hast thou slain an innocent person who had slain none? Truly a foul (unheard of) thing hast thou done!"

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا {75}

[Shakir 18:75] He said: Did I not say to you that you will not be able to have patience with me?

[Pickthal 18:75] He said: Did I not tell thee that thou couldst not bear with me?

[Yusufali 18:75] He answered: "Did I not tell thee that thou canst have no patience with me?"

قَالَ إِنْ سَأَلْتَكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِن لَدُنِّي عُذْرًا {76}

[Shakir 18:76] He said: If I ask you about anything after this, keep me not in your company; indeed you shall have (then) found an excuse in my case.

[Pickthal 18:76] (Moses) said: If I ask thee after this concerning aught, keep not company with me. Thou hast received an excuse from me.

[Yusufali 18:76] (Moses) said: "If ever I ask thee about anything after this, keep me not in thy company: then wouldst thou have received (full) excuse from my side."

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطْعَمُوا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوهُمْ فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ

يَنْقُضَ فَأَقَامَهُ قَالَ لَوْ شِئْتَ لَاتَّخَذْتَ عَلَيْهِ أَجْرًا {77}

[Shakir 18:77] So they went on until when they came to the people of a town, they asked them for food, but they refused to entertain them as guests. Then they found in it a wall which was on the point of falling, so he put it into a right state. (Musa) said: If you had pleased, you might certainly have taken a recompense for it.

[Pickthal 18:77] So they twain journeyed on till, when they came unto the folk of a certain township, they asked its folk for food, but they refused to make them guests. And they found therein a wall upon the point of falling into ruin, and he repaired it. (Moses) said: If thou hadst wished, thou couldst have taken payment for it.

[Yusufali 18:77] Then they proceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a wall on the point of falling down, but he set

it up straight. (Moses) said: "If thou hadst wished, surely thou couldst have exacted some recompense for it!"

قَالَ هَذَا فِرَاقٌ بَيْنِي وَبَيْنَكَ ۖ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا {78}

[Shakir 18:78] He said: This shall be separation between me and you; now I will inform you of the significance of that with which you could not have patience.

[Pickthal 18:78] He said: This is the parting between thee and me! I will announce unto thee the interpretation of that thou couldst not bear with patience.

[Yusufali 18:78] He answered: "This is the parting between me and thee: now will I tell thee the interpretation of (those things) over which thou wast unable to hold patience.

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ

سَفِينَةٍ غَصْبًا {79}

[Shakir 18:79] As for the boat, it belonged to (some) poor men who worked on the river and I wished that I should damage it, and there was behind them a king who seized every boat by force.

[Pickthal 18:79] As for the ship, it belonged to poor people working on the river, and I wished to mar it, for there was a king behind them who is taking every ship by force.

[Yusufali 18:79] "As for the boat, it belonged to certain men in dire want: they plied on the water: I but wished to render it unserviceable, for there was after them a certain king who seized on every boat by force.

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا {80}

[Shakir 18:80] And as for the boy, his parents were believers and we feared lest he should make disobedience and ingratitude to come upon them:

[Pickthal 18:80] And as for the lad, his parents were believers and we feared lest he should oppress them by rebellion and disbelief.

[Yusufali 18:80] "As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah and man).

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاءً وَأَقْرَبَ رُحْمًا {81}

[Shakir 18:81] So we desired that their Lord might give them in his place one better than him in purity and nearer to having compassion.

[Pickthal 18:81] And we intended that their Lord should change him for them for one better in purity and nearer to mercy.

[Yusufali 18:81] "So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ ۗ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۗ ذَلِكَ تَأْوِيلُ

مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا {82}

[Shakir 18:82] *And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man; so your Lord desired that they should attain their maturity and take out their treasure, a mercy from your Lord, and I did not do it of my own accord. This is the significance of that with which you could not have patience.*

[Pickthal 18:82] *And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father had been righteous, and thy Lord intended that they should come to their full strength and should bring forth their treasure as a mercy from their Lord; and I did it not upon my own command. Such is the interpretation of that wherewith thou couldst not bear.*

[Yusufali 18:82] *"As for the wall, it belonged to two youths, orphans, in the Town; there was, beneath it, a buried treasure, to which they were entitled: their father had been a righteous man: So thy Lord desired that they should attain their age of full strength and get out their treasure - a mercy (and favour) from thy Lord. I did it not of my own accord. Such is the interpretation of (those things) over which thou wast unable to hold patience."*

وَيَسْأَلُونَكَ عَنِ ذِي الْقُرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا {83}

[Shakir 18:83] *And they ask you about Zulqarnain. Say: I will recite to you an account of him.*

[Pickthal 18:83] *They will ask thee of Dhu'l-Qarneyn. Say: I shall recite unto you a remembrance of him.*

[Yusufali 18:83] *They ask thee concerning Zul-qarnain. Say, "I will rehearse to you something of his story."*

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَآتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا {84}

[Shakir 18:84] *Surely We established him in the land and granted him means of access to every thing.*

[Pickthal 18:84] *Lo! We made him strong in the land and gave him unto every thing a road.*

[Yusufali 18:84] *Verily We established his power on earth, and We gave him the ways and the means to all ends.*

فَاتَّبَعَ سَبَبًا {85}

[Shakir 18:85] *So he followed a course.*

[Pickthal 18:85] *And he followed a road*

[Yusufali 18:85] *One (such) way he followed,*

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا ۗ قُلْنَا يَا دَا

الْقُرْنَيْنِ إِنَّمَا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا {86}

[Shakir 18:86] *Until when he reached the place where the sun set, he found it going down into a black sea, and found by it a people. We said: O Zulqarnain! either give them a chastisement or do them a benefit.*

[Pickthal 18:86] *Till, when he reached the setting-place of the sun, he found it setting in a muddy spring, and found a people thereabout. We said: O Dhu'l-Qarneyn! Either punish or show them kindness.*

[Yusufali 18:86] Until, when he reached the setting of the sun, he found it set in a spring of murky water: Near it he found a People: We said: "O Zul-qarnain! (thou hast authority,) either to punish them, or to treat them with kindness."

قَالَ أَمَا مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكَرًا {87}

[Shakir 18:87] He said: As to him who is unjust, we will chastise him, then shall he be returned to his Lord, and He will chastise him with an exemplary chastisement:

[Pickthal 18:87] He said: As for him who doeth wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with awful punishment!

[Yusufali 18:87] He said: "Whoever doth wrong, him shall we punish; then shall he be sent back to his Lord; and He will punish him with a punishment unheard-of (before).

وَأَمَا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا {88}

[Shakir 18:88] And as for him who believes and does good, he shall have goodly reward, and We will speak to him an easy word of Our command.

[Pickthal 18:88] But as for him who believeth and doeth right, good will be his reward, and We shall speak unto him a mild command.

[Yusufali 18:88] "But whoever believes, and works righteousness,- he shall have a goodly reward, and easy will be his task as We order it by our Command."

ثُمَّ اتَّبَعَ سَبِيلًا {89}

[Shakir 18:89] Then he followed (another) course.

[Pickthal 18:89] Then he followed a road

[Yusufali 18:89] Then followed he (another) way,

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَظْلَعُ عَلَىٰ قَوْمٍ لَمْ يَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا {90}

[Shakir 18:90] Until when he reached the land of the rising of the sun, he found it rising on a people to whom We had given no shelter from It;

[Pickthal 18:90] Till, when he reached the rising-place of the sun, he found it rising on a people for whom We had appointed no shelter therefrom.

[Yusufali 18:90] Until, when he came to the rising of the sun, he found it rising on a people for whom We had provided no covering protection against the sun.

كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا {91}

[Shakir 18:91] Even so! and We had a full knowledge of what he had.

[Pickthal 18:91] So (it was). And We knew all concerning him.

[Yusufali 18:91] (He left them) as they were: We completely understood what was before him.

ثُمَّ اتَّبَعَ سَبِيلًا {92}

[Shakir 18:92] Then he followed (another) course.

[Pickthal 18:92] Then he followed a road

[Yusufali 18:92] Then followed he (another) way,

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا {93}

[Shakir 18:93] *Until when he reached (a place) between the two mountains, he found on that side of them a people who could hardly understand a word.*

[Pickthal 18:93] *Till, when he came between the two mountains, he found upon their hither side a folk that scarce could understand a saying.*

[Yusufali 18:93] *Until, when he reached (a tract) between two mountains, he found, beneath them, a people who scarcely understood a word.*

قَالُوا يَا دَا الْقَرْنَيْنِ إِنَّ يَا جُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ
تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا {94}

[Shakir 18:94] *They said: O Zulqarnain! surely Gog and Magog make mischief in the land. Shall we then pay you a tribute on condition that you should raise a barrier between us and them*

[Pickthal 18:94] *They said: O Dhu'l-Qarneyn! Lo! Gog and Magog are spoiling the land. So may we pay thee tribute on condition that thou set a barrier between us and them?*

[Yusufali 18:94] *They said: "O Zul-qarnain! the Gog and Magog (People) do great mischief on earth: shall we then render thee tribute in order that thou mightest erect a barrier between us and them?"*

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا {95}

[Shakir 18:95] *He said: That in which my Lord has established me is better, therefore you only help me with workers, I will make a fortified barrier between you and them;*

[Pickthal 18:95] *He said: That wherein my Lord hath established me is better (than your tribute). Do but help me with strength (of men), I will set between you and them a bank.*

[Yusufali 18:95] *He said: "(The power) in which my Lord has established me is better (than tribute): Help me therefore with strength (and labour): I will erect a strong barrier between you and them:*

آتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي
أُفْرِغْ عَلَيْهِ قَطْرًا {96}

[Shakir 18:96] *Bring me blocks of iron; until when he had filled up the space between the two mountain sides, he said: Blow, until when he had made it (as) fire, he said: Bring me molten brass which I may pour over it.*

[Pickthal 18:96] *Give me pieces of iron - till, when he had levelled up (the gap) between the cliffs, he said: Blow! - till, when he had made it a fire, he said: Bring me molten copper to pour thereon.*

[Yusufali 18:96] *"Bring me blocks of iron." At length, when he had filled up the space between the two steep mountain-sides, He said, "Blow (with your bellows)" Then, when he had made it (red) as fire, he said: "Bring me, that I may pour over it, molten lead."*

فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا {97}

[Shakir 18:97] So they were not able to scale it nor could they make a hole in it.

[Pickthal 18:97] And (Gog and Magog) were not able to surmount, nor could they pierce (it).

[Yusufali 18:97] Thus were they made powerless to scale it or to dig through it.

قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا {98}

[Shakir 18:98] He said: This is a mercy from my Lord, but when the promise of my Lord comes to pass He will make it level with the ground, and the promise of my Lord is ever true.

[Pickthal 18:98] He said: This is a mercy from my Lord; but when the promise of my Lord cometh to pass, He will lay it low, for the promise of my Lord is true.

[Yusufali 18:98] He said: "This is a mercy from my Lord: But when the promise of my Lord comes to pass, He will make it into dust; and the promise of my Lord is true."

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا {99}

[Shakir 18:99] And on that day We will leave a part of them in conflict with another part, and the trumpet will be blown, so We will gather them all together;

[Pickthal 18:99] And on that day we shall let some of them surge against others, and the Trumpet will be blown. Then We shall gather them together in one gathering.

[Yusufali 18:99] On that day We shall leave them to surge like waves on one another: the trumpet will be blown, and We shall collect them all together.

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا {100}

[Shakir 18:100] And We will bring forth hell, exposed to view, on that day before the unbelievers.

[Pickthal 18:100] On that day we shall present hell to the disbelievers, plain to view,

[Yusufali 18:100] And We shall present Hell that day for Unbelievers to see, all spread out,-

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا {101}

[Shakir 18:101] They whose eyes were under a cover from My reminder and they could not even hear.

[Pickthal 18:101] Those whose eyes were hoodwinked from My reminder, and who could not bear to hear.

[Yusufali 18:101] (Unbelievers) whose eyes had been under a veil from remembrance of Me, and who had been unable even to hear.

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ ۗ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ

نُزُلًا {102}

[Shakir 18:102] What! do then those who disbelieve think that they can take My servants to be guardians besides Me? Surely We have prepared hell for the entertainment of the unbelievers.

[Pickthal 18:102] Do the disbelievers reckon that they can choose My bondmen as protecting friends beside Me? Lo! We have prepared hell as a welcome for the disbelievers.

[Yusufali 18:102] Do the Unbelievers think that they can take My servants as protectors besides Me? Verily We have prepared Hell for the Unbelievers for (their) entertainment.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا {103}

[Shakir 18:103] Say: Shall We inform you of the greatest losers in (their) deeds?

[Pickthal 18:103] Say: Shall We inform you who will be the greatest losers by their works?

[Yusufali 18:103] Say: "Shall we tell you of those who lose most in respect of their deeds?-

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا {104}

[Shakir 18:104] (These are) they whose labor is lost in this world's life and they think that they are well versed in skill of the work of hands.

[Pickthal 18:104] Those whose effort goeth astray in the life of the world, and yet they reckon that they do good work.

[Yusufali 18:104] "Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works?"

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا تُنْفَعُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا

{105}

[Shakir 18:105] These are they who disbelieve in the communications of their Lord and His meeting, so their deeds become null, and therefore We will not set up a balance for them on the day of resurrection.

[Pickthal 18:105] Those are they who disbelieve in the revelations of their Lord and in the meeting with Him. Therefor their works are vain, and on the Day of Resurrection We assign no weight to them.

[Yusufali 18:105] They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter): vain will be their works, nor shall We, on the Day of Judgment, give them any weight.

ذَلِكَ جَزَاءُهُمْ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُؤًا {106}

[Shakir 18:106] Thus it is that their recompense is hell, because they disbelieved and held My communications and My messengers in mockery.

[Pickthal 18:106] That is their reward: hell, because they disbelieved, and made a jest of Our revelations and Our messengers.

[Yusufali 18:106] That is their reward, Hell, because they rejected Faith, and took My Signs and My Messengers by way of jest.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا {107}

[Shakir 18:107] Surely (as for) those who believe and do good deeds, their place of entertainment shall be the gardens of paradise,

[Pickthal 18:107] Lo! those who believe and do good works, theirs are the Gardens of Paradise for welcome,

[Yusufali 18:107] As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise,

خَالِدِينَ فِيهَا لَا يَبْتَغُونَ عَنْهَا حِوَلًا {108}

[Shakir 18:108] Abiding therein; they shall not desire removal from them.

[Pickthal 18:108] Wherein they will abide, with no desire to be removed from thence.

[Yusufali 18:108] Wherein they shall dwell (for aye): no change will they wish for from them.

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ

مَدَدًا {109}

[Shakir 18:109] Say: If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted, though We were to bring the like of that (sea) to add

[Pickthal 18:109] Say: Though the sea became ink for the Words of my Lord, verily the sea would be used up before the words of my Lord were exhausted, even though We brought the like thereof to help.

[Yusufali 18:109] Say: "If the ocean were ink (wherewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid."

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ

عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا {110}

[Shakir 18:110] Say: I am only a mortal like you; it is revealed to me that your god is one Allah, therefore whoever hopes to meet his Lord, he should do good deeds, and not join any one in the service of his Lord.

[Pickthal 18:110] Say: I am only a mortal like you. My Lord inspireth in me that your Allah is only One Allah. And whoever hopeth for the meeting with his Lord, let him do righteous work, and make none sharer of the worship due unto his Lord.

[Yusufali 18:110] Say: "I am but a man like yourselves, (but) the inspiration has come to me, that your Allah is one Allah: whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner.

سورة مريم (Maryam)

Sura 19

Aya 1 to 98

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

{1} كهيعص

[Shakir 19:1] Kaf Ha Ya Ain Suad.

[Pickthal 19:1] Kaf. Ha. Ya. A'in. Sad.

[Yusufali 19:1] Kaf. Ha. Ya. 'Ain. Sad.

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا {2}

[Shakir 19:2] A mention of the mercy of your Lord to His servant Zakariya.

[Pickthal 19:2] A mention of the mercy of thy Lord unto His servant Zachariah.

[Yusufali 19:2] (This is) a recital of the Mercy of thy Lord to His servant Zakariya.

إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا {3}

[Shakir 19:3] When he called upon his Lord in a low voice,

[Pickthal 19:3] When he cried unto his Lord a cry in secret,

[Yusufali 19:3] Behold! he cried to his Lord in secret,

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبَّ شَقِيًّا {4}

[Shakir 19:4] He said: My Lord! surely my bones are weakened and my head flares with hoariness, and, my Lord! I have never been unsuccessful in my prayer to Thee:

[Pickthal 19:4] Saying: My Lord! Lo! the bones of me wax feeble and my head is shining with grey hair, and I have never been unblest in prayer to Thee, my Lord.

[Yusufali 19:4] Praying: "O my Lord! infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest, O my Lord, in my prayer to Thee!

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا {5}

[Shakir 19:5] And surely I fear my cousins after me, and my wife is barren, therefore grant me from Thyself an heir,

[Pickthal 19:5] Lo! I fear my kinsfolk after me, since my wife is barren. Oh, give me from Thy presence a successor

[Yusufali 19:5] "Now I fear (what) my relatives (and colleagues) (will do) after me: but my wife is barren: so give me an heir as from Thyself,-

يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا {6}

[Shakir 19:6] Who should inherit me and inherit from the children of Yaqoub, and make him, my Lord, one in whom Thou art well pleased.

[Pickthal 19:6] Who shall inherit of me and inherit (also) of the house of Jacob. And make him, my Lord, acceptable (unto Thee).

[Yusufali 19:6] "(One that) will (truly) represent me, and represent the posterity of Jacob; and make him, O my Lord! one with whom Thou art well-pleased!"

يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا {7}

[Shakir 19:7] O Zakariya! surely We give you good news of a boy whose name shall be Yahya: We have not made before anyone his equal.

[Pickthal 19:7] (It was said unto him): O Zachariah! Lo! We bring thee tidings of a son whose name is John; we have given the same name to none before (him).

[Yusufali 19:7] (His prayer was answered): "O Zakariya! We give thee good news of a son: His name shall be Yahya: on none by that name have We conferred distinction before."

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا {8}

[Shakir 19:8] He said: O my Lord! when shall I have a son, and my wife is barren, and I myself have reached indeed the extreme degree of old age?

[Pickthal 19:8] He said: My Lord! How can I have a son when my wife is barren and I have reached infirm old age?

[Yusufali 19:8] He said: "O my Lord! How shall I have a son, when my wife is barren and I have grown quite decrepit from old age?"

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا {9}

[Shakir 19:9] He said: So shall it be, your Lord says: It is easy to Me, and indeed I created you before, when you were nothing.

[Pickthal 19:9] He said: So (it will be). Thy Lord saith: It is easy for Me, even as I created thee before, when thou wast naught.

[Yusufali 19:9] He said: "So (it will be) thy Lord saith, 'that is easy for Me: I did indeed create thee before, when thou hadst been nothing!'"

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۗ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا {10}

[Shakir 19:10] He said: My Lord! give me a sign. He said: Your sign is that you will not be able to speak to the people three nights while in sound health.

[Pickthal 19:10] He said: My Lord! Appoint for me some token. He said: Thy token is that thou, with no bodily defect, shalt not speak unto mankind three nights.

[Yusufali 19:10] (Zakariya) said: "O my Lord! give me a Sign." "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three nights, although thou art not dumb."

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا {11}

[Shakir 19:11] So he went forth to his people from his place of worship, then he made known to them that they should glorify (Allah) morning and evening.

[Pickthal 19:11] Then he came forth unto his people from the sanctuary, and signified to them: Glorify your Lord at break of day and fall of night.

[Yusufali 19:11] So Zakariya came out to his people from his chamber: He told them by signs to celebrate Allah's praises in the morning and in the evening.

يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا {12}

[Shakir 19:12] O Yahya! take hold of the Book with strength, and We granted him wisdom while yet a child

[Pickthal 19:12] (And it was said unto his son): O John! Hold fast the Scripture. And we gave him wisdom when a child,

[Yusufali 19:12] (To his son came the command): "O Yahya! take hold of the Book with might": and We gave him Wisdom even as a youth,

وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً وَكَانَ تَقِيًّا {13}

[Shakir 19:13] And tenderness from Us and purity, and he was one who guarded (against evil),

[Pickthal 19:13] And compassion from Our presence, and purity; and he was devout,

[Yusufali 19:13] And piety (for all creatures) as from Us, and purity: He was devout,

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا {14}

[Shakir 19:14] And dutiful to his parents, and he was not insolent, disobedient.

[Pickthal 19:14] And dutiful toward his parents. And he was not arrogant, rebellious.

[Yusufali 19:14] And kind to his parents, and he was not overbearing or rebellious.

وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا {15}

[Shakir 19:15] And peace on him on the day he was born, and on the day he dies, and on the day he is raised to life

[Pickthal 19:15] Peace on him the day he was born, and the day he dieth and the day he shall be raised alive!

[Yusufali 19:15] So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)!

وَأذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَبَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا {16}

[Shakir 19:16] And mention Mariam in the Book when she drew aside from her family to an eastern place;

[Pickthal 19:16] And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East,

[Yusufali 19:16] Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East.

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا {17}

[Shakir 19:17] So she took a veil (to screen herself) from them; then We sent to her Our spirit, and there appeared to her a well-made man.

[Pickthal 19:17] And had chosen seclusion from them. Then We sent unto her Our Spirit and it assumed for her the likeness of a perfect man.

[Yusufali 19:17] She placed a screen (to screen herself) from them; then We sent her our angel, and he appeared before her as a man in all respects.

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتُ تَقِيًّا {18}

[Shakir 19:18] She said: Surely I fly for refuge from you to the Beneficent Allah, if you are one guarding (against evil).

[Pickthal 19:18] She said: Lo! I seek refuge in the Beneficent One from thee, if thou art Allah-fearing.

[Yusufali 19:18] She said: "I seek refuge from thee to (Allah) Most Gracious: (come not near) if thou dost fear Allah."

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكَ لِأَهَبَ لَكَ غُلَامًا زَكِيًّا {19}

[Shakir 19:19] He said: I am only a messenger of your Lord: That I will give you a pure boy.

[Pickthal 19:19] He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son.

[Yusufali 19:19] He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son.

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا {20}

[Shakir 19:20] She said: When shall I have a boy and no mortal has yet touched me, nor have I been unchaste?

[Pickthal 19:20] She said: How can I have a son when no mortal hath touched me, neither have I been unchaste?

[Yusufali 19:20] She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?"

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا ۚ وَكَانَ أَمْرًا مَقْضِيًّا {21}

[Shakir 19:21] He said: Even so; your Lord says: It is easy to Me: and that We may make him a sign to men and a mercy from Us, and it is a matter which has been decreed.

[Pickthal 19:21] He said: So (it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained.

[Yusufali 19:21] He said: "So (it will be): Thy Lord saith, 'that is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us': It is a matter (so) decreed."

فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ مَكَانًا قَصِيًّا {22}

[Shakir 19:22] So she conceived him; then withdrew herself with him to a remote place.

[Pickthal 19:22] And she conceived him, and she withdrew with him to a far place.

[Yusufali 19:22] So she conceived him, and she retired with him to a remote place.

فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا {23}

[Shakir 19:23] And the throes (of childbirth) compelled her to betake herself to the trunk of a palm tree. She said: Oh, would that I had died before this, and had been a thing quite forgotten!

[Pickthal 19:23] And the pangs of childbirth drove her unto the trunk of the palm-tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten!

[Yusufali 19:23] *And the pains of childbirth drove her to the trunk of a palm-tree: She cried (in her anguish): "Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!"*

فَتَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا {24}

[Shakir 19:24] *Then (the child) called out to her from beneath her: Grieve not, surely your Lord has made a stream to flow beneath you;*

[Pickthal 19:24] *Then (one) cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee,*

[Yusufali 19:24] *But (a voice) cried to her from beneath the (palm-tree): "Grieve not! for thy Lord hath provided a rivulet beneath thee;*

وَهَزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رَطْبًا جَنِيًّا {25}

[Shakir 19:25] *And shake towards you the trunk of the palmtree, it will drop on you fresh ripe dates:*

[Pickthal 19:25] *And shake the trunk of the palm-tree toward thee, thou wilt cause ripe dates to fall upon thee.*

[Yusufali 19:25] *"And shake towards thyself the trunk of the palm-tree: It will let fall fresh ripe dates upon thee.*

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فِيمَا تَرَيْنَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ

الْيَوْمَ إِذْسِيًّا {26}

[Shakir 19:26] *So eat and drink and refresh the eye. Then if you see any mortal, say: Surely I have vowed a fast to the Beneficent Allah, so I shall not speak to any man today.*

[Pickthal 19:26] *So eat and drink and be consoled. And if thou meetest any mortal, say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal.*

[Yusufali 19:26] *"So eat and drink and cool (thine) eye. And if thou dost see any man, say, 'I have vowed a fast to (Allah) Most Gracious, and this day will I enter into not talk with any human being'"*

فَأْتَتْ بِهِ قَوْمَهَا تَحْمِيلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا {27}

[Shakir 19:27] *And she came to her people with him, carrying him (with her). They said: O Marium! surely you have done a strange thing.*

[Pickthal 19:27] *Then she brought him to her own folk, carrying him. They said: O Mary! Thou hast come with an amazing thing.*

[Yusufali 19:27] *At length she brought the (babe) to her people, carrying him (in her arms). They said: "O Mary! truly an amazing thing hast thou brought!*

يَا أُخْتُ هَارُونَ مَا كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَعْثًا {28}

[Shakir 19:28] *O sister of Haroun! your father was not a bad man, nor, was your mother an unchaste woman.*

[Pickthal 19:28] *O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot.*

[Yusufali 19:28] *"O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!"*

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْأُمْتِدِ صَيًّا {29}

[Shakir 19:29] But she pointed to him. They said: How should we speak to one who was a child in the cradle?

[Pickthal 19:29] Then she pointed to him. They said: How can we talk to one who is in the cradle, a young boy?

[Yusufali 19:29] But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?"

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا {30}

[Shakir 19:30] He said: Surely I am a servant of Allah; He has given me the Book and made me a prophet;

[Pickthal 19:30] He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet,

[Yusufali 19:30] He said: "I am indeed a servant of Allah: He hath given me revelation and made me a prophet;

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا {31}

[Shakir 19:31] And He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live;

[Pickthal 19:31] And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and almsgiving so long as I remain alive,

[Yusufali 19:31] "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live;

وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا {32}

[Shakir 19:32] And dutiful to my mother, and He has not made me insolent, unblessed;

[Pickthal 19:32] And (hath made me) dutiful toward her who bore me, and hath not made me arrogant, unblest.

[Yusufali 19:32] "(He) hath made me kind to my mother, and not overbearing or miserable;

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا {33}

[Shakir 19:33] And peace on me on the day I was born, and on the day I die, and on the day I am raised to life.

[Pickthal 19:33] Peace on me the day I was born, and the day I die, and the day I shall be raised alive!

[Yusufali 19:33] "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)!"

ذَلِكَ عِيسَى ابْنُ مَرْيَمَ ۗ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ {34}

[Shakir 19:34] Such is Isa, son of Marium; (this is) the saying of truth about which they dispute.

[Pickthal 19:34] Such was Jesus, son of Mary: (this is) a statement of the truth concerning which they doubt.

[Yusufali 19:34] Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute.

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ {35}

[Shakir 19:35] *It beseems not Allah that He should take to Himself a son, glory to be Him; when He has decreed a matter He only says to it "Be," and it is.*

[Pickthal 19:35] *It befitteth not (the Majesty of) Allah that He should take unto Himself a son. Glory be to Him! When He decreeth a thing, He saith unto it only: Be! and it is.*

[Yusufali 19:35] *It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is.*

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ {36}

[Shakir 19:36] *And surely Allah is my Lord and your Lord, therefore serve Him; this is the right path.*

[Pickthal 19:36] *And lo! Allah is my Lord and your Lord. So serve Him. That is the right path.*

[Yusufali 19:36] *Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a Way that is straight.*

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ {37}

[Shakir 19:37] *But parties from among them disagreed with each other, so woe to those who disbelieve, because of presence on a great*

[Pickthal 19:37] *The sects among them differ: but woe unto the disbelievers from the meeting of an awful Day.*

[Yusufali 19:37] *But the sects differ among themselves: and woe to the unbelievers because of the (coming) Judgment of a Momentous Day!*

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ {38}

[Shakir 19:38] *How clearly shall they hear and how clearly shall they see on the day when they come to Us; but the unjust this day are in manifest error.*

[Pickthal 19:38] *See and hear them on the Day they come unto Us! yet the evil-doers are to-day in error manifest.*

[Yusufali 19:38] *How plainly will they see and hear, the Day that they will appear before Us! but the unjust today are in error manifest!*

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ {39}

[Shakir 19:39] *And warn them of the day of intense regret, when the matter shall have been decided; and they are (now) in negligence and they do not believe.*

[Pickthal 19:39] *And warn them of the Day of anguish when the case hath been decided. Now they are in a state of carelessness, and they believe not.*

[Yusufali 19:39] *But warn them of the Day of Distress, when the matter will be determined: for (behold,) they are negligent and they do not believe!*

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ {40}

[Shakir 19:40] *Surely We inherit the earth and all those who are on it, and to Us they shall be returned.*

[Pickthal 19:40] *Lo! We, only We, inherit the earth and all who are thereon, and unto Us they are returned.*

[Yusufali 19:40] *It is We Who will inherit the earth, and all beings thereon: to Us will they all be returned.*

وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا {41}

[Shakir 19:41] *And mention Ibrahim in the Book; surely he was a truthful man, a prophet.*

[Pickthal 19:41] *And make mention (O Muhammad) in the Scripture of Abraham. Lo! he was a saint, a prophet.*

[Yusufali 19:41] *(Also mention in the Book (the story of) Abraham: He was a man of Truth, a prophet.*

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا {42}

[Shakir 19:42] *When he said to his father; O my father! why do you worship what neither hears nor sees, nor does it avail you in the least:*

[Pickthal 19:42] *When he said unto his father: O my father! Why worshippeth thou that which heareth not nor seeth, nor can in aught avail thee?*

[Yusufali 19:42] *Behold, he said to his father: "O my father! why worship that which heareth not and seeth not, and can profit thee nothing?"*

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا {43}

[Shakir 19:43] *O my father! truly the knowledge has come to me which has not come to you, therefore follow me, I will guide you on a right path:*

[Pickthal 19:43] *O my father! Lo! there hath come unto me of knowledge that which came not unto thee. So follow me, and I will lead thee on a right path.*

[Yusufali 19:43] *"O my father! to me hath come knowledge which hath not reached thee: so follow me: I will guide thee to a way that is even and straight.*

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا {44}

[Shakir 19:44] *O my father! serve not the Shaitan, surely the Shaitan is disobedient to the Beneficent Allah:*

[Pickthal 19:44] *O my father! Serve not the devil. Lo! the devil is a rebel unto the Beneficent.*

[Yusufali 19:44] *"O my father! serve not Satan: for Satan is a rebel against (Allah) Most Gracious.*

يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا {45}

[Shakir 19:45] *O my father! surely I fear that a punishment from the Beneficent Allah should afflict you so that you should be a friend of the Shaitan.*

[Pickthal 19:45] *O my father! Lo! I fear lest a punishment from the Beneficent overtake thee so that thou become a comrade of the devil.*

[Yusufali 19:45] *"O my father! I fear lest a Penalty afflict thee from (Allah) Most Gracious, so that thou become to Satan a friend."*

قَالَ أَرَأَيْتَ أَنْتَ عَنِ الْهَيْتِ يَا إِبْرَاهِيمُ لَئِنْ لَمْ تَنْتَه لَأَرْجُمَنَّكَ وَأَهْجُرُنِي مَلِيًّا {46}

[Shakir 19:46] *He said: Do you dislike my gods, O Ibrahim? If you do not desist I will certainly revile you, and leave me for a time.*

[Pickthal 19:46] He said: Rejectest thou my gods, O Abraham? If thou cease not, I shall surely stone thee. Depart from me a long while!

[Yusufali 19:46] (The father) replied: "Dost thou hate my gods, O Abraham? If thou forbear not, I will indeed stone thee: Now get away from me for a good long while!"

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا {47}

[Shakir 19:47] He said: Peace be on you, I will pray to my Lord to forgive you; surely He is ever Affectionate to me:

[Pickthal 19:47] He said: Peace be unto thee! I shall ask forgiveness of my Lord for thee. Lo! He was ever gracious unto me.

[Yusufali 19:47] Abraham said: "Peace be on thee: I will pray to my Lord for thy forgiveness: for He is to me Most Gracious.

وَأَعْتَزُّكَ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُو رَبِّي عَسَىٰ أَلاَّ أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا {48}

[Shakir 19:48] And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord; may be I shall not remain unblessed in calling upon my Lord.

[Pickthal 19:48] I shall withdraw from you and that unto which ye pray beside Allah, and I shall pray unto my Lord. It may be that, in prayer unto my Lord, I shall not be unblest.

[Yusufali 19:48] "And I will turn away from you (all) and from those whom ye invoke besides Allah: I will call on my Lord: perhaps, by my prayer to my Lord, I shall be not unblest."

فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا {49}

[Shakir 19:49] So when he withdrew from them and what they worshipped besides Allah, We gave to him Ishaq and Yaqoub, and each one of them We made a prophet.

[Pickthal 19:49] So, when he had withdrawn from them and that which they were worshipping beside Allah, We gave him Isaac and Jacob. Each of them We made a prophet.

[Yusufali 19:49] When he had turned away from them and from those whom they worshipped besides Allah, We bestowed on him Isaac and Jacob, and each one of them We made a prophet.

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا {50}

[Shakir 19:50] And We granted to them of Our mercy, and We left (behind them) a truthful mention of eminence for them.

[Pickthal 19:50] And we gave them of Our mercy, and assigned to them a high and true renown.

[Yusufali 19:50] And We bestowed of Our Mercy on them, and We granted them lofty honour on the tongue of truth.

وَأذْكَرُ فِي الْكِتَابِ مُوسَىٰ ۗ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا {51}

[Shakir 19:51] And mention Musa in the Book; surely he was one purified, and he was a messenger, a prophet.

[Pickthal 19:51] And make mention in the Scripture of Moses. Lo! he was chosen, and he was a messenger (of Allah), a prophet.

[Yusufali 19:51] Also mention in the Book (the story of) Moses: for he was specially chosen, and he was a messenger (and) a prophet.

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا {52}

[Shakir 19:52] And We called to him from the blessed side of the mountain, and We made him draw nigh, holding communion (with Us).

[Pickthal 19:52] We called him from the right slope of the Mount, and brought him nigh in communion.

[Yusufali 19:52] And we called him from the right side of Mount (Sinai), and made him draw near to Us, for mystic (converse).

وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا {53}

[Shakir 19:53] And We gave to him out of Our mercy his brother Haroun a prophet.

[Pickthal 19:53] And We bestowed upon him of Our mercy his brother Aaron, a prophet (likewise).

[Yusufali 19:53] And, out of Our Mercy, We gave him his brother Aaron, (also) a prophet.

وَأذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ ۚ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا {54}

[Shakir 19:54] And mention Ismail in the Book; surely he was truthful in (his) promise, and he was a messenger, a prophet.

[Pickthal 19:54] And make mention in the Scripture of Ishmael. Lo! he was a keeper of his promise, and he was a messenger (of Allah), a prophet.

[Yusufali 19:54] Also mention in the Book (the story of) Isma'il: He was (strictly) true to what he promised, and he was a messenger (and) a prophet.

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا {55}

[Shakir 19:55] And he enjoined on his family prayer and almsgiving, and was one in whom his Lord was well pleased.

[Pickthal 19:55] He enjoined upon his people worship and almsgiving, and was acceptable in the sight of his Lord.

[Yusufali 19:55] He used to enjoin on his people Prayer and Charity, and he was most acceptable in the sight of his Lord.

وَأذْكُرْ فِي الْكِتَابِ إِدْرِيسَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا {56}

[Shakir 19:56] And mention Idris in the Book; surely he was a truthful man, a prophet,

[Pickthal 19:56] And make mention in the Scripture of Idris. Lo! he was a saint, a prophet;

[Yusufali 19:56] Also mention in the Book the case of Idris: He was a man of truth (and sincerity), (and) a prophet:

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا {57}

[Shakir 19:57] And We raised him high in Heaven.

[Pickthal 19:57] And We raised him to high station.

[Yusufali 19:57] And We raised him to a lofty station.

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ
إِبْرَاهِيمَ وَإِسْرَائِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ۚ إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ۝
{58}

[Shakir 19:58] These are they on whom Allah bestowed favors, from among the prophets of the seed of Adam, and of those whom We carried with Nuh, and of the seed of Ibrahim and Israel, and of those whom We guided and chose; when the communications of the Beneficent Allah were recited to them, they fell down making obeisance and weeping.

[Pickthal 19:58] These are they unto whom Allah showed favour from among the prophets, of the seed of Adam and of those whom We carried (in the ship) with Noah, and of the seed of Abraham and Israel, and from among those whom We guided and chose. When the revelations of the Beneficent were recited unto them, they fell down, adoring and weeping.

[Yusufali 19:58] Those were some of the prophets on whom Allah did bestow His Grace,- of the posterity of Adam, and of those who We carried (in the Ark) with Noah, and of the posterity of Abraham and Israel of those whom We guided and chose. Whenever the Signs of (Allah) Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears.

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا {59}

[Shakir 19:59] But there came after them an evil generation, who neglected prayers and followed and sensual desires, so they will meet perdition,

[Pickthal 19:59] Now there hath succeeded them a later generation whom have ruined worship and have followed lusts. But they will meet deception.

[Yusufali 19:59] But after them there followed a posterity who missed prayers and followed after lusts soon, then, will they face Destruction,-

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا {60}

[Shakir 19:60] Except such as repent and believe and do good, these shall enter the garden, and they shall not be dealt with unjustly in any way:

[Pickthal 19:60] Save him who shall repent and believe and do right. Such will enter the Garden, and they will not be wronged in aught -

[Yusufali 19:60] Except those who repent and believe, and work righteousness: for these will enter the Garden and will not be wronged in the least,-

جَنَّاتٍ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْغَيْبِ ۗ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا {61}

[Shakir 19:61] The gardens of perpetuity which the Beneficent Allah has promised to His servants while unseen; surely His promise shall come to pass.

[Pickthal 19:61] Gardens of Eden, which the Beneficent hath promised to His slaves in the unseen. Lo! His promise is ever sure of fulfilment -

[Yusufali 19:61] Gardens of Eternity, those which (Allah) Most Gracious has promised to His servants in the Unseen: for His promise must (necessarily) come to pass.

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًّا {62}

[Shakir 19:62] They shall not hear therein any vain discourse, but only: Peace, and they shall have their sustenance therein morning and evening.

[Pickthal 19:62] They hear therein no idle talk, but only Peace; and therein they have food for morn and evening.

[Yusufali 19:62] They will not there hear any vain discourse, but only salutations of Peace: And they will have therein their sustenance, morning and evening.

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا {63}

[Shakir 19:63] This is the garden which We cause those of Our servants to inherit who guard (against evil).

[Pickthal 19:63] Such is the Garden which We cause the devout among Our bondmen to inherit.

[Yusufali 19:63] Such is the Garden which We give as an inheritance to those of Our servants who guard against Evil.

وَمَا نُنزِّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ ۖ وَمَا كَانَ رَبُّكَ نَسِيًّا

{64}

[Shakir 19:64] And we do not descend but by the command of your Lord; to Him belongs whatever is before us and whatever is behind us and whatever is between these, and your Lord is not forgetful.

[Pickthal 19:64] We (angels) come not down save by commandment of thy Lord. Unto Him belongeth all that is before us and all that is behind us and all that is between those two, and thy Lord was never forgetful -

[Yusufali 19:64] (The angels say:) "We descend not but by command of thy Lord: to Him belongeth what is before us and what is behind us, and what is between: and thy Lord never doth forget,-

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۗ هَلْ تَعْلَمُ لَهُ سَمِيًّا {65}

[Shakir 19:65] The Lord of the heavens and the earth and what is between them, so serve Him and be patient in His service. Do you know any one equal to Him?

[Pickthal 19:65] Lord of the heavens and the earth and all that is between them! Therefor, worship thou Him and be thou steadfast in His service. Knowest thou one that can be named along with Him?

[Yusufali 19:65] "Lord of the heavens and of the earth, and of all that is between them; so worship Him, and be constant and patient in His worship: knowest thou of any who is worthy of the same Name as He?"

وَيَقُولُ الْإِنْسَانُ إِذَا مَا مِثٌ لَسَوْفَ أُخْرَجُ حَيًّا {66}

[Shakir 19:66] And says man: What! when I am dead shall I truly be brought forth alive?

[Pickthal 19:66] And man saith: When I am dead, shall I forsooth be brought forth alive?

[Yusufali 19:66] Man says: "What! When I am dead, shall I then be raised up alive?"

أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا {67}

[Shakir 19:67] Does not man remember that We created him before, when he was nothing?

[Pickthal 19:67] Doth not man remember that We created him before, when he was naught?

[Yusufali 19:67] But does not man call to mind that We created him before out of nothing?

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا {68}

[Shakir 19:68] So by your Lord! We will most certainly gather them together and the Shaitans, then shall We certainly cause them to be present round hell on their knees.

[Pickthal 19:68] And, by thy Lord, verily We shall assemble them and the devils, then We shall bring them, crouching, around hell.

[Yusufali 19:68] So, by thy Lord, without doubt, We shall gather them together, and (also) the Evil Ones (with them); then shall We bring them forth on their knees round about Hell;

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ عِتِيًّا {69}

[Shakir 19:69] Then We will most certainly draw forth from every sect of them him who is most exorbitantly rebellious against the Beneficent Allah.

[Pickthal 19:69] Then We shall pluck out from every sect whichever of them was most stubborn in rebellion to the Beneficent.

[Yusufali 19:69] Then shall We certainly drag out from every sect all those who were worst in obstinate rebellion against (Allah) Most Gracious.

ثُمَّ لَنَحْنُ أَغْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا {70}

[Shakir 19:70] Again We do certainly know best those who deserve most to be burned therein.

[Pickthal 19:70] And surely We are Best Aware of those most worthy to be burned therein.

[Yusufali 19:70] And certainly We know best those who are most worthy of being burned therein.

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَقْضِيًّا {71}

[Shakir 19:71] And there is not one of you but shall come to it; this is an unavoidable decree of your Lord.

[Pickthal 19:71] There is not one of you but shall approach it. That is a fixed ordinance of thy Lord.

[Yusufali 19:71] Not one of you but will pass over it: this is, with thy Lord, a Decree which must be accomplished.

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًّا {72}

[Shakir 19:72] And We will deliver those who guarded (against evil), and We will leave the unjust therein on their knees.

[Pickthal 19:72] Then We shall rescue those who kept from evil, and leave the evil-doers crouching there.

[Yusufali 19:72] But We shall save those who guarded against evil, and We shall leave the wrong-doers therein, (humbled) to their knees.

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ
نَدِيًّا {73}

[Shakir 19:73] *And when Our clear communications are recited to them, those who disbelieve say to those who believe: Which of the two parties is best in abiding and best in assembly?*

[Pickthal 19:73] *And when Our clear revelations are recited unto them, those who disbelieve say unto those who believe: Which of the two parties (yours or ours) is better in position, and more imposing as an army?*

[Yusufali 19:73] *When Our Clear Signs are rehearsed to them, the Unbelievers say to those who believe, "Which of the two sides is best in point of position? Which makes the best show in council?"*

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثَانًا وَرِئِيًّا {74}

[Shakir 19:74] *And how many of the generations have We destroyed before them who were better in respect of goods and outward appearance!*

[Pickthal 19:74] *How many a generation have We destroyed before them, who were more imposing in respect of gear and outward seeming!*

[Yusufali 19:74] *But how many (countless) generations before them have we destroyed, who were even better in equipment and in glitter to the eye?*

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا ۗ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا

السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا {75}

[Shakir 19:75] *Say: As for him who remains in error, the Beneficent Allah will surely prolong his length of days, until they see what they were threatened with, either the punishment or the hour; then they shall know who is in more evil plight and weaker in forces*

[Pickthal 19:75] *Say: As for him who is in error, the Beneficent will verily prolong his span of life until, when they behold that which they were promised, whether it be punishment (in the world), or the Hour (of doom), they will know who is worse in position and who is weaker as an army.*

[Yusufali 19:75] *Say: "If any men go astray, (Allah) Most Gracious extends (the rope) to them, until, when they see the warning of Allah (being fulfilled) - either in punishment or in (the approach of) the Hour,- they will at length realise who is worst in position, and (who) weakest in forces!"*

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ۗ وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا

{76}

[Shakir 19:76] *And Allah increases in guidance those who go aright; and ever-abiding good works are with your Lord best in recompense and best in yielding fruit.*

[Pickthal 19:76] *Allah increaseth in right guidance those who walk aright, and the good deeds which endure are better in thy Lord's sight for reward, and better for resort.*

[Yusufali 19:76] *"And Allah doth advance in guidance those who seek guidance: and the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best in respect of (their) eventual return."*

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّ مَالًا وَوَلَدًا {77}

[Shakir 19:77] Have you, then, seen him who disbelieves in Our communications and says: I shall certainly be given wealth and children?

[Pickthal 19:77] Hast thou seen him who disbelieveth in Our revelations and saith: Assuredly I shall be given wealth and children?

[Yusufali 19:77] Hast thou then seen the (sort of) man who rejects Our Signs, yet says: "I shall certainly be given wealth and children?"

أَطَّلَعَ الْغَيْبِ أَمْ اِتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا {78}

[Shakir 19:78] Has he gained knowledge of the unseen, or made a covenant with the Beneficent Allah?

[Pickthal 19:78] Hath he perused the Unseen, or hath he made a pact with the Beneficent?

[Yusufali 19:78] Has he penetrated to the Unseen, or has he taken a contract with (Allah) Most Gracious?

كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا {79}

[Shakir 19:79] By no means! We write down what he says, and We will lengthen to him the length of the chastisement

[Pickthal 19:79] Nay, but We shall record that which he saith and prolong for him a span of torment.

[Yusufali 19:79] Nay! We shall record what he says, and We shall add and add to his punishment.

وَنَرِيثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا {80}

[Shakir 19:80] And We will inherit of him what he says, and he shall come to Us alone.

[Pickthal 19:80] And We shall inherit from him that whereof he spake, and he will come unto Us, alone (without his wealth and children).

[Yusufali 19:80] To Us shall return all that he talks of and he shall appear before Us bare and alone.

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا {81}

[Shakir 19:81] And they have taken gods besides Allah, that they should be to them a source of strength;

[Pickthal 19:81] And they have chosen (other) gods beside Allah that they may be a power for them.

[Yusufali 19:81] And they have taken (for worship) gods other than Allah, to give them power and glory!

كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا {82}

[Shakir 19:82] By no means! They shall soon deny their worshipping them, and they shall be adversaries to them.

[Pickthal 19:82] Nay, but they will deny their worship of them, and become opponents unto them.

[Yusufali 19:82] Instead, they shall reject their worship, and become adversaries against them.

أَلَمْ تَرَ أَنَا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤُزُّهُمْ أَزًّا {83}

[Shakir 19:83] Do you not see that We have sent the Shaitans against the unbelievers, inciting them by incitement?

[Pickthal 19:83] Seest thou not that We have set the devils on the disbelievers to confound them with confusion?

[Yusufali 19:83] Seest thou not that We have set the Evil Ones on against the unbelievers, to incite them with fury?

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا {84}

[Shakir 19:84] Therefore be not in haste against them, We only number out to them a number (of days).

[Pickthal 19:84] So make no haste against them (O Muhammad). We do but number unto them a sum (of days).

[Yusufali 19:84] So make no haste against them, for We but count out to them a (limited) number (of days).

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا {85}

[Shakir 19:85] The day on which We will gather those who guard (against evil) to the Beneficent Allah to receive honours

[Pickthal 19:85] On the day when We shall gather the righteous unto the Beneficent, a goodly company.

[Yusufali 19:85] The day We shall gather the righteous to (Allah) Most Gracious, like a band presented before a king for honours,

وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرِدًّا {86}

[Shakir 19:86] And We will drive the guilty to hell thirsty

[Pickthal 19:86] And drive the guilty unto hell, a weary herd,

[Yusufali 19:86] And We shall drive the sinners to Hell, like thirsty cattle driven down to water,-

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا {87}

[Shakir 19:87] They shall not control intercession, save he who has made a covenant with the Beneficent Allah.

[Pickthal 19:87] They will have no power of intercession, save him who hath made a covenant with his Lord.

[Yusufali 19:87] None shall have the power of intercession, but such a one as has received permission (or promise) from (Allah) Most Gracious.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا {88}

[Shakir 19:88] And they say: The Beneficent Allah has taken (to Himself) a son.

[Pickthal 19:88] And they say: The Beneficent hath taken unto Himself a son.

[Yusufali 19:88] They say: "(Allah) Most Gracious has begotten a son!"

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا {89}

[Shakir 19:89] Certainly you have made an abominable assertion

[Pickthal 19:89] Assuredly ye utter a disastrous thing

[Yusufali 19:89] Indeed ye have put forth a thing most monstrous!

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا {90}

[Shakir 19:90] *The heavens may almost be rent thereat, and the earth cleave asunder, and the mountains fall down in pieces,*

[Pickthal 19:90] *Whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins,*

[Yusufali 19:90] *At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin,*

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا {91}

[Shakir 19:91] *That they ascribe a son to the Beneficent Allah.*

[Pickthal 19:91] *That ye ascribe unto the Beneficent a son,*

[Yusufali 19:91] *That they should invoke a son for (Allah) Most Gracious.*

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا {92}

[Shakir 19:92] *And it is not worthy of the Beneficent Allah that He should take (to Himself) a son.*

[Pickthal 19:92] *When it is not meet for (the Majesty of) the Beneficent that He should choose a son.*

[Yusufali 19:92] *For it is not consonant with the majesty of (Allah) Most Gracious that He should beget a son.*

إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا {93}

[Shakir 19:93] *There is no one in the heavens and the earth but will come to the Beneficent Allah as a servant.*

[Pickthal 19:93] *There is none in the heavens and the earth but cometh unto the Beneficent as a slave.*

[Yusufali 19:93] *Not one of the beings in the heavens and the earth but must come to (Allah) Most Gracious as a servant.*

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا {94}

[Shakir 19:94] *Certainly He has a comprehensive knowledge of them and He has numbered them a (comprehensive) numbering.*

[Pickthal 19:94] *Verily He knoweth them and numbereth them with (right) numbering.*

[Yusufali 19:94] *He does take an account of them (all), and hath numbered them (all) exactly.*

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا {95}

[Shakir 19:95] *And every one of them will come to Him on the day of resurrection alone.*

[Pickthal 19:95] *And each one of them will come unto Him on the Day of Resurrection, alone.*

[Yusufali 19:95] *And everyone of them will come to Him singly on the Day of Judgment.*

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا {96}

[Shakir 19:96] *Surely (as for) those who believe and do good deeds for t them will Allah bring about love.*

[Pickthal 19:96] *Lo! those who believe and do good works, the Beneficent will appoint for them love.*

[Yusufali 19:96] On those who believe and work deeds of righteousness, will (Allah) Most Gracious bestow love.

فَإِنَّمَا يَسَّرْنَا بِهِ لِسَانَكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا {97}

[Shakir 19:97] So We have only made it easy in your tongue that you may give good news thereby to those who guard (against evil) and warn thereby a vehemently contentious people.

[Pickthal 19:97] And We make (this Scripture) easy in thy tongue, (O Muhammad) only that thou mayst bear good tidings therewith unto those who ward off (evil), and warn therewith the froward folk.

[Yusufali 19:97] So have We made the (Qur'an) easy in thine own tongue, that with it thou mayest give Glad Tidings to the righteous, and warnings to people given to contention.

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا {98}

[Shakir 19:98] And how many a generation have We destroyed before them! Do you see any one of them or hear a sound of them?

[Pickthal 19:98] And how many a generation before them have We destroyed! Canst thou (Muhammad) see a single man of them, or hear from them the slightest sound?

[Yusufali 19:98] But how many (countless) generations before them have We destroyed? Canst thou find a single one of them (now) or hear (so much as) a whisper of them?

سورة طه (Ta-Ha)

Sura 20

Aya 1 to 135

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

طه {1}

[Shakir 20:1] Ta Ha.

[Pickthal 20:1] Ta. Ha.

[Yusufali 20:1] Ta-Ha.

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى {2}

[Shakir 20:2] We have not revealed the Quran to you that you may be unsuccessful.

[Pickthal 20:2] We have not revealed unto thee (Muhammad) this Qur'an that thou shouldst be distressed,

[Yusufali 20:2] We have not sent down the Qur'an to thee to be (an occasion) for thy distress,

إِلَّا تَذَكُّرَةً لِمَنْ يَخْشَى {3}

[Shakir 20:3] Nay, it is a reminder to him who fears:

[Pickthal 20:3] But as a reminder unto him who feareth,

[Yusufali 20:3] But only as an admonition to those who fear (Allah),-

تَنْزِيلًا مِمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَاوَاتِ الْعُلَى {4}

[Shakir 20:4] A revelation from Him Who created the earth and the high heavens.

[Pickthal 20:4] A revelation from Him Who created the earth and the high heavens,

[Yusufali 20:4] A revelation from Him Who created the earth and the heavens on high.

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى {5}

[Shakir 20:5] The Beneficent Allah is firm in power.

[Pickthal 20:5] The Beneficent One, Who is established on the Throne.

[Yusufali 20:5] (Allah) Most Gracious is firmly established on the throne (of authority).

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى {6}

[Shakir 20:6] His is what is in the heavens and what is in the earth and what is between them two and what is beneath the ground.

[Pickthal 20:6] Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them, and whatsoever is beneath the sod.

[Yusufali 20:6] To Him belongs what is in the heavens and on earth, and all between them, and all beneath the soil.

وَأِنْ تَجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى {7}

[Shakir 20:7] And if you utter the saying aloud, then surely He knows the secret, and what is yet more hidden.

[Pickthal 20:7] And if thou speakest aloud, then lo! He knoweth the secret (thought) and (that which is yet) more hidden.

[Yusufali 20:7] If thou pronounce the word aloud, (it is no matter): for verily He knoweth what is secret and what is yet more hidden.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى {8}

[Shakir 20:8] Allah-- there is no god but He; His are the very best names.

[Pickthal 20:8] Allah! There is no Allah save Him. His are the most beautiful names.

[Yusufali 20:8] Allah! there is no god but He! To Him belong the most Beautiful Names.

وَهَلْ آتَاكَ حَدِيثُ مُوسَى {9}

[Shakir 20:9] And has the story of Musa come to you?

[Pickthal 20:9] Hath there come unto thee the story of Moses?

[Yusufali 20:9] Has the story of Moses reached thee?

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ

هُدًى {10}

[Shakir 20:10] When he saw fire, he said to his family: Stop, for surely I see a fire, haply I may bring to you therefrom a live coal or find a guidance at the fire.

[Pickthal 20:10] When he saw a fire and said unto his folk: Lo! Wait! I see a fire afar off. Peradventure I may bring you a brand therefrom or may find guidance at the fire.

[Yusufali 20:10] Behold, he saw a fire: So he said to his family, "Tarry ye; I perceive a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."

فَلَمَّا آتَاهَا نُودِيَ يَا مُوسَى {11}

[Shakir 20:11] So when he came to it, a voice was uttered: O Musa:

[Pickthal 20:11] And when he reached it, he was called by name: O Moses!

[Yusufali 20:11] But when he came to the fire, a voice was heard: "O Moses!

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى {12}

[Shakir 20:12] Surely I am your Lord, therefore put off your shoes; surely you are in the sacred valley, Tuwa,

[Pickthal 20:12] Lo! I, even I, am thy Lord, So take off thy shoes, for lo! thou art in the holy valley of Tuwa.

[Yusufali 20:12] "Verily I am thy Lord! therefore (in My presence) put off thy shoes: thou art in the sacred valley Tuwa.

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَى {13}

[Shakir 20:13] And I have chosen you, so listen to what is revealed:

[Pickthal 20:13] *And I have chosen thee, so hearken unto that which is inspired.*

[Yusufali 20:13] *"I have chosen thee: listen, then, to the inspiration (sent to thee).*

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي {14}

[Shakir 20:14] *Surely I am Allah, there is no god but I, therefore serve Me and keep up prayer for My remembrance:*

[Pickthal 20:14] *Lo! I, even I, am Allah, There is no Allah save Me. So serve Me and establish worship for My remembrance.*

[Yusufali 20:14] *"Verily, I am Allah: There is no god but I: So serve thou Me (only), and establish regular prayer for celebrating My praise.*

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أَخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ {15}

[Shakir 20:15] *Surely the hour is coming-- I am about to make it manifest-- so that every soul may be rewarded as it strives:*

[Pickthal 20:15] *Lo! the Hour is surely coming. But I will to keep it hidden, that every soul may be rewarded for that which it striveth (to achieve).*

[Yusufali 20:15] *"Verily the Hour is coming - My design is to keep it hidden - for every soul to receive its reward by the measure of its Endeavour.*

فَلَا يَصُدَّنَّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ {16}

[Shakir 20:16] *Therefore let not him who believes not in it and follows his low desires turn you away from it so that you should perish;*

[Pickthal 20:16] *Therefor, let not him turn thee aside from (the thought of) it who believeth not therein but followeth his own desire, lest thou perish.*

[Yusufali 20:16] *"Therefore let not such as believe not therein but follow their own lusts, divert thee therefrom, lest thou perish!"..*

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ {17}

[Shakir 20:17] *And what is this in your right hand, O Musa!*

[Pickthal 20:17] *And what is that in thy right hand, O Moses?*

[Yusufali 20:17] *"And what is that in the right hand, O Moses?"*

قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَبِيٍّ وَلِيَ فِيهَا مَآرِبُ أُخْرَىٰ {18}

[Shakir 20:18] *He said: This is my staff: I recline on it and I beat the leaves with it to make them fall upon my sheep, and I have other uses for it.*

[Pickthal 20:18] *He said: This is my staff whereon I lean, and wherewith I bear down branches for my sheep, and wherein I find other uses.*

[Yusufali 20:18] *He said, "It is my rod: on it I lean; with it I beat down fodder for my flocks; and in it I find other uses."*

قَالَ أَلْقَاهَا يَا مُوسَىٰ {19}

[Shakir 20:19] *He said: Cast it down, O Musa!*

[Pickthal 20:19] *He said: Cast it down, O Moses!*

[Yusufali 20:19] *(Allah) said, "Throw it, O Moses!"*

فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ {20}

[Shakir 20:20] *So he cast it down; and lo! it was a serpent running.*

[Pickthal 20:20] So he cast it down, and lo! it was a serpent, gliding.
[Yusufali 20:20] He threw it, and behold! It was a snake, active in motion.

قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَى {21}

[Shakir 20:21] He said: Take hold of it and fear not; We will restore it to its former state:

[Pickthal 20:21] He said: Grasp it and fear not. We shall return it to its former state.

[Yusufali 20:21] (Allah) said, "Seize it, and fear not: We shall return it at once to its former condition" ..

وَاضْمُمْ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَى {22}

[Shakir 20:22] And press your hand to your side, it shall come out white without evil: another sign:

[Pickthal 20:22] And thrust thy hand within thine armpit, it will come forth white without hurt. (That will be) another token.

[Yusufali 20:22] "Now draw thy hand close to thy side: It shall come forth white (and shining), without harm (or stain),- as another Sign,-

لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى {23}

[Shakir 20:23] That We may show you of Our greater signs:

[Pickthal 20:23] That We may show thee (some) of Our greater portents,

[Yusufali 20:23] "In order that We may show thee (two) of our Greater Signs.

اذهب إلى فرعون إنه طغى {24}

[Shakir 20:24] Go to Firon, surely he has exceeded all limits.

[Pickthal 20:24] Go thou unto Pharaoh! Lo! he hath transgressed (the bounds).

[Yusufali 20:24] "Go thou to Pharaoh, for he has indeed transgressed all bounds."

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي {25}

[Shakir 20:25] He said: O my Lord! Expand my breast for me,

[Pickthal 20:25] (Moses) said: My Lord! relieve my mind

[Yusufali 20:25] (Moses) said: "O my Lord! expand me my breast;

وَيَسِّرْ لِي أَمْرِي {26}

[Shakir 20:26] And make my affair easy to me,

[Pickthal 20:26] And ease my task for me;

[Yusufali 20:26] "Ease my task for me;

وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي {27}

[Shakir 20:27] And loose the knot from my tongue,

[Pickthal 20:27] And loose a knot from my tongue,

[Yusufali 20:27] "And remove the impediment from my speech,

يَفْقَهُوا قَوْلِي {28}

[Shakir 20:28] (That) they may understand my word;

[Pickthal 20:28] That they may understand my saying.

[Yusufali 20:28] "So they may understand what I say:

وَأَجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي {29}

[Shakir 20:29] And give to me an aider from my family:

[Pickthal 20:29] Appoint for me a henchman from my folk,

[Yusufali 20:29] "And give me a Minister from my family,

هَارُونَ أَخِي {30}

[Shakir 20:30] Haroun, my brother,

[Pickthal 20:30] Aaron, my brother.

[Yusufali 20:30] "Aaron, my brother;

أَشْدُدْ بِهِ أَزْرِي {31}

[Shakir 20:31] Strengthen my back by him,

[Pickthal 20:31] Confirm my strength with him

[Yusufali 20:31] "Add to my strength through him,

وَأَشْرِكُهُ فِي أَمْرِي {32}

[Shakir 20:32] And associate him (with me) in my affair,

[Pickthal 20:32] And let him share my task,

[Yusufali 20:32] "And make him share my task:

كَيْ نُسَبِّحَكَ كَثِيرًا {33}

[Shakir 20:33] So that we should glorify Thee much,

[Pickthal 20:33] That we may glorify Thee much

[Yusufali 20:33] "That we may celebrate Thy praise without stint,

وَنَذْكُرَكَ كَثِيرًا {34}

[Shakir 20:34] And remember Thee oft.

[Pickthal 20:34] And much remember Thee.

[Yusufali 20:34] "And remember Thee without stint:

إِنَّكَ كُنْتَ بِنَا بَصِيرًا {35}

[Shakir 20:35] Surely, Thou art seeing us.

[Pickthal 20:35] Lo! Thou art ever Seeing us.

[Yusufali 20:35] "For Thou art He that (ever) regardeth us."

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى {36}

[Shakir 20:36] He said: You are indeed granted your petition, O Musa

[Pickthal 20:36] He said: Thou art granted thy request, O Moses.

[Yusufali 20:36] (Allah) said: "Granted is thy prayer, O Moses!"

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَى {37}

[Shakir 20:37] And certainly We bestowed on you a favor at another time;

[Pickthal 20:37] And indeed, another time, already We have shown thee favour,

[Yusufali 20:37] "And indeed We conferred a favour on thee another time (before).

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ {38}

[Shakir 20:38] When We revealed to your mother what was revealed;

[Pickthal 20:38] When we inspired in thy mother that which is inspired,
[Yusufali 20:38] "Behold! We sent to thy mother, by inspiration, the message:

أَن اذْفَبِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ ۗ
وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَى عَيْنِي {39}

[Shakir 20:39] Saying: Put him into a chest, then cast it down into the river, then the river shall throw him on the shore; there shall take him up one who is an enemy to Me and enemy to him, and I cast down upon you love from Me, and that you might be brought up before My eyes;

[Pickthal 20:39] Saying: Throw him into the ark, and throw it into the river, then the river shall throw it on to the bank, and there an enemy to Me and an enemy to him shall take him. And I endued thee with love from Me that thou mightest be trained according to My will,

[Yusufali 20:39] "Throw (the child) into the chest, and throw (the chest) into the river: the river will cast him up on the bank, and he will be taken up by one who is an enemy to Me and an enemy to him': But I cast (the garment of) love over thee from Me: and (this) in order that thou mayest be reared under Mine eye.

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ۗ فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۗ وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا ۗ فَلَبِثْتَ سِنِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَا مُوسَىٰ {40}

[Shakir 20:40] When your sister went and said: Shall I direct you to one who will take charge of him? So We brought you back to your mother, that her eye might be cooled and she should not grieve and you killed a man, then We delivered you from the grief, and We tried you with (a severe) trying. Then you stayed for years among the people of Madyan; then you came hither as ordained, O Musa.

[Pickthal 20:40] When thy sister went and said: Shall I show you one who will nurse him? and we restored thee to thy mother that her eyes might be refreshed and might not sorrow. And thou didst kill a man and We delivered thee from great distress, and tried thee with a heavy trial. And thou didst tarry years among the folk of Midian. Then camest thou (hither) by (My) providence, O Moses,

[Yusufali 20:40] "Behold! thy sister goeth forth and saith, 'shall I show you one who will nurse and rear the (child)?' So We brought thee back to thy mother, that her eye might be cooled and she should not grieve. Then thou didst slay a man, but We saved thee from trouble, and We tried thee in various ways. Then didst thou tarry a number of years with the people of Midian. Then didst thou come hither as ordained, O Moses!

وَاصْطَنَعْتُكَ لِنَفْسِي {41}

[Shakir 20:41] And I have chosen you for Myself:

[Pickthal 20:41] And I have attached thee to Myself.

[Yusufali 20:41] "And I have prepared thee for Myself (for service)".

اذْهَبْ أَنتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي {42}

[Shakir 20:42] Go you and your brother with My communications and be not remiss in remembering Me;

[Pickthal 20:42] Go, thou and thy brother, with My tokens, and be not faint in remembrance of Me.

[Yusufali 20:42] "Go, thou and thy brother, with My Signs, and slacken not, either of you, in keeping Me in remembrance.

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ {43}

[Shakir 20:43] Go both to Firon, surely he has become inordinate;

[Pickthal 20:43] Go, both of you, unto Pharaoh. Lo! he hath transgressed (the bounds).

[Yusufali 20:43] "Go, both of you, to Pharaoh, for he has indeed transgressed all bounds;

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ {44}

[Shakir 20:44] Then speak to him a gentle word haply he may mind or fear.

[Pickthal 20:44] And speak unto him a gentle word, that peradventure he may heed or fear.

[Yusufali 20:44] "But speak to him mildly; perchance he may take warning or fear (Allah)."

قَالَا رَبَّنَا إِنَّا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطَّعِنَ {45}

[Shakir 20:45] Both said: O our Lord! Surely we fear that he may hasten to do evil to us or that he may become inordinate.

[Pickthal 20:45] They said: Our Lord! Lo! we fear that he may be beforehand with us or that he may play the tyrant.

[Yusufali 20:45] They (Moses and Aaron) said: "Our Lord! We fear lest he hasten with insolence against us, or lest he transgress all bounds."

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ {46}

[Shakir 20:46] He said: Fear not, surely I am with you both: I do hear and see.

[Pickthal 20:46] He said: Fear not. Lo! I am with you twain, Hearing and Seeing.

[Yusufali 20:46] He said: "Fear not: for I am with you: I hear and see (everything).

فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِنْ رَبِّكَ

وَالسَّلَامُ عَلَيَّ مَنِ اتَّبَعَ الْهُدَىٰ {47}

[Shakir 20:47] So go you both to him and say: Surely we are two messengers of your Lord; therefore send the children of Israel with us and do not torment them! Indeed we have brought to you a communication from your Lord, and peace is on him who follows the guidance;

[Pickthal 20:47] So go ye unto him and say: Lo! we are two messengers of thy Lord. So let the children of Israel go with us, and torment them not. We bring thee a token from thy Lord. And peace will be for him who followeth right guidance.

[Yusufali 20:47] "So go ye both to him, and say, 'Verily we are messengers sent by thy Lord: Send forth, therefore, the Children of Israel

with us, and afflict them not: with a Sign, indeed, have we come from thy Lord! and peace to all who follow guidance!

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ {48}

[Shakir 20:48] Surely it has been revealed to us that the chastisement will surely come upon him who rejects and turns back.

[Pickthal 20:48] Lo! it hath been revealed unto us that the doom will be for him who denieth and turneth away.

[Yusufali 20:48] "'Verily it has been revealed to us that the Penalty (awaits) those who reject and turn away.'"

قَالَ فَمَنْ رَبُّكُمْ يَا مُوسَىٰ {49}

[Shakir 20:49] (Firon) said: And who is your Lord, O Musa?

[Pickthal 20:49] (Pharaoh) said: Who then is the Lord of you twain, O Moses?

[Yusufali 20:49] (When this message was delivered), (Pharaoh) said: "Who, then, O Moses, is the Lord of you two?"

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ حَلْقَهُ ثُمَّ هَدَىٰ {50}

[Shakir 20:50] He said: Our Lord is He Who gave to everything its creation, then guided it (to its goal).

[Pickthal 20:50] He said: Our Lord is He Who gave unto everything its nature, then guided it aright.

[Yusufali 20:50] He said: "Our Lord is He Who gave to each (created) thing its form and nature, and further, gave (it) guidance."

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ {51}

[Shakir 20:51] He said: Then what is the state of the former generations?

[Pickthal 20:51] He said: What then is the state of the generations of old?

[Yusufali 20:51] (Pharaoh) said: "What then is the condition of previous generations?"

قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَىٰ {52}

[Shakir 20:52] He said: The knowledge thereof is with my Lord in a book, my Lord errs not, nor does He forget;

[Pickthal 20:52] He said: The knowledge thereof is with my Lord in a Record. My Lord neither erreth nor forgetteth,

[Yusufali 20:52] He replied: "The knowledge of that is with my Lord, duly recorded: my Lord never errs, nor forgets,-

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ

أَزْوَاجًا مِّنْ نَّبَاتٍ شَتَّىٰ {53}

[Shakir 20:53] Who made the earth for you an expanse and made for you therein paths and sent down water from the cloud; then thereby We have brought forth many species of various herbs.

[Pickthal 20:53] Who hath appointed the earth as a bed and hath threaded roads for you therein and hath sent down water from the sky and thereby We have brought forth divers kinds of vegetation,

[Yusufali 20:53] "He Who has, made for you the earth like a carpet spread out; has enabled you to go about therein by roads (and channels); and has sent down water from the sky." With it have We produced diverse pairs of plants each separate from the others.

كُلُوا وَارْعَوْا أَنْعَامَكُمْ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولِي النُّهَىٰ {54}

[Shakir 20:54] Eat and pasture your cattle; most surely there are signs in this for those endowed with understanding.

[Pickthal 20:54] (Saying): Eat ye and feed your cattle. Lo! herein verily are portents for men of thought.

[Yusufali 20:54] Eat (for yourselves) and pasture your cattle: verily, in this are Signs for men endued with understanding.

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ {55}

[Shakir 20:55] From it We created you and into it We shall send you back and from it will We raise you a second time.

[Pickthal 20:55] Thereof We created you, and thereunto We return you, and thence We bring you forth a second time.

[Yusufali 20:55] From the (earth) did We create you, and into it shall We return you, and from it shall We bring you out once again.

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ {56}

[Shakir 20:56] And truly We showed him Our signs, all of them, but he rejected and refused.

[Pickthal 20:56] And We verily did show him all Our tokens, but he denied them and refused.

[Yusufali 20:56] And We showed Pharaoh all Our Signs, but he did reject and refuse.

قَالَ أَجِئْتُنَا لِلشَّخْرِجَتَا مِنِ أَرْضِنَا بِسِحْرِكَ يَا مُوسَىٰ {57}

[Shakir 20:57] Said he: Have you come to us that you should turn us out of our land by your magic, O Musa?

[Pickthal 20:57] He said: Hast come to drive us out from our land by thy magic, O Moses?

[Yusufali 20:57] He said: "Hast thou come to drive us out of our land with thy magic, O Moses?"

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى {58}

[Shakir 20:58] So we too will produce before you magic like it, therefore make between us and you an appointment, which we should not break, (neither) we nor you, (in) a central place.

[Pickthal 20:58] But we surely can produce for thee magic the like thereof; so appoint a tryst between us and you, which neither we nor thou shall fail to keep, at a place convenient (to us both).

[Yusufali 20:58] "But we can surely produce magic to match thine! So make a tryst between us and thee, which we shall not fail to keep - neither we nor thou - in a place where both shall have even chances."

قَالَ مَوْعِدُكُمْ يَوْمَ الرِّيبَةِ وَأَنْ يُحْشَرَ النَّاسُ ضَحَىٰ {59}

[Shakir 20:59] (Musa) said: Your appointment is the day of the Festival and let the people be gathered together in the early forenoon.

[Pickthal 20:59] (Moses) said: Your tryst shall be the day of the feast, and let the people assemble when the sun hath risen high.

[Yusufali 20:59] Moses said: "Your tryst is the Day of the Festival, and let the people be assembled when the sun is well up."

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى {60}

[Shakir 20:60] So Firon turned his back and settled his plan, then came.

[Pickthal 20:60] Then Pharaoh went and gathered his strength, then came (to the appointed tryst).

[Yusufali 20:60] So Pharaoh withdrew: He concerted his plan, and then came (back).

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنِ افْتَرَىٰ

{61}

[Shakir 20:61] Musa said to them: Woe to you! do not forge a lie against Allah, lest He destroy you by a punishment, and he who forges (a lie) indeed fails to attain (his desire).

[Pickthal 20:61] Moses said unto them: Woe unto you! Invent not a lie against Allah, lest He extirpate you by some punishment. He who lieth faileth miserably.

[Yusufali 20:61] Moses said to him: Woe to you! Forge not ye a lie against Allah, lest He destroy you (at once) utterly by chastisement: the forger must suffer frustration!"

فَتَنَازَعُوا أَمْرَهُمْ بَيْنَهُمْ وَأَسْرُوا التَّجْوَىٰ {62}

[Shakir 20:62] So they disputed with one another about their affair and kept the discourse secret.

[Pickthal 20:62] Then they debated one with another what they must do, and they kept their counsel secret.

[Yusufali 20:62] So they disputed, one with another, over their affair, but they kept their talk secret.

قَالُوا إِنَّ هَٰذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطِرِيقَتِكُمُ

الْمُثَلَّىٰ {63}

[Shakir 20:63] They said: These are most surely two magicians who wish to turn you out from your land by their magic and to take away your best traditions.

[Pickthal 20:63] They said: Lo! these are two wizards who would drive you out from your country by their magic, and destroy your best traditions;

[Yusufali 20:63] They said: "These two are certainly (expert) magicians: their object is to drive you out from your land with their magic, and to do away with your most cherished institutions.

فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ اتُّوْا صَفًّا ۚ وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَىٰ {64}

[Shakir 20:64] Therefore settle your plan, then come standing in ranks and he will prosper indeed this day who overcomes.

[Pickthal 20:64] So arrange your plan, and come in battle line. Whoso is uppermost this day will be indeed successful.

[Yusufali 20:64] "Therefore concert your plan, and then assemble in (serried) ranks: He wins (all along) today who gains the upper hand."

قَالُوا يَا مُوسَىٰ إِنَّمَا أَنْ تُلْقِيَ وَإِنَّمَا أَنْ نَكُونَ أَوْلَ مَنْ أَلْقَىٰ {65}

[Shakir 20:65] They said: O Musa! will you cast, or shall we be the first who cast down?

[Pickthal 20:65] They said: O Moses! Either throw first, or let us be the first to throw?

[Yusufali 20:65] They said: "O Moses! whether wilt thou that thou throw (first) or that we be the first to throw?"

قَالَ بَلْ أَلْقُوا فَإِذَا حَبَالُهُمْ وَعَصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَىٰ {66}

[Shakir 20:66] He said: Nay! cast down. then lo! their cords and their rods-- it was imaged to him on account of their magic as if they were running.

[Pickthal 20:66] He said: Nay, do ye throw! Then lo! their cords and their staves, by their magic, appeared to him as though they ran.

[Yusufali 20:66] He said, "Nay, throw ye first!" Then behold their ropes and their rods-so it seemed to him on account of their magic - began to be in lively motion!

فَأَرْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ {67}

[Shakir 20:67] So Musa conceived in his mind a fear.

[Pickthal 20:67] And Moses conceived a fear in his mind.

[Yusufali 20:67] So Moses conceived in his mind a (sort of) fear.

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ {68}

[Shakir 20:68] We said: Fear not, surely you shall be the uppermost,

[Pickthal 20:68] We said: Fear not! Lo! thou art the higher.

[Yusufali 20:68] We said: "Fear not! for thou hast indeed the upper hand:

وَأَلْقَ مَا فِي يَمِينِكَ تَلْقَفُ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ

{69}

[Shakir 20:69] And cast down what is in your right hand; it shall devour what they have wrought; they have wrought only the plan of a magician, and the magician shall not be successful wheresoever he may come from.

[Pickthal 20:69] Throw that which is in thy right hand! It will eat up that which they have made. Lo! that which they have made is but a wizard's artifice, and a wizard shall not be successful to whatever point (of skill) he may attain.

[Yusufali 20:69] "Throw that which is in thy right hand: Quickly will it swallow up that which they have faked what they have faked is but a magician's trick: and the magician thrives not, (no matter) where he goes."

فَأَلْقَى السَّحْرَةَ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ {70}

[Shakir 20:70] And the magicians were cast down making obeisance; they said: We believe in the Lord of Haroun and Musa.

[Pickthal 20:70] Then the wizards were (all) flung down prostrate, crying: We believe in the Lord of Aaron and Moses.

[Yusufali 20:70] So the magicians were thrown down to prostration: they said, "We believe in the Lord of Aaron and Moses".

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرِكُمْ الَّذِي عَلَّمَكُمُ السَّحْرَ فَلَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا صَلْبِنَكُمْ فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمَنَّ آيَاتُنَا أَشَدُّ عَذَابًا وَأَبْقَى {71}

[Shakir 20:71] (Firon) said: You believe in him before I give you leave; most surely he is the chief of you who taught you enchantment, therefore I will certainly cut off your hands and your feet on opposite sides, and I will certainly crucify you on the trunks of the palm trees, and certainly you will come to know which of us is the more severe and the more abiding in chastising.

[Pickthal 20:71] (Pharaoh) said: Ye put faith in him before I give you leave. Lo! he is your chief who taught you magic. Now surely I shall cut off your hands and your feet alternately, and I shall crucify you on the trunks of palm trees, and ye shall know for certain which of us hath sterner and more lasting punishment.

[Yusufali 20:71] (Pharaoh) said: "Believe ye in Him before I give you permission? Surely this must be your leader, who has taught you magic! be sure I will cut off your hands and feet on opposite sides, and I will have you crucified on trunks of palm-trees: so shall ye know for certain, which of us can give the more severe and the more lasting punishment!"

قَالُوا لَنْ نُؤْتِرَكَ عَلَيَّ مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا {72}

[Shakir 20:72] They said: We do not prefer you to what has come to us of clear arguments and to He Who made us, therefore decide what you are going to decide; you can only decide about this world's life.

[Pickthal 20:72] They said: We choose thee not above the clear proofs that have come unto us, and above Him Who created us. So decree what thou wilt decree. Thou wilt end for us only this life of the world.

[Yusufali 20:72] They said: "Never shall we regard thee as more than the Clear Signs that have come to us, or than Him Who created us! so decree whatever thou desirest to decree: for thou canst only decree (touching) the life of this world.

إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطَايَانَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السَّحْرِ ۗ وَاللَّهُ خَيْرٌ وَأَبْقَى {73}

[Shakir 20:73] Surely we believe in our Lord that He may forgive us our sins and the magic to which you compelled us; and Allah is better and more abiding.

[Pickthal 20:73] Lo! we believe in our Lord, that He may forgive us our sins and the magic unto which thou didst force us. Allah is better and more lasting.

[Yusufali 20:73] "For us, we have believed in our Lord: may He forgive us our faults, and the magic to which thou didst compel us: for Allah is Best and Most Abiding."

إِنَّهُ مَنْ يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى {74}

[Shakir 20:74] Whoever comes to his Lord (being) guilty, for him is surely hell; he shall not die therein, nor shall he live.

[Pickthal 20:74] Lo! whoso cometh guilty unto his Lord, verily for him is hell. There he will neither die nor live.

[Yusufali 20:74] Verily he who comes to his Lord as a sinner (at Judgment),- for him is Hell: therein shall he neither die nor live.

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ {75}

[Shakir 20:75] And whoever comes to Him a believer (and) he has done good deeds indeed, these it is who shall have the high ranks,

[Pickthal 20:75] But whoso cometh unto Him a believer, having done good works, for such are the high stations;

[Yusufali 20:75] But such as come to Him as Believers who have worked righteous deeds,- for them are ranks exalted,-

جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّىٰ {76}

[Shakir 20:76] The gardens of perpetuity, beneath which rivers flow, to abide therein; and this is the reward of him who has purified himself.

[Pickthal 20:76] Gardens of Eden underneath which rivers flow, wherein they will abide for ever. That is the reward of him who groweth.

[Yusufali 20:76] Gardens of Eternity, beneath which flow rivers: they will dwell therein for aye: such is the reward of those who purify themselves (from evil).

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ دَرْكًا وَلَا

تَخَشْيًا {77}

[Shakir 20:77] And certainly We revealed to Musa, saying: Travel by night with My servants, then make for them a dry path in the sea, not fearing to be overtaken, nor being afraid.

[Pickthal 20:77] And verily We inspired Moses, saying: Take away My slaves by night and strike for them a dry path in the sea, fearing not to be overtaken, neither being afraid (of the sea).

[Yusufali 20:77] We sent an inspiration to Moses: "Travel by night with My servants, and strike a dry path for them through the sea, without fear of being overtaken (by Pharaoh) and without (any other) fear."

فَاتَّبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ {78}

[Shakir 20:78] And Firon followed them with his armies, so there came upon them of the sea that which came upon them.

[Pickthal 20:78] Then Pharaoh followed them with his hosts and there covered them that which did cover them of the sea.

[Yusufali 20:78] Then Pharaoh pursued them with his forces, but the waters completely overwhelmed them and covered them up.

وَأَصْلَ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ {79}

[Shakir 20:79] And Firon led astray his people and he did not guide (them) aright.

[Pickthal 20:79] And Pharaoh led his folk astray, he did not guide them.

[Yusufali 20:79] Pharaoh led his people astray instead of leading them aright.

يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِنْ عَدُوِّكُمْ وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا
عَلَيْكُمْ الْمَنَّاءَ وَالسَّلْوَىٰ {80}

[Shakir 20:80] O children of Israel! indeed We delivered you from your enemy, and We made a covenant with you on the blessed side of the mountain, and We sent to you the manna and the quails.

[Pickthal 20:80] O Children of Israel! We delivered you from your enemy, and we made a covenant with you on the holy mountain's side, and sent down on you the manna and the quails,

[Yusufali 20:80] O ye Children of Israel! We delivered you from your enemy, and We made a Covenant with you on the right side of Mount (Sinai), and We sent down to you Manna and quails:

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلِّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ {81}

[Shakir 20:81] Eat of the good things We have given you for sustenance, and be not inordinate with respect to them, lest My wrath should be due to you, and to whomsoever My wrath is due be shall perish indeed.

[Pickthal 20:81] (Saying): Eat of the good things wherewith We have provided you, and transgress not in respect thereof lest My wrath come upon you: and he on whom My wrath cometh, he is lost indeed.

[Yusufali 20:81] (Saying): "Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom descends My Wrath do perish indeed!"

وَإِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ {82}

[Shakir 20:82] And most surely I am most Forgiving to him who repents and believes and does good, then continues to follow the right direction.

[Pickthal 20:82] And lo! verily I am Forgiving toward him who repenteth and believeth and doeth good, and afterward walketh aright.

[Yusufali 20:82] "But, without doubt, I am (also) He that forgives again and again, to those who repent, believe, and do right, who,- in fine, are ready to receive true guidance."

وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَا مُوسَىٰ {83}

[Shakir 20:83] And what caused you to hasten from your people, O Musa?

[Pickthal 20:83] And (it was said): What hath made thee hasten from thy folk, O Moses?

[Yusufali 20:83] (When Moses was up on the Mount, Allah said:) "What made thee hasten in advance of thy people, O Moses?"

قَالَ هُمْ أَوْلَاءُ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ {84}

[Shakir 20:84] He said: They are here on my track and I hastened on to Thee, my Lord, that Thou mightest be pleased.

[Pickthal 20:84] He said: They are close upon my track. I hastened unto Thee, my Lord, that Thou mightest be well pleased.

[Yusufali 20:84] He replied: "Behold, they are close on my footsteps: I hastened to thee, O my Lord, to please thee."

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ {85}

[Shakir 20:85] He said: So surely We have tried your people after you, and the Samiri has led them astray.

[Pickthal 20:85] He said: Lo! We have tried thy folk in thine absence, and As-Samiri hath misled them.

[Yusufali 20:85] (Allah) said: "We have tested thy people in thy absence: the Samiri has led them astray."

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا ۚ قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا ۗ أَفَطَالَ

عَلَيْكُمْ الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ فَأَخْلَفْتُمْ مَوْعِدِي {86}

[Shakir 20:86] So Musa returned to his people wrathful, sorrowing. Said he: O my people! did not your Lord promise you a goodly promise: did then the time seem long to you, or did you wish that displeasure from your Lord should be due to you, so that you broke (your) promise to me?

[Pickthal 20:86] Then Moses went back unto his folk, angry and sad. He said: O my people! Hath not your Lord promised you a fair promise? Did the time appointed then appear too long for you, or did ye wish that wrath from your Lord should come upon you, that ye broke tryst with me?

[Yusufali 20:86] So Moses returned to his people in a state of indignation and sorrow. He said: "O my people! did not your Lord make a handsome promise to you? Did then the promise seem to you long (in coming)? Or did ye desire that Wrath should descend from your Lord on you, and so ye broke your promise to me?"

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أَوْزَارًا مِنْ زِينَةِ الْقَوْمِ فَقَدَفُنَاهَا فَكَذَلِكَ أَلْقَىٰ

السَّامِرِيُّ {87}

[Shakir 20:87] They said: We did not break (our) promise to you of our own accord, but we were made to bear the burdens of the ornaments of the people, then we made a casting of them, and thus did the Samiri suggest.

[Pickthal 20:87] They said: We broke not tryst with thee of our own will, but we were laden with burdens of ornaments of the folk, then cast them (in the fire), for thus As-Samiri proposed.

[Yusufali 20:87] They said: "We broke not the promise to thee, as far as lay in our power: but we were made to carry the weight of the ornaments of the (whole) people, and we threw them (into the fire), and that was what the Samiri suggested.

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ {88}

[Shakir 20:88] So he brought forth for them a calf, a (mere) body, which had a mooing sound, so they said: This is your god and the god of Musa, but he forgot.

[Pickthal 20:88] Then he produced for them a calf, of saffron hue, which gave forth a lowing sound. And they cried: This is your god and the god of Moses, but he hath forgotten.

[Yusufali 20:88] "Then he brought out (of the fire) before the (people) the image of a calf: It seemed to low: so they said: This is your god, and the god of Moses, but (Moses) has forgotten!"

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ صَرًّا وَلَا نَفْعًا {89}

[Shakir 20:89] What! could they not see that it did not return to them a reply, and (that) it did not control any harm or benefit for them?

[Pickthal 20:89] See they not, then, that it returneth no saying unto them and possesseth for them neither hurt nor use?

[Yusufali 20:89] Could they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَا قَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا

أَمْرِي {90}

[Shakir 20:90] And certainly Haroun had said to them before: O my people! you are only tried by it, and surely your Lord is the Beneficent Allah, therefore follow me and obey my order.

[Pickthal 20:90] And Aaron indeed had told them beforehand: O my people! Ye are but being seduced therewith, for lo! your Lord is the Beneficent, so follow me and obey my order.

[Yusufali 20:90] Aaron had already, before this said to them: "O my people! ye are being tested in this: for verily your Lord is (Allah) Most Gracious; so follow me and obey my command."

قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى {91}

[Shakir 20:91] They said: We will by no means cease to keep to its worship until Musa returns to us.

[Pickthal 20:91] They said: We shall by no means cease to be its votaries till Moses return unto us.

[Yusufali 20:91] They had said: "We will not abandon this cult, but we will devote ourselves to it until Moses returns to us."

قَالَ يَا هَارُونُ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا {92}

[Shakir 20:92] (Musa) said: O Haroun! what prevented you, when you saw them going astray,

[Pickthal 20:92] He (Moses) said: O Aaron! What held thee back when thou didst see them gone astray,

[Yusufali 20:92] (Moses) said: "O Aaron! what kept thee back, when thou sawest them going wrong,

أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِي {93}

[Shakir 20:93] So that you did not follow me? Did you then disobey my order?

[Pickthal 20:93] That thou followedst me not? Hast thou then disobeyed my order?

[Yusufali 20:93] "From following me? Didst thou then disobey my order?"

قَالَ يَا ابْنَ أُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَائِيلَ وَلَمْ

تَرْقُبْ قَوْلِي {94}

[Shakir 20:94] He said: O son of my mother! seize me not by my beard nor by my head; surely I was afraid lest you should say: You have caused a division among the children of Israel and not waited for my word.

[Pickthal 20:94] He said: O son of my mother! Clutch not my beard nor my head! I feared lest thou shouldst say: Thou hast caused division among the Children of Israel, and hast not waited for my word.

[Yusufali 20:94] (Aaron) replied: "O son of my mother! Seize (me) not by my beard nor by (the hair of) my head! Truly I feared lest thou shouldst say, 'Thou has caused a division among the children of Israel, and thou didst not respect my word!'"

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ {95}

[Shakir 20:95] He said: What was then your object, O Samiri?

[Pickthal 20:95] (Moses) said: And what hast thou to say, O Samiri?

[Yusufali 20:95] (Moses) said: "What then is thy case, O Samiri?"

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي

نَفْسِي {96}

[Shakir 20:96] He said: I saw (Jibreel) what they did not see, so I took a handful (of the dust) from the footsteps of the messenger, then I threw it in the casting; thus did my soul commend to me

[Pickthal 20:96] He said: I perceived what they perceive not, so I seized a handful from the footsteps of the messenger, and then threw it in. Thus my soul commended to me.

[Yusufali 20:96] He replied: "I saw what they saw not: so I took a handful (of dust) from the footprint of the Messenger, and threw it (into the calf): thus did my soul suggest to me."

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَنْ نُخْلِقَهُ وَأَنْظُرَ إِلَى إِلٰهِكَ

الَّذِي ظَلَمْتَ عَلَيْهِ عَاكِفًا لَنْهَرِقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا {97}

[Shakir 20:97] He said: Begone then, surely for you it will be in this life to say, Touch (me) not; and surely there is a threat for you, which shall not be made to fail to you, and look at your god to whose worship you kept (so long); we will certainly burn it, then we will certainly scatter it a (wide) scattering in the sea.

[Pickthal 20:97] (Moses) said: Then go! and lo! in this life it is for thee to say: Touch me not! and lo! there is for thee a tryst thou canst not break. Now look upon thy god of which thou hast remained a votary. Verily we will burn it and will scatter its dust over the sea.

[Yusufali 20:97] (Moses) said: "Get thee gone! but thy (punishment) in this life will be that thou wilt say, 'touch me not'; and moreover (for a future penalty) thou hast a promise that will not fail: Now look at thy god, of whom thou hast become a devoted worshipper: We will certainly (melt) it in a blazing fire and scatter it broadcast in the sea!"

إِنَّمَا إِلٰهُكُمُ اللَّهُ الَّذِي لَا إِلٰهَ إِلَّا هُوَ ۖ وَسِعَ كُلَّ شَيْءٍ عِلْمًا {98}

[Shakir 20:98] Your Allah is only Allah, there is no god but He; He comprehends all things in (His) knowledge.

[Pickthal 20:98] *Your Allah is only Allah, than Whom there is no other Allah. He embraceth all things in His knowledge.*

[Yusufali 20:98] *But the god of you all is the One Allah: there is no god but He: all things He comprehends in His knowledge.*

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ ۗ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا {99}

[Shakir 20:99] *Thus do We relate to you (some) of the news of what has gone before; and indeed We have given to you a Reminder from Ourselves.*

[Pickthal 20:99] *Thus relate We unto thee (Muhammad) some tidings of that which happened of old, and We have given thee from Our presence a reminder.*

[Yusufali 20:99] *Thus do We relate to thee some stories of what happened before: for We have sent thee a Message from Our own Presence.*

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ وِزْرًا {100}

[Shakir 20:100] *Whoever turns aside from it, he shall surely bear a burden on the day of resurrection*

[Pickthal 20:100] *Whoso turneth away from it, he verily will bear a burden on the Day of Resurrection,*

[Yusufali 20:100] *If any do turn away therefrom, verily they will bear a burden on the Day of judgment;*

خَالِدِينَ فِيهِ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا {101}

[Shakir 20:101] *Abiding in this (state), and evil will it be for them to bear on the day of resurrection;*

[Pickthal 20:101] *Abiding under it - an evil burden for them on the Day of Resurrection,*

[Yusufali 20:101] *They will abide in this (state): and grievous will the burden be to them on that Day,-*

يَوْمَ يُنْفَخُ فِي الصُّورِ ۚ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا {102}

[Shakir 20:102] *On the day when the trumpet shall be blown, and We will gather the guilty, blue-eyed, on that day*

[Pickthal 20:102] *The day when the Trumpet is blown. On that day we assemble the guilty white-eyed (with terror),*

[Yusufali 20:102] *The Day when the Trumpet will be sounded: that Day, We shall gather the sinful, blear-eyed (with terror).*

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا {103}

[Shakir 20:103] *They shall consult together secretly: You did tarry but ten (centuries).*

[Pickthal 20:103] *Murmuring among themselves: Ye have tarried but ten (days).*

[Yusufali 20:103] *In whispers will they consult each other: "Yet tarried not longer than ten (Days);*

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا {104}

[Shakir 20:104] *We know best what they say, when the fairest of them in course would say: You tarried but a day.*

[Pickthal 20:104] We are Best Aware of what they utter when their best in conduct say: Ye have tarried but a day.

[Yusufali 20:104] We know best what they will say, when their leader most eminent in conduct will say: "Ye tarried not longer than a day!"

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا {105}

[Shakir 20:105] And they ask you about the mountains. Say: My Lord will carry them away from the roots.

[Pickthal 20:105] They will ask thee of the mountains (on that day). Say: My Lord will break them into scattered dust.

[Yusufali 20:105] They ask thee concerning the Mountains: say, "My Lord will uproot them and scatter them as dust;

فَيَذَرُهَا قَاعًا صَفْصَفًا {106}

[Shakir 20:106] Then leave it a plain, smooth level

[Pickthal 20:106] And leave it as an empty plain,

[Yusufali 20:106] "He will leave them as plains smooth and level;

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا {107}

[Shakir 20:107] You shall not see therein any crookedness or unevenness.

[Pickthal 20:107] Wherein thou seest neither curve nor ruggedness.

[Yusufali 20:107] "Nothing crooked or curved wilt thou see in their place."

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا {108}

[Shakir 20:108] On that day they shall follow the inviter, there is no crookedness in him, and the voices shall be low before the Beneficent Allah so that you shall not hear aught but a soft sound.

[Pickthal 20:108] On that day they follow the summoner who deceiveth not, and voices are hushed for the Beneficent, and thou hearest but a faint murmur.

[Yusufali 20:108] On that Day will they follow the Caller (straight): no crookedness (can they show) him: all sounds shall humble themselves in the Presence of (Allah) Most Gracious: nothing shalt thou hear but the tramp of their feet (as they march).

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا {109}

[Shakir 20:109] On that day shall no intercession avail except of him whom the Beneficent Allah allows and whose word He is pleased with.

[Pickthal 20:109] On that day no intercession availeth save (that of) him unto whom the Beneficent hath given leave and whose word He accepteth.

[Yusufali 20:109] On that Day shall no intercession avail except for those for whom permission has been granted by (Allah) Most Gracious and whose word is acceptable to Him.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا {110}

[Shakir 20:110] He knows what is before them and what is behind them, while they do not comprehend it in knowledge.

[Pickthal 20:110] He knoweth (all) that is before them and (all) that is behind them, while they cannot compass it in knowledge.

[Yusufali 20:110] He knows what (appears to His creatures as) before or after or behind them: but they shall not compass it with their knowledge.

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا {111}

[Shakir 20:111] And the faces shall be humbled before the Living, the Self-subsistent Allah, and he who bears iniquity is indeed a failure.

[Pickthal 20:111] And faces humble themselves before the Living, the Eternal. And he who beareth (a burden of) wrongdoing is indeed a failure (on that day).

[Yusufali 20:111] (All) faces shall be humbled before (Him) - the Living, the Self-Subsisting, Eternal: hopeless indeed will be the man that carries iniquity (on his back).

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا {112}

[Shakir 20:112] And whoever does good works and he is a believer, he shall have no fear of injustice nor of the withholding of his due.

[Pickthal 20:112] And he who hath done some good works, being a believer, he feareth not injustice nor begrudging (of his wage).

[Yusufali 20:112] But he who works deeds of righteousness, and has faith, will have no fear of harm nor of any curtailment (of what is his due).

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا

{113}

[Shakir 20:113] And thus have We sent it down an Arabic Quran, and have distinctly set forth therein of threats that they may guard (against evil) or that it may produce a reminder for them.

[Pickthal 20:113] Thus we have revealed it as a Lecture in Arabic, and have displayed therein certain threats, that peradventure they may keep from evil or that it may cause them to take heed.

[Yusufali 20:113] Thus have We sent this down - an arabic Qur'an - and explained therein in detail some of the warnings, in order that they may fear Allah, or that it may cause their remembrance (of Him).

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۗ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي

عِلْمًا {114}

[Shakir 20:114] Supremely exalted is therefore Allah, the King, the Truth, and do not make haste with the Quran before its revelation is made complete to you and say: O my Lord ! increase me in knowledge.

[Pickthal 20:114] Then exalted be Allah, the True King! And hasten not (O Muhammad) with the Qur'an ere its revelation hath been perfected unto thee, and say: My Lord! Increase me in knowledge.

[Yusufali 20:114] High above all is Allah, the King, the Truth! Be not in haste with the Qur'an before its revelation to thee is completed, but say, "O my Lord! advance me in knowledge."

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَتَنَيْهِ وَوَعَدْنَا لَدُنْكَ عِزْمًا {115}

[Shakir 20:115] And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination.

[Pickthal 20:115] And verily We made a covenant of old with Adam, but he forgot, and We found no constancy in him.

[Yusufali 20:115] We had already, beforehand, taken the covenant of Adam, but he forgot: and We found on his part no firm resolve.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى {116}

[Shakir 20:116] And when We said to the angels: Make obeisance to Adam, they made obeisance, but Iblis (did it not); he refused.

[Pickthal 20:116] And when We said unto the angels: Fall prostrate before Adam, they fell prostrate (all) save Iblis; he refused.

[Yusufali 20:116] When We said to the angels, "Prostrate yourselves to Adam", they prostrated themselves, but not Iblis: he refused.

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى {117}

[Shakir 20:117] So We said: O Adam! This is an enemy to you and to your wife; therefore let him not drive you both forth from the garden so that you should be unhappy;

[Pickthal 20:117] Therefore we said: O Adam! This is an enemy unto thee and unto thy wife, so let him not drive you both out of the Garden so that thou come to toil.

[Yusufali 20:117] Then We said: "O Adam! verily, this is an enemy to thee and thy wife: so let him not get you both out of the Garden, so that thou art landed in misery.

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى {118}

[Shakir 20:118] Surely it is (ordained) for you that you shall not be hungry therein nor bare of clothing;

[Pickthal 20:118] It is (vouchsafed) unto thee that thou hungerest not therein nor art naked,

[Yusufali 20:118] "There is therein (enough provision) for thee not to go hungry nor to go naked,

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى {119}

[Shakir 20:119] And that you shall not be thirsty therein nor shall you feel the heat of the sun.

[Pickthal 20:119] And that thou thirstest not therein nor art exposed to the sun's heat.

[Yusufali 20:119] "Nor to suffer from thirst, nor from the sun's heat."

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْئَلُ {120}

[Shakir 20:120] But the Shaitan made an evil suggestion to him; he said: O Adam! Shall I guide you to the tree of immortality and a kingdom which decays not?

[Pickthal 20:120] But the devil whispered to him, saying: O Adam! Shall I show thee the tree of immortality and power that wasteth not away?

[Yusufali 20:120] But Satan whispered evil to him: he said, "O Adam! shall I lead thee to the Tree of Eternity and to a kingdom that never decays?"

فَأَكَلَا مِنْهَا فَبَدَتَ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ۗ وَعَصَىٰ آدَمُ رَبَّهُ

فَقَعَوٰى {121}

[Shakir 20:121] Then they both ate of it, so their evil inclinations became manifest to them, and they both began to cover themselves with leaves of the garden, and Adam disobeyed his Lord, so his life became evil (to him).

[Pickthal 20:121] Then they twain ate thereof, so that their shame became apparent unto them, and they began to hide by heaping on themselves some of the leaves of the Garden. And Adam disobeyed his Lord, so went astray.

[Yusufali 20:121] In the result, they both ate of the tree, and so their nakedness appeared to them: they began to sew together, for their covering, leaves from the Garden: thus did Adam disobey his Lord, and allow himself to be seduced.

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ {122}

[Shakir 20:122] Then his Lord chose him, so He turned to him and guided (him).

[Pickthal 20:122] Then his Lord chose him, and relented toward him, and guided him.

[Yusufali 20:122] But his Lord chose him (for His Grace): He turned to him, and gave him Guidance.

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا

يَضِلُّ وَلَا يَشْقَىٰ {123}

[Shakir 20:123] He said: Get forth you two therefrom, all (of you), one of you (is) enemy to another. So there will surely come to you guidance from Me, then whoever follows My guidance, he shall not go astray nor be unhappy;

[Pickthal 20:123] He said: Go down hence, both of you, one of you a foe unto the other. But when there come unto you from Me a guidance, then whoso followeth My guidance, he will not go astray nor come to grief.

[Yusufali 20:123] He said: "Get ye down, both of you, - all together, from the Garden, with enmity one to another: but if, as is sure, there comes to you Guidance from Me, whosoever follows My Guidance, will not lose his way, nor fall into misery.

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ {124}

[Shakir 20:124] And whoever turns away from My reminder, his shall be a straitened life, and We will raise him on the day of resurrection, blind.

[Pickthal 20:124] But he who turneth away from remembrance of Me, his will be a narrow life, and I shall bring him blind to the assembly on the Day of Resurrection.

[Yusufali 20:124] "But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment."

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَقَدْ كُنْتُ بَصِيرًا {125}

[Shakir 20:125] He shall say: My Lord! why hast Thou raised me blind and I was a seeing one indeed?

[Pickthal 20:125] He will say: My Lord! Wherefor hast Thou gathered me (hither) blind, when I was wont to see?

[Yusufali 20:125] He will say: "O my Lord! why hast Thou raised me up blind, while I had sight (before)?"

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى {126}

[Shakir 20:126] He will say: Even so, Our communications came to you but you neglected them; even thus shall you be forsaken this day.

[Pickthal 20:126] He will say: So (it must be). Our revelations came unto thee but thou didst forget them. In like manner thou art forgotten this Day.

[Yusufali 20:126] (Allah) will say: "Thus didst Thou, when Our Signs came unto thee, disregard them: so wilt thou, this day, be disregarded."

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنِ بِآيَاتِ رَبِّهِ ۖ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى {127}

[Shakir 20:127] And thus do We recompense him who is extravagant and does not believe in the communications of his Lord, and certainly the chastisement of the hereafter is severer and more

[Pickthal 20:127] Thus do We reward him who is prodigal and believeth not the revelations of his Lord; and verily the doom of the Hereafter will be sterner and more lasting.

[Yusufali 20:127] And thus do We recompense him who transgresses beyond bounds and believes not in the Signs of his Lord: and the Penalty of the Hereafter is far more grievous and more enduring.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي

التَّهْيِ {128}

[Shakir 20:128] Does it not then direct them aright how many of the generations In whose dwelling-places they go about We destroyed before them? Most surely there are signs in this for those endowed with understanding.

[Pickthal 20:128] Is it not a guidance for them (to know) how many a generation We destroyed before them, amid whose dwellings they walk? Lo! therein verily are signs for men of thought.

[Yusufali 20:128] Is it not a warning to such men (to call to mind) how many generations before them We destroyed, in whose haunts they (now) move? Verily, in this are Signs for men endued with understanding.

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى {129}

[Shakir 20:129] And had there not been a word (that had) already gone forth from your Lord and an appointed term, it would surely have been made to cleave (to them).

[Pickthal 20:129] And but for a decree that had already gone forth from thy Lord, and a term already fixed, the judgment would have been inevitable (in this world).

[Yusufali 20:129] Had it not been for a Word that went forth before from thy Lord, (their punishment) must necessarily have come; but there is a Term appointed (for respite).

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ {130}

[Shakir 20:130] Bear then patiently what they say, and glorify your Lord by the praising of Him before the rising of the sun and before its setting, and during hours of the night do also glorify (Him) and during parts of the day, that you may be well pleased

[Pickthal 20:130] Therefor (O Muhammad), bear with what they say, and celebrate the praise of thy Lord ere the rising of the sun and ere the going down thereof. And glorify Him some hours of the night and at the two ends of the day, that thou mayst find acceptance.

[Yusufali 20:130] Therefore be patient with what they say, and celebrate (constantly) the praises of thy Lord, before the rising of the sun, and before its setting; yea, celebrate them for part of the hours of the night, and at the sides of the day: that thou mayest have (spiritual) joy.

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِيَفْتَنَهُمْ فِيهِ ۗ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ {131}

[Shakir 20:131] And do not stretch your eyes after that with which We have provided different classes of them, (of) the splendor of this world's life, that We may thereby try them; and the sustenance (given) by your Lord is better and more abiding.

[Pickthal 20:131] And strain not thine eyes toward that which We cause some wedded pairs among them to enjoy, the flower of the life of the world, that We may try them thereby. The provision of thy Lord is better and more lasting.

[Yusufali 20:131] Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them, the splendour of the life of this world, through which We test them: but the provision of thy Lord is better and more enduring.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَىٰ {132}

[Shakir 20:132] And enjoin prayer on your followers, and steadily adhere to it; We do not ask you for subsistence; We do give you subsistence, and the (good) end is for guarding (against evil).

[Pickthal 20:132] And enjoin upon thy people worship, and be constant therein. We ask not of thee a provision: We provided for thee. And the sequel is for righteousness.

[Yusufali 20:132] Enjoin prayer on thy people, and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for righteousness.

وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ ۗ أَوَلَمْ تَأْتِهِم بَيِّنَةٌ مَا فِي الصُّحُفِ الْأُولَىٰ {133}

[Shakir 20:133] And they say: Why does he not bring to us a sign from his Lord? Has not there come to them a clear evidence of what is in the previous books?

[Pickthal 20:133] *And they say: If only he would bring us a miracle from his Lord! Hath there not come unto them the proof of what is in the former scriptures?*

[Yusufali 20:133] *They say: "Why does he not bring us a sign from his Lord?" Has not a Clear Sign come to them of all that was in the former Books of revelation?*

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِّن قَبْلِ
أَنْ نَّذِلَّ وَنَخْزَىٰ {134}

[Shakir 20:134] *And had We destroyed them with chastisement before this, they would certainly have said: O our Lord! why didst Thou not send to us a messenger, for then we should have followed Thy communications before that we met disgrace and shame.*

[Pickthal 20:134] *And if we had destroyed them with some punishment before it, they would assuredly have said: Our Lord! If only Thou hadst sent unto us a messenger, so that we might have followed Thy revelations before we were (thus) humbled and disgraced!*

[Yusufali 20:134] *And if We had inflicted on them a penalty before this, they would have said: "Our Lord! If only Thou hadst sent us a messenger, we should certainly have followed Thy Signs before we were humbled and put to shame."*

قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَن أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ {135}

[Shakir 20:135] *Say: Every one (of us) is awaiting, therefore do await: So you will come to know who is the follower of the even path and who goes aright.*

[Pickthal 20:135] *Say: Each is awaiting; so await ye! Ye will come to know who are the owners of the path of equity, and who is right.*

[Yusufali 20:135] *Say: "Each one (of us) is waiting: wait ye, therefore, and soon shall ye know who it is that is on the straight and even way, and who it is that has received Guidance."*

سورة الأنبياء (Al-Anbiya)

Sura 21

Aya 1 to 112

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

اَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ {1}

[Shakir 21:1] Their reckoning has drawn near to men, and in heedlessness are they turning aside.

[Pickthal 21:1] Their reckoning draweth nigh for mankind, while they turn away in heedlessness.

[Yusufali 21:1] Closer and closer to mankind comes their Reckoning: yet they heed not and they turn away.

مَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ {2}

[Shakir 21:2] There comes not to them a new reminder from their Lord but they hear it while they sport,

[Pickthal 21:2] Never cometh there unto them a new reminder from their Lord but they listen to it while they play,

[Yusufali 21:2] Never comes (aught) to them of a renewed Message from their Lord, but they listen to it as in jest,-

لَا هِيَءَ قُلُوبُهُمْ ۖ وَأَسْرُوا التَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشْرٌ مِثْلُكُمْ أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ

تُبْصِرُونَ {3}

[Shakir 21:3] Their hearts trifling; and those who are unjust counsel together in secret: He is nothing but a mortal like yourselves; what! will you then yield to enchantment while you see?

[Pickthal 21:3] With hearts preoccupied. And they confer in secret. The wrong-doers say: Is this other than a mortal like you? Will ye then succumb to magic when ye see (it)?

[Yusufali 21:3] Their hearts toying as with trifles. The wrong-doers conceal their private counsels, (saying), "Is this (one) more than a man like yourselves? Will ye go to witchcraft with your eyes open?"

قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ {4}

[Shakir 21:4] He said: My Lord knows what is spoken in the heaven and the earth, and He is the Hearing, the Knowing.

[Pickthal 21:4] He saith: My Lord knoweth what is spoken in the heaven and the earth. He is the Hearer, the Knower.

[Yusufali 21:4] Say: "My Lord knoweth (every) word (spoken) in the heavens and on earth: He is the One that heareth and knoweth (all things)."

بَلْ قَالُوا أَضْغَاثُ أَحْلَامٍ بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوْلُونَ {5}

[Shakir 21:5] *Nay! say they: Medleys of dreams; nay! he has forged it; nay! he is a poet; so let him bring to us a sign as the former (prophets) were sent (with).*

[Pickthal 21:5] *Nay, say they, (these are but) muddled dreams; nay, he hath but invented it; nay, he is but a poet. Let him bring us a portent even as those of old (who were Allah's messengers) were sent (with portents).*

[Yusufali 21:5] *"Nay," they say, "(these are) medleys of dream! - Nay, He forged it! - Nay, He is (but) a poet! Let him then bring us a Sign like the ones that were sent to (Prophets) of old!"*

مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ {6}

[Shakir 21:6] *There did not believe before them any town which We destroyed, will they then believe?*

[Pickthal 21:6] *Not a township believed of those which We destroyed before them (though We sent them portents): would they then believe?*

[Yusufali 21:6] *(As to those) before them, not one of the populations which We destroyed believed: will these believe?*

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ {7}

[Shakir 21:7] *And We did not send before you any but men to whom We sent revelation, so ask the followers of the reminder if you do not*

[Pickthal 21:7] *And We sent not (as Our messengers) before thee other than men, whom We inspired. Ask the followers of the Reminder if ye know not?*

[Yusufali 21:7] *Before thee, also, the messengers We sent were but men, to whom We granted inspiration: If ye realise this not, ask of those who possess the Message.*

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ {8}

[Shakir 21:8] *And We did not make them bodies not eating the food, and they were not to abide (forever).*

[Pickthal 21:8] *We gave them not bodies that would not eat food, nor were they immortals.*

[Yusufali 21:8] *Nor did We give them bodies that ate no food, nor were they exempt from death.*

ثُمَّ صَدَقْنَاَهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ {9}

[Shakir 21:9] *Then We made Our promise good to them, so We delivered them and those whom We pleased, and We destroyed the ex*

[Pickthal 21:9] *Then we fulfilled the promise unto them. So we delivered them and whom We would, and We destroyed the prodigals.*

[Yusufali 21:9] *In the end We fulfilled to them Our Promise, and We saved them and those whom We pleased, but We destroyed those who transgressed beyond bounds.*

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ {10}

[Shakir 21:10] *Certainly We have revealed to you a Book in which is your good remembrance; what! do you not then understand?*

[Pickthal 21:10] *Now We have revealed unto you a Scripture wherein is your Reminder. Have ye then no sense?*

[Yusufali 21:10] We have revealed for you (O men!) a book in which is a Message for you: will ye not then understand?

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ {11}

[Shakir 21:11] And how many a town which was iniquitous did We demolish, and We raised up after it another people!

[Pickthal 21:11] How many a community that dealt unjustly have We shattered, and raised up after them another folk!

[Yusufali 21:11] How many were the populations We utterly destroyed because of their iniquities, setting up in their places other peoples?

فَلَمَّا أَحْسَسُوا بِأَسَآئِنَا إِذَآ هُمْ مِنْهَا يَرْكُضُونَ {12}

[Shakir 21:12] So when they felt Our punishment, lo! they began to fly

[Pickthal 21:12] And, when they felt Our might, behold them fleeing from it!

[Yusufali 21:12] Yet, when they felt Our Punishment (coming), behold, they (tried to) flee from it.

لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِينِكُمْ لَعَلَّكُمْ تُسْأَلُونَ {13}

[Shakir 21:13] Do not fly (now) and come back to what you were made to lead easy lives in and to your dwellings, haply you will be questioned.

[Pickthal 21:13] (But it was said unto them): Flee not, but return to that (existence) which emasculated you and to your dwellings, that ye may be questioned.

[Yusufali 21:13] Flee not, but return to the good things of this life which were given you, and to your homes in order that ye may be called to account.

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ {14}

[Shakir 21:14] They said: O woe to us! surely we were unjust.

[Pickthal 21:14] They cried: Alas for us! we were wrong-doers.

[Yusufali 21:14] They said: "Ah! woe to us! We were indeed wrong-doers!"

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ {15}

[Shakir 21:15] And this ceased not to be their cry till We made them cut

[Pickthal 21:15] And this their crying ceased not till We made them as reaped corn, extinct.

[Yusufali 21:15] And that cry of theirs ceased not, till We made them as a field that is mown, as ashes silent and quenched.

وَمَا خَلَقْنَا السَّمَآءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ {16}

[Shakir 21:16] And We did not create the heaven and the earth and what is between them for sport.

[Pickthal 21:16] We created not the heaven and the earth and all that is between them in play.

[Yusufali 21:16] Not for (idle) sport did We create the heavens and the earth and all that is between!

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُوَآ لَا نَتَّخِذُنَا مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ {17}

[Shakir 21:17] Had We wished to make a diversion, We would have made it from before Ourselves: by no means would We do (it).

[Pickthal 21:17] *If We had wished to find a pastime, We could have found it in Our presence - if We ever did.*

[Yusufali 21:17] *If it had been Our wish to take (just) a pastime, We should surely have taken it from the things nearest to Us, if We would do (such a thing)!*

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ ۖ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ {18}

[Shakir 21:18] *Nay! We cast the truth against the falsehood, so that it breaks its head, and lo! it vanishes; and woe to you for what you describe;*

[Pickthal 21:18] *Nay, but We hurl the true against the false, and it doth break its head and lo! it vanisheth. And yours will be woe for that which ye ascribe (unto Him).*

[Yusufali 21:18] *Nay, We hurl the Truth against falsehood, and it knocks out its brain, and behold, falsehood doth perish! Ah! woe be to you for the (false) things ye ascribe (to Us).*

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ

{19}

[Shakir 21:19] *And whoever is in the heavens and the earth is His; and those who are with Him are not proud to serve Him, nor do they grow weary.*

[Pickthal 21:19] *Unto Him belongeth whosoever is in the heavens and the earth. And those who dwell in His presence are not too proud to worship Him, nor do they weary;*

[Yusufali 21:19] *To Him belong all (creatures) in the heavens and on earth: Even those who are in His (very) Presence are not too proud to serve Him, nor are they (ever) weary (of His service):*

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ {20}

[Shakir 21:20] *They glorify (Him) by night and day; they are never languid.*

[Pickthal 21:20] *They glorify (Him) night and day; they flag not.*

[Yusufali 21:20] *They celebrate His praises night and day, nor do they ever flag or intermit.*

أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ يُنْشِرُونَ {21}

[Shakir 21:21] *Or have they taken gods from the earth who raise (the dead).*

[Pickthal 21:21] *Or have they chosen gods from the earth who raise the dead?*

[Yusufali 21:21] *Or have they taken (for worship) gods from the earth who can raise (the dead)?*

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا ۚ فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ {22}

[Shakir 21:22] *If there had been in them any gods except Allah, they would both have certainly been in a state of disorder; therefore glory be to Allah, the Lord of the dominion, above what they attribute (to Him).*

[Pickthal 21:22] *If there were therein gods beside Allah, then verily both (the heavens and the earth) had been disordered. Glorified be Allah, the Lord of the Throne, from all that they ascribe (unto Him).*

[Yusufali 21:22] *If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both! but glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him!*

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ {23}

[Shakir 21:23] *He cannot be questioned concerning what He does and they shall be questioned.*

[Pickthal 21:23] *He will not be questioned as to that which He doeth, but they will be questioned.*

[Yusufali 21:23] *He cannot be questioned for His acts, but they will be questioned (for theirs).*

أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِهَةً قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرٌ مَنْ مَعِيَ وَذِكْرٌ مَنْ قَبْلِي ۗ بَلْ أَكْثَرُهُمْ

لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُعْرِضُونَ {24}

[Shakir 21:24] *Or, have they taken gods besides Him? Say: Bring your proof; this is the reminder of those with me and the reminder of those before me. Nay! most of them do not know the truth, so they turn aside.*

[Pickthal 21:24] *Or have they chosen other gods beside Him? say: Bring your proof (of their godhead). This is the Reminder of those with me and those before me, but most of them know not the Truth and so they are averse.*

[Yusufali 21:24] *Or have they taken for worship (other) gods besides him? Say, "Bring your convincing proof: this is the Message of those with me and the Message of those before me." But most of them know not the Truth, and so turn away.*

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ {25}

[Shakir 21:25] *And We did not send before you any messenger but We revealed to him that there is no god but Me, therefore serve Me.*

[Pickthal 21:25] *And We sent no messenger before thee but We inspired him, (saying): There is no Allah save Me (Allah), so worship Me.*

[Yusufali 21:25] *Not a messenger did We send before thee without this inspiration sent by Us to him: that there is no god but I; therefore worship and serve Me.*

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۗ سُبْحَانَهُ ۗ بَلْ عِبَادٌ مُكْرَمُونَ {26}

[Shakir 21:26] *And they say: The Beneficent Allah has taken to Himself a ! son. Glory be to Him. Nay! they are honored servants*

[Pickthal 21:26] *And they say: The Beneficent hath taken unto Himself a son. Be He Glorified! Nay, but (those whom they call sons) are honoured slaves;*

[Yusufali 21:26] *And they say: "(Allah) Most Gracious has begotten offspring." Glory to Him! they are (but) servants raised to honour.*

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ {27}

[Shakir 21:27] *They do not precede Him in speech and (only) according to His commandment do they act.*

[Pickthal 21:27] *They speak not until He hath spoken, and they act by His command.*

[Yusufali 21:27] They speak not before He speaks, and they act (in all things) by His Command.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ

{28}

[Shakir 21:28] He knows what is before them and what is behind them, and they do not intercede except for him whom He approves and for fear of Him they tremble.

[Pickthal 21:28] He knoweth what is before them and what is behind them, and they cannot intercede except for him whom He accepteth, and they quake for awe of Him.

[Yusufali 21:28] He knows what is before them, and what is behind them, and they offer no intercession except for those who are acceptable, and they stand in awe and reverence of His (Glory).

وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذَلِكَ نَجْزِيهِ جَهَنَّمَ ۚ كَذَلِكَ نَجْزِي الظَّالِمِينَ {29}

[Shakir 21:29] And whoever of them should say: Surely I am a god besides Him, such a one do We recompense with hell; thus do, We recompense the unjust.

[Pickthal 21:29] And one of them who should say: Lo! I am a god beside Him, that one We should repay with hell. Thus We Repay wrong-doers.

[Yusufali 21:29] If any of them should say, "I am a god besides Him", such a one We should reward with Hell: thus do We reward those who do wrong.

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ

حَيٍّ أَفَلَا يُؤْمِنُونَ {30}

[Shakir 21:30] Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them; and We have made of water everything living, will they not then believe?

[Pickthal 21:30] Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and we made every living thing of water? Will they not then believe?

[Yusufali 21:30] Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe?

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ {31}

[Shakir 21:31] And We have made great mountains in the earth lest it might be convulsed with them, and We have made in it wide ways that they may follow a right direction.

[Pickthal 21:31] And We have placed in the earth firm hills lest it quake with them, and We have placed therein ravines as roads that haply they may find their way.

[Yusufali 21:31] And We have set on the earth mountains standing firm, lest it should shake with them, and We have made therein broad highways (between mountains) for them to pass through: that they may receive Guidance.

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ {32}

[Shakir 21:32] And We have made the heaven a guarded canopy and (yet) they turn aside from its signs.

[Pickthal 21:32] And we have made the sky a roof withheld (from them). Yet they turn away from its portents.

[Yusufali 21:32] And We have made the heavens as a canopy well guarded: yet do they turn away from the Signs which these things (point to)!

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ {33}

[Shakir 21:33] And He it is Who created the night and the day and the sun and the moon; all (orbs) travel along swiftly in their celestial spheres.

[Pickthal 21:33] And He it is Who created the night and the day, and the sun and the moon. They float, each in an orbit.

[Yusufali 21:33] It is He Who created the Night and the Day, and the sun and the moon: all (the celestial bodies) swim along, each in its rounded course.

وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ أَفَإِنْ مِتَّ فَهُمْ الْخَالِدُونَ {34}

[Shakir 21:34] And We did not ordain abiding for any mortal before you. What! Then if you die, will they abide?

[Pickthal 21:34] We appointed immortality for no mortal before thee. What! if thou diest, can they be immortal!

[Yusufali 21:34] We granted not to any man before thee permanent life (here): if then thou shouldst die, would they live permanently?

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ {35}

[Shakir 21:35] Every soul must taste of death and We try you by evil and good by way of probation; and to Us you shall be brought back.

[Pickthal 21:35] Every soul must taste of death, and We try you with evil and with good, for ordeal. And unto Us ye will be returned.

[Yusufali 21:35] Every soul shall have a taste of death: and We test you by evil and by good by way of trial. to Us must ye return.

وَإِذَا رَأَى الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُزُوًا أَهَذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ يَذُكُرُ الرَّحْمَنِ

هُمُ الْكَافِرُونَ {36}

[Shakir 21:36] And when those who disbelieve see you, they do not take you but for one to be scoffed at: Is this he who speaks of your gods? And they are deniers at the mention of the Beneficent Allah.

[Pickthal 21:36] And when those who disbelieve behold thee, they but choose thee out for mockery, (saying): Is this he who maketh mention of your gods? And they would deny all mention of the Beneficent.

[Yusufali 21:36] When the Unbelievers see thee, they treat thee not except with ridicule. "Is this," (they say), "the one who talks of your gods?" and they blaspheme at the mention of (Allah) Most Gracious!

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ ۗ سَأُرِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ {37}

[Shakir 21:37] Man is created of haste; now will I show to you My signs, therefore do not ask Me to hasten (them) on.

[Pickthal 21:37] *Man is made of haste. I shall show you My portents, but ask Me not to hasten.*

[Yusufali 21:37] *Man is a creature of haste: soon (enough) will I show you My Signs; then ye will not ask Me to hasten them!*

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ {38}

[Shakir 21:38] *And they say: When will this threat come to pass if you are truthful?*

[Pickthal 21:38] *And they say: When will this promise (be fulfilled), if ye are truthful?*

[Yusufali 21:38] *They say: "When will this promise come to pass, if ye are telling the truth?"*

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُونُ عَنْ وُجُوهِهِمُ النَّارَ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ {39}

[Shakir 21:39] *Had those who disbelieve but known (of the time) when they shall not be able to ward off the fire from their faces nor from their backs, nor shall they be helped.*

[Pickthal 21:39] *If those who disbelieved but knew the time when they will not be able to drive off the fire from their faces and from their backs, and they will not be helped!*

[Yusufali 21:39] *If only the Unbelievers knew (the time) when they will not be able to ward off the fire from their faces, nor yet from their backs, and (when) no help can reach them!*

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ {40}

[Shakir 21:40] *Nay, it shall come on them all of a sudden and cause them to become confounded, so they shall not have the power to avert it, nor shall they be respited.*

[Pickthal 21:40] *Nay, but it will come upon them unawares so that it will stupefy them, and they will be unable to repel it, neither will they be reprieved.*

[Yusufali 21:40] *Nay, it may come to them all of a sudden and confound them: no power will they have then to avert it, nor will they (then) get respite.*

وَلَقَدْ اسْتَهْزَأَ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {41}

[Shakir 21:41] *And certainly messengers before you were scoffed at, then there befell those of them who scoffed that at which they had scoffed.*

[Pickthal 21:41] *Messengers before thee, indeed, were mocked, but that whereat they mocked surrounded those who scoffed at them.*

[Yusufali 21:41] *Mocked were (many) messenger before thee; But their scoffers were hemmed in by the thing that they mocked.*

قُلْ مَنْ يَكْلؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ ۗ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ {42}

[Shakir 21:42] *Say: Who guards you by night and by day from the Beneficent Allah? Nay, they turn aside at the mention of their Lord.*

[Pickthal 21:42] *Say: Who guardeth you in the night or in the day from the Beneficent? Nay, but they turn away from mention of their Lord!*

[Yusufali 21:42] Say: "Who can keep you safe by night and by day from (the Wrath of) (Allah) Most Gracious?" Yet they turn away from the mention of their Lord.

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا ۚ لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنْنَا يُصْحَبُونَ {43}

[Shakir 21:43] Or, have they gods who can defend them against Us? They shall not be able to assist themselves, nor shall they be defended from Us.

[Pickthal 21:43] Or have they gods who can shield them from Us? They cannot help themselves nor can they be defended from Us.

[Yusufali 21:43] Or have they gods that can guard them from Us? They have no power to aid themselves, nor can they be defended from Us.

بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّى طَالَ عَلَيْهِمُ الْعُمُرُ ۗ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ

أَطْرَافِهَا ۚ أَفَهُمُ الْغَالِبُونَ {44}

[Shakir 21:44] Nay, We gave provision to these and their fathers until life was prolonged to them. Do they not then see that We are visiting the land, curtailing it of its sides? Shall they then prevail?

[Pickthal 21:44] Nay, but We gave these and their fathers ease until life grew long for them. See they not how we aim to the land, reducing it of its outlying parts? Can they then be the victors?

[Yusufali 21:44] Nay, We gave the good things of this life to these men and their fathers until the period grew long for them; See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will win?

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ ۚ وَلَا يَسْمَعُ الصَّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ {45}

[Shakir 21:45] Say: I warn you only by revelation; and the deaf do not hear the call whenever they are warned.

[Pickthal 21:45] Say (O Muhammad, unto mankind): I warn you only by the Inspiration. But the deaf hear not the call when they are warned.

[Yusufali 21:45] Say, "I do but warn you according to revelation": But the deaf will not hear the call, (even) when they are warned!

وَلَئِنْ مَسَّتْهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ {46}

[Shakir 21:46] And if a blast of the chastisement of your Lord were to touch them, they will certainly say: O woe to us! surely we were unjust.

[Pickthal 21:46] And if a breath of thy Lord's punishment were to touch them, they assuredly would say: Alas for us! Lo! we were wrong-doers.

[Yusufali 21:46] If but a breath of the Wrath of thy Lord do touch them, they will then say, "Woe to us! we did wrong indeed!"

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ

أَتَيْنَا بِهَا ۗ وَكَفَىٰ بِنَا حَاسِبِينَ {47}

[Shakir 21:47] And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take account.

[Pickthal 21:47] *And We set a just balance for the Day of Resurrection so that no soul is wronged in aught. Though it be of the weight of a grain of mustard seed, We bring it. And We suffice for reckoners.*

[Yusufali 21:47] *We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least, and if there be (no more than) the weight of a mustard seed, We will bring it (to account): and enough are We to take account.*

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ {48}

[Shakir 21:48] *And certainly We gave to Musa and Haroun the Furqan and a light and a reminder for those who would guard (against evil).*

[Pickthal 21:48] *And We verily gave Moses and Aaron the Criterion (of right and wrong) and a light and a Reminder for those who keep from evil,*

[Yusufali 21:48] *In the past We granted to Moses and Aaron the criterion (for judgment), and a Light and a Message for those who would do right,-*

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ {49}

[Shakir 21:49] *(For) those who fear their Lord in secret and they are fearful of the hour.*

[Pickthal 21:49] *Those who fear their Lord in secret and who dread the Hour (of doom).*

[Yusufali 21:49] *Those who fear their Lord in their most secret thoughts, and who hold the Hour (of Judgment) in awe.*

وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ ۗ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ {50}

[Shakir 21:50] *And this is a blessed Reminder which We have revealed; will you then deny it?*

[Pickthal 21:50] *This is a blessed Reminder that we have revealed: Will ye then reject it?*

[Yusufali 21:50] *And this is a blessed Message which We have sent down: will ye then reject it?*

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ {51}

[Shakir 21:51] *And certainly We gave to Ibrahim his rectitude before, and We knew him fully well.*

[Pickthal 21:51] *And We verily gave Abraham of old his proper course, and We were Aware of him,*

[Yusufali 21:51] *We bestowed aforetime on Abraham his rectitude of conduct, and well were We acquainted with him.*

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ {52}

[Shakir 21:52] *When he said to his father and his people: What are these images to whose worship you cleave?*

[Pickthal 21:52] *When he said unto his father and his folk: What are these images unto which ye pay devotion?*

[Yusufali 21:52] *Behold! he said to his father and his people, "What are these images, to which ye are (so assiduously) devoted?"*

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ {53}

[Shakir 21:53] *They said: We found our fathers worshipping them.*

[Pickthal 21:53] They said: We found our fathers worshippers of them.
[Yusufali 21:53] They said, "We found our fathers worshipping them."

قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ {54}

[Shakir 21:54] He said: Certainly you have been, (both) you and your fathers, in manifest error.

[Pickthal 21:54] He said: Verily ye and your fathers were in plain error.

[Yusufali 21:54] He said, "Indeed ye have been in manifest error - ye and your fathers."

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ {55}

[Shakir 21:55] They said: Have you brought to us the truth, or are you one of the triflers?

[Pickthal 21:55] They said: Bringest thou unto us the truth, or art thou some jester?

[Yusufali 21:55] They said, "Have you brought us the Truth, or are you one of those who jest?"

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَلِكُمْ مِنَ الشَّاهِدِينَ {56}

[Shakir 21:56] He said: Nay! your Lord is the Lord of the heavens and the earth, Who brought them into existence, and I am of those who bear witness to this:

[Pickthal 21:56] He said: Nay, but your Lord is the Lord of the heavens and the earth, Who created them; and I am of those who testify unto that.

[Yusufali 21:56] He said, "Nay, your Lord is the Lord of the heavens and the earth, He Who created them (from nothing): and I am a witness to this (Truth).

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ {57}

[Shakir 21:57] And, by Allah! I will certainly do something against your idols after you go away, turning back.

[Pickthal 21:57] And, by Allah, I shall circumvent your idols after ye have gone away and turned your backs.

[Yusufali 21:57] "And by Allah, I have a plan for your idols - after ye go away and turn your backs" ..

فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ {58}

[Shakir 21:58] So he broke them into pieces, except the chief of them, that haply they may return to it.

[Pickthal 21:58] Then he reduced them to fragments, all save the chief of them, that haply they might have recourse to it.

[Yusufali 21:58] So he broke them to pieces, (all) but the biggest of them, that they might turn (and address themselves) to it.

قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ {59}

[Shakir 21:59] They said: Who has done this to our gods? Most surely he is one of the unjust.

[Pickthal 21:59] They said: Who hath done this to our gods? Surely it must be some evil-doer.

[Yusufali 21:59] They said, "Who has done this to our gods? He must indeed be some man of impiety!"

قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ {60}

[Shakir 21:60] They said: We heard a youth called Ibrahim speak of them.

[Pickthal 21:60] They said: We heard a youth make mention of them, who is called Abraham.

[Yusufali 21:60] They said, "We heard a youth talk of them: He is called Abraham."

قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ {61}

[Shakir 21:61] Said they: Then bring him before the eyes of the people, perhaps they may bear witness.

[Pickthal 21:61] They said: Then bring him (hither) before the people's eyes that they may testify.

[Yusufali 21:61] They said, "Then bring him before the eyes of the people, that they may bear witness."

قَالُوا أَأَنْتَ فَعَلْتَ هَذَا يَا إِلَهَ تِنَّا يَا إِبْرَاهِيمُ {62}

[Shakir 21:62] They said: Have you done this to our gods, O Ibrahim?

[Pickthal 21:62] They said: Is it thou who hast done this to our gods, O Abraham?

[Yusufali 21:62] They said, "Art thou the one that did this with our gods, O Abraham?"

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ {63}

[Shakir 21:63] He said: Surely (some doer) has done it; the chief of them is this, therefore ask them, if they can speak.

[Pickthal 21:63] He said: But this, their chief hath done it. So question them, if they can speak.

[Yusufali 21:63] He said: "Nay, this was done by - this is their biggest one! ask them, if they can speak intelligently!"

فَرَجَعُوا إِلَىٰ أَنفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ {64}

[Shakir 21:64] Then they turned to themselves and said: Surely you yourselves are the unjust;

[Pickthal 21:64] Then gathered they apart and said: Lo! ye yourselves are the wrong-doers.

[Yusufali 21:64] So they turned to themselves and said, "Surely ye are the ones in the wrong!"

ثُمَّ نَكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ {65}

[Shakir 21:65] Then they were made to hang down their heads: Certainly you know that they do not speak.

[Pickthal 21:65] And they were utterly confounded, and they said: Well thou knowest that these speak not.

[Yusufali 21:65] Then were they confounded with shame: (they said), "Thou knowest full well that these (idols) do not speak!"

قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ {66}

[Shakir 21:66] He said: What! do you then serve besides Allah what brings you not any benefit at all, nor does it harm you?

[Pickthal 21:66] He said: Worship ye then instead of Allah that which cannot profit you at all, nor harm you?

[Yusufali 21:66] (Abraham) said, "Do ye then worship, besides Allah, things that can neither be of any good to you nor do you harm?"

أَفْ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ {67}

[Shakir 21:67] Fie on you and on what you serve besides Allah; what! do you not then understand?

[Pickthal 21:67] Fie on you and all that ye worship instead of Allah! Have ye then no sense?

[Yusufali 21:67] "Fie upon you, and upon the things that ye worship besides Allah! Have ye no sense?!"

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ {68}

[Shakir 21:68] They said: Burn him and help your gods, if you are going to do (anything).

[Pickthal 21:68] They cried: Burn him and stand by your gods, if ye will be doing.

[Yusufali 21:68] They said, "Burn him and protect your gods, If ye do (anything at all)!"

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ {69}

[Shakir 21:69] We said: O fire! be a comfort and peace to Ibrahim;

[Pickthal 21:69] We said: O fire, be coolness and peace for Abraham,

[Yusufali 21:69] We said, "O Fire! be thou cool, and (a means of) safety for Abraham!"

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ {70}

[Shakir 21:70] And they desired a war on him, but We made them the greatest losers.

[Pickthal 21:70] And they wished to set a snare for him, but We made them the greater losers.

[Yusufali 21:70] Then they sought a stratagem against him: but We made them the ones that lost most!

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ {71}

[Shakir 21:71] And We delivered him as well as Lut (removing them) to the land which We had blessed for all people.

[Pickthal 21:71] And We rescued him and Lot (and brought them) to the land which We have blessed for (all) peoples.

[Yusufali 21:71] But We delivered him and (his nephew) Lut (and directed them) to the land which We have blessed for the nations.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ {72}

[Shakir 21:72] And We gave him Ishaq and Yaqoub, a son's son, and We made (them) all good.

[Pickthal 21:72] And We bestowed upon him Isaac, and Jacob as a grandson. Each of them We made righteous.

[Yusufali 21:72] And We bestowed on him Isaac and, as an additional gift, (a grandson), Jacob, and We made righteous men of every one (of them).

وَجَعَلْنَا لَهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ {73}

[Shakir 21:73] And We made them Imams who guided (people) by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of the alms, and Us (alone) did they serve;

[Pickthal 21:73] And We made them chiefs who guide by Our command, and We inspired in them the doing of good deeds and the right establishment of worship and the giving of alms, and they were worshippers of Us (alone).

[Yusufali 21:73] And We made them leaders, guiding (men) by Our Command, and We sent them inspiration to do good deeds, to establish regular prayers, and to practise regular charity; and they constantly served Us (and Us only).

وَلَوْطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبَائِثَ ۗ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ {74}

[Shakir 21:74] And (as for) Lut, We gave him wisdom and knowledge, and We delivered him from the town which wrought abominations; surely they were an evil people, transgressors;

[Pickthal 21:74] And unto Lot we gave judgment and knowledge, and We delivered him from the community that did abominations. Lo! they were folk of evil, lewd.

[Yusufali 21:74] And to Lut, too, We gave Judgment and Knowledge, and We saved him from the town which practised abominations: truly they were a people given to Evil, a rebellious people.

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ {75}

[Shakir 21:75] And We took him into Our mercy; surely he was of the good.

[Pickthal 21:75] And We brought him in unto Our mercy. Lo! he was of the righteous.

[Yusufali 21:75] And We admitted him to Our Mercy: for he was one of the Righteous.

وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ {76}

[Shakir 21:76] And Nuh, when he cried aforetime, so We answered him, and delivered him and his followers from the great calamity.

[Pickthal 21:76] And Noah, when he cried of old, We heard his prayer and saved him and his household from the great affliction.

[Yusufali 21:76] (Remember) Noah, when he cried (to Us) aforetime: We listened to his (prayer) and delivered him and his family from great distress.

وَنَصْرَانًا مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۗ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ {77}

[Shakir 21:77] And We helped him against the people who rejected Our communications; surely they were an evil people, so We drowned them all.

[Pickthal 21:77] And delivered him from the people who denied Our revelations. Lo! they were folk of evil, therefor did We drown them all.

[Yusufali 21:77] *We helped him against people who rejected Our Signs: truly they were a people given to Evil: so We drowned them (in the Flood) all together.*

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحَكْمِهِمْ شَاهِدِينَ
{78}

[Shakir 21:78] *And Dawood and Sulaiman when they gave judgment concerning the field when the people's sheep pastured therein by night, and We were bearers of witness to their judgment.*

[Pickthal 21:78] *And David and Solomon, when they gave judgment concerning the field, when people's sheep had strayed and browsed therein by night; and We were witnesses to their judgment.*

[Yusufali 21:78] *And remember David and Solomon, when they gave judgment in the matter of the field into which the sheep of certain people had strayed by night: We did witness their judgment.*

فَقَهَّمْنَاهَا سُلَيْمَانَ ۖ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا ۗ وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ ۗ
وَكُنَّا فَاعِلِينَ {79}

[Shakir 21:79] *So We made Sulaiman to understand it; and to each one We gave wisdom and knowledge; and We made the mountains, and the birds to celebrate Our praise with Dawood; and We were the doers.*

[Pickthal 21:79] *And We made Solomon to understand (the case); and unto each of them We gave judgment and knowledge. And we subdued the hills and the birds to hymn (His) praise along with David. We were the doers (thereof).*

[Yusufali 21:79] *To Solomon We inspired the (right) understanding of the matter: to each (of them) We gave Judgment and Knowledge; it was Our power that made the hills and the birds celebrate Our praises, with David: it was We Who did (all these things).*

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُم مِّنْ بِأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ {80}

[Shakir 21:80] *And We taught him the making of coats of mail for you, that they might protect you in your wars; will you then be grateful?*

[Pickthal 21:80] *And We taught him the art of making garments (of mail) to protect you in your daring. Are ye then thankful?*

[Yusufali 21:80] *It was We Who taught him the making of coats of mail for your benefit, to guard you from each other's violence: will ye then be grateful?*

وَلَسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا ۗ وَكُنَّا بِكُلِّ شَيْءٍ عَالِمِينَ
{81}

[Shakir 21:81] *And (We made subservient) to Sulaiman the wind blowing violent, pursuing its course by his command to the land which We had blessed, and We are knower of ail things.*

[Pickthal 21:81] *And unto Solomon (We subdued) the wind in its raging. It set by his command toward the land which We had blessed. And of everything We are Aware.*

[Yusufali 21:81] *(It was Our power that made) the violent (unruly) wind flow (tamely) for Solomon, to his order, to the land which We had blessed: for We do know all things.*

وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ {82}

[Shakir 21:82] *And of the rebellious people there were those who dived for him and did other work besides that, and We kept guard over them;*

[Pickthal 21:82] *And of the evil ones (subdued We unto him) some who dived (for pearls) for him and did other work, and We were warders unto them.*

[Yusufali 21:82] *And of the evil ones, were some who dived for him, and did other work besides; and it was We Who guarded them.*

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَلَيْسَ لِي بِمَسِيئٍ الضَّرِّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ {83}

[Shakir 21:83] *And Ayub, when he cried to his Lord, (saying): Harm has afflicted me, and Thou art the most Merciful of the merciful.*

[Pickthal 21:83] *And Job, when he cried unto his Lord, (saying): Lo! adversity afflicteth me, and Thou art Most Merciful of all who show mercy.*

[Yusufali 21:83] *And (remember) Job, when He cried to his Lord, "Truly distress has seized me, but Thou art the Most Merciful of those that are merciful."*

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَأَتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذَكَرْنَا

لِلْعَابِدِينَ {84}

[Shakir 21:84] *Therefore We responded to him and took off what harm he had, and We gave him his family and the like of them with them: a mercy from Us and a reminder to the worshippers.*

[Pickthal 21:84] *Then We heard his prayer and removed that adversity from which he suffered, and We gave him his household (that he had lost) and the like thereof along with them, a mercy from Our store, and a remembrance for the worshippers;*

[Yusufali 21:84] *So We listened to him: We removed the distress that was on him, and We restored his people to him, and doubled their number,- as a Grace from Ourselves, and a thing for commemoration, for all who serve Us.*

وَأِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِنَ الصَّابِرِينَ {85}

[Shakir 21:85] *And Ismail and Idris and Zulkifl; all were of the patient ones;*

[Pickthal 21:85] *And (mention) Ishmael, and Idris, and Dhu'l-Kifl. All were of the steadfast.*

[Yusufali 21:85] *And (remember) Isma'il, Idris, and Zul-kifl, all (men) of constancy and patience;*

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّالِحِينَ {86}

[Shakir 21:86] *And We caused them to enter into Our mercy, surely they were of the good ones.*

[Pickthal 21:86] *And We brought them in unto Our mercy. Lo! they are among the righteous.*

[Yusufali 21:86] We admitted them to Our mercy: for they were of the righteous ones.

وَدَا الثُّونَ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ
سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ {87}

[Shakir 21:87] And Yunus, when he went away in wrath, so he thought that We would not straiten him, so he called out among afflictions: There is no god but Thou, glory be to Thee; surely I am of those who make themselves to suffer loss.

[Pickthal 21:87] And (mention) Dhu'n-Nun, when he went off in anger and deemed that We had no power over him, but he cried out in the darkness, saying: There is no Allah save Thee. Be Thou Glorified! Lo! I have been a wrong-doer.

[Yusufali 21:87] And remember Zun-nun, when he departed in wrath: He imagined that We had no power over him! But he cried through the depths of darkness, "There is no god but thou: glory to thee: I was indeed wrong!"

فَاسْتَجَبْنَا لَهُ وَجَجَبْنَا مِنَ الْعَمِّ ۖ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ {88}

[Shakir 21:88] So We responded to him and delivered him from the grief and thus do We deliver the believers.

[Pickthal 21:88] Then we heard his prayer and saved him from the anguish. Thus we save believers.

[Yusufali 21:88] So We listened to him: and delivered him from distress: and thus do We deliver those who have faith.

وَرَزَقْنَا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ {89}

[Shakir 21:89] And Zakariya, when he cried to his Lord: O my Lord leave me not alone; and Thou art the best of inheritors.

[Pickthal 21:89] And Zachariah, when he cried unto his Lord: My Lord! Leave me not childless, though Thou art the Best of inheritors.

[Yusufali 21:89] And (remember) Zakariya, when he cried to his Lord: "O my Lord! leave me not without offspring, though thou art the best of inheritors."

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۗ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رِعْبًا وَرَهْبًا وَكَانُوا لَنَا خَاشِعِينَ {90}

[Shakir 21:90] So We responded to him and gave him Yahya and made his wife fit for him; surely they used to hasten, one with another In deeds of goodness and to call upon Us, hoping and fearing and they were humble before Us.

[Pickthal 21:90] Then We heard his prayer, and bestowed upon him John, and adjusted his wife (to bear a child) for him. Lo! they used to vie one with the other in good deeds, and they cried unto Us in longing and in fear, and were submissive unto Us.

[Yusufali 21:90] So We listened to him: and We granted him Yahya: We cured his wife's (Barrenness) for him. These (three) were ever quick in

emulation in good works; they used to call on Us with love and reverence, and humble themselves before Us.

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ {91}

[Shakir 21:91] And she who guarded her chastity, so We breathed into her of Our inspiration and made her and her son a sign for the nations.

[Pickthal 21:91] And she who was chaste, therefor We breathed into her (something) of Our Spirit and made her and her son a token for (all) peoples.

[Yusufali 21:91] And (remember) her who guarded her chastity: We breathed into her of Our spirit, and We made her and her son a sign for all peoples.

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ {92}

[Shakir 21:92] Surely this Islam is your religion, one religion (only), and I am your Lord, therefore serve Me.

[Pickthal 21:92] Lo! this, your religion, is one religion, and I am your Lord, so worship Me.

[Yusufali 21:92] Verily, this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher: therefore serve Me (and no other).

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَهِنَا رَاجِعُونَ {93}

[Shakir 21:93] And they broke their religion (into sects) between them: to Us shall all come back.

[Pickthal 21:93] And they have broken their religion (into fragments) among them, (yet) all are returning unto Us.

[Yusufali 21:93] But (later generations) cut off their affair (of unity), one from another: (yet) will they all return to Us.

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ {94}

[Shakir 21:94] Therefore whoever shall do of good deeds and he is a believer, there shall be no denying of his exertion, and surely We will write (It) down for him.

[Pickthal 21:94] Then whoso doeth some good works and is a believer, there will be no rejection of his effort. Lo! We record (it) for him.

[Yusufali 21:94] Whoever works any act of righteousness and has faith,- His endeavour will not be rejected: We shall record it in his favour.

وَحَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ {95}

[Shakir 21:95] And it is binding on a town which We destroy that they shall not return.

[Pickthal 21:95] And there is a ban upon any community which We have destroyed: that they shall not return.

[Yusufali 21:95] But there is a ban on any population which We have destroyed: that they shall not return,

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ {96}

[Shakir 21:96] Even when Gog and Magog are let loose and they shall break forth from every elevated place.

[Pickthal 21:96] Until, when Gog and Magog are let loose, and they hasten out of every mound,

[Yusufali 21:96] Until the Gog and Magog (people) are let through (their barrier), and they swiftly swarm from every hill.

وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارِ الَّذِينَ كَفَرُوا يَا وَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِنْ هَذَا
بَلْ كُنَّا ظَالِمِينَ {97}

[Shakir 21:97] And the true promise shall draw nigh, then lo! the eyes of those who disbelieved shall be fixedly open: O woe to us! surely we were in a state of heedlessness as to this; nay, we were unjust.

[Pickthal 21:97] And the True Promise draweth nigh; then behold them, staring wide (in terror), the eyes of those who disbelieve! (They say): Alas for us! We (lived) in forgetfulness of this. Ah, but we were wrong-doers!

[Yusufali 21:97] Then will the true promise draw nigh (of fulfilment): then behold! the eyes of the Unbelievers will fixedly stare in horror: "Ah! Woe to us! we were indeed heedless of this; nay, we truly did wrong!"

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ {98}

[Shakir 21:98] Surely you and what you worship besides Allah are the firewood of hell; to it you shall come.

[Pickthal 21:98] Lo! ye (idolaters) and that which ye worship beside Allah are fuel of hell. Thereunto ye will come.

[Yusufali 21:98] Verily ye, (unbelievers), and the (false) gods that ye worship besides Allah, are (but) fuel for Hell! to it will ye (surely) come!

لَوْ كَانَ هُوَآءِ آلِهَةً مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ {99}

[Shakir 21:99] Had these been gods, they would not have come to it and all shall abide therein.

[Pickthal 21:99] If these had been gods they would not have come thither, but all will abide therein.

[Yusufali 21:99] If these had been gods, they would not have got there! but each one will abide therein.

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ {100}

[Shakir 21:100] For them therein shall be groaning and therein they shall not hear.

[Pickthal 21:100] Therein wailing is their portion, and therein they hear not.

[Yusufali 21:100] There, sobbing will be their lot, nor will they there hear (aught else).

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ {101}

[Shakir 21:101] Surely (as for) those for whom the good has already gone forth from Us, they shall be kept far off from it;

[Pickthal 21:101] Lo! those unto whom kindness hath gone forth before from Us, they will be far removed from thence.

[Yusufali 21:101] Those for whom the good (record) from Us has gone before, will be removed far therefrom.

لَا يَسْمَعُونَ حَسِيسَهَا وَهُمْ فِي مَا اشْتَهَتْ أَنفُسُهُمْ خَالِدُونَ {102}

[Shakir 21:102] They will not hear its faintest sound, and they shall abide in that which their souls long for.

[Pickthal 21:102] They will not hear the slightest sound thereof, while they abide in that which their souls desire.

[Yusufali 21:102] Not the slightest sound will they hear of Hell: what their souls desired, in that will they dwell.

لَا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ {103}

[Shakir 21:103] The great fearful event shall not grieve them, and the angels shall meet them: This is your day which you were promised.

[Pickthal 21:103] The Supreme Horror will not grieve them, and the angels will welcome them, (saying): This is your Day which ye were promised;

[Yusufali 21:103] The Great Terror will bring them no grief: but the angels will meet them (with mutual greetings): "This is your Day,- (the Day) that ye were promised."

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ ۖ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۖ وَعَدَّا عَلَيْنَا ۖ إِنَّا

كُنَّا فَاعِلِينَ {104}

[Shakir 21:104] On the day when We will roll up heaven like the rolling up of the scroll for writings, as We originated the first creation, (so) We shall reproduce it; a promise (binding on Us); surely We will bring it about.

[Pickthal 21:104] The Day when We shall roll up the heavens as a recorder rolleth up a written scroll. As We began the first creation, We shall repeat it. (It is) a promise (binding) upon Us. Lo! We are to perform it.

[Yusufali 21:104] The Day that We roll up the heavens like a scroll rolled up for books (completed),- even as We produced the first creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfil it.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ {105}

[Shakir 21:105] And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it.

[Pickthal 21:105] And verily we have written in the Scripture, after the Reminder: My righteous slaves will inherit the earth:

[Yusufali 21:105] Before this We wrote in the Psalms, after the Message (given to Moses): My servants the righteous, shall inherit the earth."

إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ {106}

[Shakir 21:106] Most surely in this is a message to a people who serve

[Pickthal 21:106] Lo! there is a plain statement for folk who are devout.

[Yusufali 21:106] Verily in this (Qur'an) is a Message for people who would (truly) worship Allah.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ {107}

[Shakir 21:107] And We have not sent you but as a mercy to the worlds.

[Pickthal 21:107] We sent thee not save as a mercy for the peoples.

[Yusufali 21:107] We sent thee not, but as a Mercy for all creatures.

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ ۖ فَهَلْ أَنْتُمْ مُسْلِمُونَ {108}

[Shakir 21:108] Say: *It is only revealed to me that your Allah is one Allah; will you then submit?*

[Pickthal 21:108] Say: *It is only inspired in me that your Allah is One Allah. Will ye then surrender (unto Him)?*

[Yusufali 21:108] Say: *"What has come to me by inspiration is that your Allah is One Allah: will ye therefore bow to His Will (in Islam)?"*

فَإِنْ تَوَلَّوْا فَقُلْ آذَنْتُكُمْ عَلَىٰ سَوَاءٍ وَإِنْ أَدْرِي أَقْرِبُ أَمْ بَعِيدٌ مَّا تُوعَدُونَ {109}

[Shakir 21:109] *But if they turn back, say: I have given you warning in fairness and I do not know whether what you are threatened with is near or far;*

[Pickthal 21:109] *But if they are averse, then say: I have warned you all alike, although I know not whether nigh or far is that which ye are promised.*

[Yusufali 21:109] *But if they turn back, Say: "I have proclaimed the Message to you all alike and in truth; but I know not whether that which ye are promised is near or far.*

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ {110}

[Shakir 21:110] *Surely He knows what is spoken openly and He knows what you hide;*

[Pickthal 21:110] *Lo! He knoweth that which is said openly, and that which ye conceal.*

[Yusufali 21:110] *"It is He Who knows what is open in speech and what ye hide (in your hearts).*

وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ {111}

[Shakir 21:111] *And I do not know if this may be a trial for you and a provision till a time.*

[Pickthal 21:111] *And I know not but that this may be a trial for you, and enjoyment for a while.*

[Yusufali 21:111] *"I know not but that it may be a trial for you, and a grant of (worldly) livelihood (to you) for a time."*

قَالَ رَبِّ احْكُم بِالْحَقِّ ۗ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ {112}

[Shakir 21:112] *He said: O my Lord! judge Thou with truth; and our Lord is the Beneficent Allah, Whose help is sought against what you ascribe (to Him).*

[Pickthal 21:112] *He saith: My Lord! Judge Thou with truth. Our Lord is the Beneficent, Whose help is to be implored against that which ye ascribe (unto Him).*

[Yusufali 21:112] *Say: "O my Lord! judge Thou in truth!" "Our Lord Most Gracious is the One Whose assistance should be sought against the blasphemies ye utter!"*

سورة الحج (Al-Hajj)

Sura 22

Aya 1 to 78

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۖ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ {1}

[Shakir 22:1] O people! guard against (the punishment from) your Lord; surely the violence of the hour is a grievous thing.

[Pickthal 22:1] O mankind! Fear your Lord. Lo! the earthquake of the Hour (of Doom) is a tremendous thing.

[Yusufali 22:1] O mankind! fear your Lord! for the convulsion of the Hour (of Judgment) will be a thing terrible!

يَوْمَ تَرُؤْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ

وَمَا هُمْ بِسُكَارَىٰ وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ {2}

[Shakir 22:2] On the day when you shall see it, every woman giving suck shall quit in confusion what she suckled, and every pregnant woman shall lay down her burden, and you shall see men intoxicated, and they shall not be intoxicated but the chastisement of Allah will be severe.

[Pickthal 22:2] On the day when ye behold it, every nursing mother will forget her nursling and every pregnant one will be delivered of her burden, and thou (Muhammad) wilt see mankind as drunken, yet they will not be drunken, but the Doom of Allah will be strong (upon them).

[Yusufali 22:2] The Day ye shall see it, every mother giving suck shall forget her suckling-babe, and every pregnant female shall drop her load (unformed): thou shalt see mankind as in a drunken riot, yet not drunk: but dreadful will be the Wrath of Allah.

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَرِيدٍ {3}

[Shakir 22:3] And among men there is he who disputes about Allah without knowledge and follows every rebellious Shaitan;

[Pickthal 22:3] Among mankind is he who disputeth concerning Allah without knowledge, and followeth each froward devil;

[Yusufali 22:3] And yet among men there are such as dispute about Allah, without knowledge, and follow every evil one obstinate in rebellion!

كُتِبَ عَلَيْهِ أَنَّهُ مَنْ تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ {4}

[Shakir 22:4] Against him it is written down that whoever takes him for a friend, he shall lead him astray and conduct him to the chastisement of the burning fire.

[Pickthal 22:4] For him it is decreed that whoso taketh him for friend, he verily will mislead him and will guide him to the punishment of the Flame.

[Yusufali 22:4] *About the (Evil One) it is decreed that whoever turns to him for friendship, him will he lead astray, and he will guide him to the Penalty of the Fire.*

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ ثُمَّ مِّن نُّظْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَعَيْرٍ مُّخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۗ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ وَمِنْكُمْ مَّن يُتَوَفَّىٰ وَمِنْكُمْ مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِّن بَعْدِ عِلْمٍ شَيْئًا ۗ وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِّن كُلِّ زَوْجٍ بَّيْجٍ {5}

[Shakir 22:5] *O people! if you are in doubt about the raising, then surely We created you from dust, then from a small seed, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you; and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity; and of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; and you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage.*

[Pickthal 22:5] *O mankind! if ye are in doubt concerning the Resurrection, then lo! We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make (it) clear for you. And We cause what We will to remain in the wombs for an appointed time, and afterward We bring you forth as infants, then (give you growth) that ye attain your full strength. And among you there is he who dieth (young), and among you there is he who is brought back to the most abject time of life, so that, after knowledge, he knoweth naught. And thou (Muhammad) seest the earth barren, but when We send down water thereon, it doth thrill and swell and put forth every lovely kind (of growth).*

[Yusufali 22:5] *O mankind! if ye have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (our power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much), and (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs).*

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {6}

[Shakir 22:6] *This is because Allah is the Truth and because He gives life to the dead and because He has power over all things*

[Pickthal 22:6] *That is because Allah, He is the Truth and because He quickeneth the dead, and because He is Able to do all things;*

[Yusufali 22:6] *This is so, because Allah is the Reality: it is He Who gives life to the dead, and it is He Who has power over all things.*

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ {7}

[Shakir 22:7] *And because the hour is coming, there is no doubt about it; and because Allah shall raise up those who are in the graves.*

[Pickthal 22:7] *And because the Hour will come, there is no doubt thereof; and because Allah will raise those who are in the graves.*

[Yusufali 22:7] *And verily the Hour will come: there can be no doubt about it, or about (the fact) that Allah will raise up all who are in the graves.*

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُنِيرٍ {8}

[Shakir 22:8] *And among men there is he who disputes about Allah without knowledge and without guidance and without an illuminating book,*

[Pickthal 22:8] *And among mankind is he who disputeth concerning Allah without knowledge or guidance or a scripture giving light,*

[Yusufali 22:8] *Yet there is among men such a one as disputes about Allah, without Knowledge, without Guidance, and without a Book of Enlightenment,-*

ثَانِي عَظْفِهِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنُذِيقُهُ يَوْمَ الْقِيَامَةِ عَذَابَ الْحَرِيقِ {9}

[Shakir 22:9] *Turning away haughtily that he may lead (others) astray from the way of Allah; for him is disgrace in this world, and on the day of resurrection We will make him taste the punishment of burning:*

[Pickthal 22:9] *Turning away in pride to beguile (men) from the way of Allah. For him in this world is ignominy, and on the Day of Resurrection We make him taste the doom of burning.*

[Yusufali 22:9] *(Disdainfully) bending his side, in order to lead (men) astray from the Path of Allah: for him there is disgrace in this life, and on the Day of Judgment We shall make him taste the Penalty of burning (Fire).*

ذَلِكَ بِمَا قَدَّمْت يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ {10}

[Shakir 22:10] *This is due to what your two hands have sent before, and because Allah is not in the least unjust to the servants.*

[Pickthal 22:10] *(And unto him it will be said): This is for that which thy two hands have sent before, and because Allah is no oppressor of His slaves.*

[Yusufali 22:10] *(It will be said): "This is because of the deeds which thy hands sent forth, for verily Allah is not unjust to His servants.*

وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى

وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ {11}

[Shakir 22:11] *And among men is he who serves Allah (standing) on the verge, so that if good befalls him he is satisfied therewith, but if a trial afflict him he turns back headlong; he loses this world as well as the hereafter; that is a manifest loss.*

[Pickthal 22:11] *And among mankind is he who worshippeth Allah upon a narrow marge so that if good befaller him he is content therewith, but if*

a trial befaller him, he falleth away utterly. He loseth both the world and the Hereafter. That is the sheer loss.

[Yusufali 22:11] *There are among men some who serve Allah, as it were, on the verge: if good befalls them, they are, therewith, well content; but if a trial comes to them, they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see!*

يَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُ وَمَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ ۗ ذَلِكَ هُوَ الضَّلَالُ البَعِيدُ {12}

[Shakir 22:12] *He calls besides Allah upon that which does not harm him and that which does not profit him, that is the great straying.*

[Pickthal 22:12] *He calleth, beside Allah, unto that which hurteth him not nor benefiteth him. That is the far error.*

[Yusufali 22:12] *They call on such deities, besides Allah, as can neither hurt nor profit them: that is straying far indeed (from the Way)!*

يَدْعُو لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ ۗ لَيْئَسَ المَوْلَىٰ وَلَيْئَسَ العَشِيرُ {13}

[Shakir 22:13] *He calls upon him whose harm is nearer than his profit; evil certainly is the guardian and evil certainly is the associate.*

[Pickthal 22:13] *He calleth unto him whose harm is nearer than his benefit; verily an evil patron and verily an evil friend!*

[Yusufali 22:13] *(Perhaps) they call on one whose hurt is nearer than his profit: evil, indeed, is the patron, and evil the companion (or help)!*

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۗ إِنَّ اللَّهَ يَفْعَلُ

مَا يُرِيدُ {14}

[Shakir 22:14] *Surely Allah will cause those who believe and do good deeds to enter gardens beneath which rivers flow, surely Allah does what He pleases.*

[Pickthal 22:14] *Lo! Allah causeth those who believe and do good works to enter Gardens underneath which rivers flow. Lo! Allah doth what He intendeth.*

[Yusufali 22:14] *Verily Allah will admit those who believe and work righteous deeds, to Gardens, beneath which rivers flow: for Allah carries out all that He plans.*

مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ

هَلْ يُدْهِبَنَّ كَيْدَهُ مَا يَعِيْظُ {15}

[Shakir 22:15] *Whoever thinks that Allah will not assist him in this life and the hereafter, let him stretch a rope to the ceiling, then let him cut (it) off, then let him see if his struggle will take away that at which he is enraged.*

[Pickthal 22:15] *Whoso is wont to think (through envy) that Allah will not give him (Muhammad) victory in the world and the Hereafter (and is enraged at the thought of his victory), let him stretch a rope up to the roof (of his dwelling), and let him hang himself. Then let him see whether his strategy dispelleth that whereat he rageth!.*

[Yusufali 22:15] *If any think that Allah will not help him (His Messenger) in this world and the Hereafter, let him stretch out a rope to the*

ceiling and cut (himself) off: then let him see whether his plan will remove that which enrages (him)!

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِي مَن يُرِيدُ {16}

[Shakir 22:16] And thus have We revealed it, being clear arguments, and because Allah guides whom He intends.

[Pickthal 22:16] Thus We reveal it as plain revelations, and verily Allah guideth whom He will.

[Yusufali 22:16] Thus have We sent down Clear Signs; and verily Allah doth guide whom He will!

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالصَّارِئِينَ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ

بَيْنَهُمْ يَوْمَ الْقِيَامَةِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ {17}

[Shakir 22:17] Surely those who believe and those who are Jews and the Sabeans and the Christians and the Magians and those who associate (others with Allah)-- surely Allah will decide between them on the day of resurrection; surely Allah is a witness over all things.

[Pickthal 22:17] Lo! those who believe (this revelation), and those who are Jews, and the Sabaeans and the Christians and the Magians and the idolaters - Lo! Allah will decide between them on the Day of Resurrection. Lo! Allah is Witness over all things.

[Yusufali 22:17] Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians, Christians, Magians, and Polytheists,- Allah will judge between them on the Day of Judgment: for Allah is witness of all things.

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي السَّمَاوَاتِ وَمَن فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ

وَالشَّجَرُ وَالتَّوَابُ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۗ وَمَن يُهِنِ اللَّهُ فَمَا لَهُ مِن مُّكْرِمٍ ۗ

إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ۝ {18}

[Shakir 22:18] Do you not see that Allah is He, Whom obeys whoever is in the heavens and whoever is in the earth, and the sun and the moon and the stars, and the mountains and the trees, and the animals and many of the people; and many there are against whom chastisement has become necessary; and whomsoever Allah abases, there is none who can make him honorable; surely Allah does what He pleases.

[Pickthal 22:18] Hast thou not seen that unto Allah payeth adoration whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind, while there are many unto whom the doom is justly due. He whom Allah scorneth, there is none to give him honour. Lo! Allah doeth what He will.

[Yusufali 22:18] Seest thou not that to Allah bow down in worship all things that are in the heavens and on earth,- the sun, the moon, the stars; the hills, the trees, the animals; and a great number among mankind? But a great number are (also) such as are fit for Punishment: and such as Allah shall disgrace,- None can raise to honour: for Allah carries out all that He wills.

هَذَانِ حَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ {19}

[Shakir 22:19] These are two adversaries who dispute about their Lord; then (as to) those who disbelieve, for them are cut out garments of fire, boiling water shall be poured over their heads.

[Pickthal 22:19] These twain (the believers and the disbelievers) are two opponents who contend concerning their Lord. But as for those who disbelieve, garments of fire will be cut out for them; boiling fluid will be poured down on their heads,

[Yusufali 22:19] These two antagonists dispute with each other about their Lord: But those who deny (their Lord),- for them will be cut out a garment of Fire: over their heads will be poured out boiling water.

يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ {20}

[Shakir 22:20] With it shall be melted what is in their bellies and (their) skins as well.

[Pickthal 22:20] Whereby that which is in their bellies, and their skins too, will be melted;

[Yusufali 22:20] With it will be scalded what is within their bodies, as well as (their) skins.

وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ {21}

[Shakir 22:21] And for them are whips of iron.

[Pickthal 22:21] And for them are hooked rods of iron.

[Yusufali 22:21] In addition there will be maces of iron (to punish) them.

كَلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ {22}

[Shakir 22:22] Whenever they will desire to go forth from it, from grief, they shall be turned back into it, and taste the chastisement of burning.

[Pickthal 22:22] Whenever, in their anguish, they would go forth from thence they are driven back therein and (it is said unto them): Taste the doom of burning.

[Yusufali 22:22] Every time they wish to get away therefrom, from anguish, they will be forced back therein, and (it will be said), "Taste ye the Penalty of Burning!"

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ

أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ {23}

[Shakir 22:23] Surely Allah will make those who believe and do good deeds enter gardens beneath which rivers flow; they shall be adorned therein with bracelets of gold and (with) pearls, and their garments therein shall be of silk.

[Pickthal 22:23] Lo! Allah will cause those who believe and do good works to enter Gardens underneath which rivers flow, wherein they will be allowed armlets of gold, and pearls, and their raiment therein will be silk.

[Yusufali 22:23] Allah will admit those who believe and work righteous deeds, to Gardens beneath which rivers flow: they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk.

وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطِ الْحَمِيدِ {24}

[Shakir 22:24] *And they are guided to goodly words and they are guided into the path of the Praised One.*

[Pickthal 22:24] *They are guided unto gentle speech; they are guided unto the path of the Glorious One.*

[Yusufali 22:24] *For they have been guided (in this life) to the purest of speeches; they have been guided to the Path of Him Who is Worthy of (all) Praise.*

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفِ فِيهِ وَالْبَادِيٍّ وَمَن يُرِدْ فِيهِ بِالْحَادِ يُظْلَمِ نُذُقُهُ مِنْ عَذَابِ أَلِيمٍ {25}

[Shakir 22:25] *Surely (as for) those who disbelieve, and hinder (men) from Allah's way and from the Sacred Mosque which We have made equally for all men, (for) the dweller therein and (for) the visitor, and whoever shall incline therein to wrong unjustly, We will make him taste of a painful chastisement.*

[Pickthal 22:25] *Lo! those who disbelieve and bar (men) from the way of Allah and from the Inviolable Place of Worship, which We have appointed for mankind together, the dweller therein and the nomad: whosoever seeketh wrongful partiality therein, him We shall cause to taste a painful doom.*

[Yusufali 22:25] *As to those who have rejected (Allah), and would keep back (men) from the Way of Allah, and from the Sacred Mosque, which We have made (open) to (all) men - equal is the dweller there and the visitor from the country - and any whose purpose therein is profanity or wrongdoing - them will We cause to taste of a most Grievous Penalty.*

وَأَذِّنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَن لَّا تُشْرِكْ بِي شَيْئًا وَطَهَّرَ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ {26}

[Shakir 22:26] *And when We assigned to Ibrahim the place of the House, saying: Do not associate with Me aught, and purify My House for those who make the circuit and stand to pray and bow and prostrate themselves.*

[Pickthal 22:26] *And (remember) when We prepared for Abraham the place of the (holy) House, saying: Ascribe thou no thing as partner unto Me, and purify My House for those who make the round (thereof) and those who stand and those who bow and make prostration.*

[Yusufali 22:26] *Behold! We gave the site, to Abraham, of the (Sacred) House, (saying): "Associate not anything (in worship) with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer).*

وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ {27}

[Shakir 22:27] *And proclaim among men the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path,*

[Pickthal 22:27] *And proclaim unto mankind the pilgrimage. They will come unto thee on foot and on every lean camel; they will come from every deep ravine,*

[Yusufali 22:27] "And proclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways;

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ
فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ {28}

[Shakir 22:28] That they may witness advantages for them and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds, then eat of them and feed the distressed one, the needy.

[Pickthal 22:28] That they may witness things that are of benefit to them, and mention the name of Allah on appointed days over the beast of cattle that He hath bestowed upon them. Then eat thereof and feed therewith the poor unfortunate.

[Yusufali 22:28] "That they may witness the benefits (provided) for them, and celebrate the name of Allah, through the Days appointed, over the cattle which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want.

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُدُورَهُمْ وَلِيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ {29}

[Shakir 22:29] Then let them accomplish their needful acts of shaving and cleansing, and let them fulfil their vows and let them go round the Ancient House.

[Pickthal 22:29] Then let them make an end of their unkemptness and pay their vows and go around the ancient House.

[Yusufali 22:29] "Then let them complete the rites prescribed for them, perform their vows, and (again) circumambulate the Ancient House."

ذَٰلِكَ وَمَنْ يُعْظَمْ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۗ وَأُحِلَّتْ لَكُمُ الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ

عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ {30}

[Shakir 22:30] That (shall be so); and whoever respects the sacred ordinances of Allah, it is better for him with his Lord; and the cattle are made lawful for you, except that which is recited to you, therefore avoid the uncleanness of the idols and avoid false words,

[Pickthal 22:30] That (is the command). And whoso magnifieth the sacred things of Allah, it will be well for him in the sight of his Lord. The cattle are lawful unto you save that which hath been told you. So shun the filth of idols, and shun lying speech,

[Yusufali 22:30] Such (is the Pilgrimage): whoever honours the sacred rites of Allah, for him it is good in the Sight of his Lord. Lawful to you (for food in Pilgrimage) are cattle, except those mentioned to you (as exception): but shun the abomination of idols, and shun the word that is false,-

حُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا حَرَّمَ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي

بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ {31}

[Shakir 22:31] Being upright for Allah, not associating aught with Him and whoever associates (others) with Allah, it is as though he had fallen from on high, then the birds snatch him away or the wind carries him off to a far-distant place.

[Pickthal 22:31] Turning unto Allah (only), not ascribing partners unto Him; for whoso ascribeth partners unto Allah, it is as if he had fallen from the sky and the birds had snatched him or the wind had blown him to a far-off place.

[Yusufali 22:31] Being true in faith to Allah, and never assigning partners to Him: if anyone assigns partners to Allah, is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place.

ذَلِكَ وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ {32}

[Shakir 22:32] That (shall be so); and whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.

[Pickthal 22:32] That (is the command). And whoso magnifieth the offerings consecrated to Allah, it surely is from devotion of the hearts,

[Yusufali 22:32] Such (is his state): and whoever holds in honour the symbols of Allah, (in the sacrifice of animals), such (honour) should come truly from piety of heart.

لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ مَحَلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ {33}

[Shakir 22:33] You have advantages in them till a fixed time, then their place of sacrifice is the Ancient House.

[Pickthal 22:33] Therein are benefits for you for an appointed term; and afterward they are brought for sacrifice unto the ancient House.

[Yusufali 22:33] In them ye have benefits for a term appointed: in the end their place of sacrifice is near the Ancient House.

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۗ فَإِلَهُكُمْ إِلَهُ

وَاحِدٌ فَلَهُ أَسْلِمُوا ۗ وَبَشِّرِ الْمُخْبِتِينَ {34}

[Shakir 22:34] And to every nation We appointed acts of devotion that they may mention the name of Allah on what He has given them of the cattle quadrupeds; so your god is One God, therefore to Him should you submit, and give good news to the humble,

[Pickthal 22:34] And for every nation have We appointed a ritual, that they may mention the name of Allah over the beast of cattle that He hath given them for food; and your god is One God, therefor surrender unto Him. And give good tidings (O Muhammad) to the humble,

[Yusufali 22:34] To every people did We appoint rites (of sacrifice), that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food). But your god is One God: submit then your wills to Him (in Islam): and give thou the good news to those who humble themselves,-

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمُ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ

يُنْفِقُونَ {35}

[Shakir 22:35] (To) those whose hearts tremble when Allah is mentioned, and those who are patient under that which afflicts them, and those who keep up prayer, and spend (benevolently) out of what We have given them.

[Pickthal 22:35] *Whose hearts fear when Allah is mentioned, and the patient of whatever may befall them, and those who establish worship and who spend of that We have bestowed on them.*

[Yusufali 22:35] *To those whose hearts when Allah is mentioned, are filled with fear, who show patient perseverance over their afflictions, keep up regular prayer, and spend (in charity) out of what We have bestowed upon them.*

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعَمُوا الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ
{36}

[Shakir 22:36] *And (as for) the camels, We have made them of the signs of the religion of Allah for you; for you therein is much good; therefore mention the name of Allah on them as they stand in a row, then when they fall down eat of them and feed the poor man who is contented and the beggar; thus have We made them subservient to you, that you may be grateful.*

[Pickthal 22:36] *And the camels! We have appointed them among the ceremonies of Allah. Therein ye have much good. So mention the name of Allah over them when they are drawn up in lines. Then when their flanks fall (dead), eat thereof and feed the beggar and the suppliant. Thus have We made them subject unto you, that haply ye may give thanks.*

[Yusufali 22:36] *The sacrificial camels we have made for you as among the symbols from Allah: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice): when they are down on their sides (after slaughter), eat ye thereof, and feed such as (beg not but) live in contentment, and such as beg with due humility: thus have We made animals subject to you, that ye may be grateful.*

لَنْ يَبَالِ اللَّهُ لُحُومَهَا وَلَا دِمَائُهَا وَلَكِنْ يَبَالُهُ التَّقْوَىٰ مِنْكُمْ ۚ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ ۗ وَيُبَشِّرِ الْمُحْسِنِينَ {37}

[Shakir 22:37] *There does not reach Allah their flesh nor their blood, but to Him is acceptable the guarding (against evil) on your part; thus has He made them subservient to you, that you may magnify Allah because He has guided you aright; and give good news to those who do good (to others).*

[Pickthal 22:37] *Their flesh and their food reach not Allah, but the devotion from you reacheth Him. Thus have We made them subject unto you that ye may magnify Allah that He hath guided you. And give good tidings (O Muhammad) to the good.*

[Yusufali 22:37] *It is not their meat nor their blood, that reaches Allah: it is your piety that reaches Him: He has thus made them subject to you, that ye may glorify Allah for His Guidance to you and proclaim the good news to all who do right.*

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ {38}

[Shakir 22:38] *Surely Allah will defend those who believe; surely Allah does not love any one who is unfaithful, ungrateful.*

[Pickthal 22:38] *Lo! Allah defendeth those who are true. Lo! Allah loveth not each treacherous ingrate.*

[Yusufali 22:38] *Verily Allah will defend (from ill) those who believe: verily, Allah loveth not any that is a traitor to faith, or show ingratitude.*

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا ۖ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ {39}

[Shakir 22:39] *Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them;*

[Pickthal 22:39] *Sanction is given unto those who fight because they have been wronged; and Allah is indeed Able to give them victory;*

[Yusufali 22:39] *To those against whom war is made, permission is given (to fight), because they are wronged;- and verily, Allah is most powerful for their aid;-*

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ {40}

[Shakir 22:40] *Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah. And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered; and surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty.*

[Pickthal 22:40] *Those who have been driven from their homes unjustly only because they said: Our Lord is Allah - For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helpeth one who helpeth Him. Lo! Allah is Strong, Almighty -*

[Yusufali 22:40] *(They are) those who have been expelled from their homes in defiance of right,- (for no cause) except that they say, "our Lord is Allah". Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid his (cause);- for verily Allah is full of Strength, Exalted in Might, (able to enforce His Will).*

الَّذِينَ إِذَا مَكَتَاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ {41}

[Shakir 22:41] *Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs.*

[Pickthal 22:41] *Those who, if We give them power in the land, establish worship and pay the poor-due and enjoin kindness and forbid iniquity. And Allah's is the sequel of events.*

[Yusufali 22:41] (They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs.

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ {42}

[Shakir 22:42] And if they reject you, then already before you did the people of Nuh and Ad and Samood reject (prophets).

[Pickthal 22:42] If they deny thee (Muhammad), even so the folk of Noah, and (the tribes of) A'ad and Thamud, before thee, denied (Our messengers);

[Yusufali 22:42] If they treat thy (mission) as false, so did the peoples before them (with their prophets),- the People of Noah, and 'Ad and Thamud;

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ {43}

[Shakir 22:43] And the people of Ibrahim and the people of Lut,

[Pickthal 22:43] And the folk of Abraham and the folk of Lot;

[Yusufali 22:43] Those of Abraham and Lut;

وَأَصْحَابُ مَدْيَنَ وَكُذِّبَ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ {44}

[Shakir 22:44] As well as those of Madyan and Musa (too) was rejected, but I gave respite to the unbelievers, then did I overtake them, so how (severe) was My disapproval.

[Pickthal 22:44] (And) the dwellers in Midian. And Moses was denied; but I indulged the disbelievers a long while, then I seized them, and how (terrible) was My abhorrence!

[Yusufali 22:44] And the Companions of the Madyan People; and Moses was rejected (in the same way). But I granted respite to the Unbelievers, and (only) after that did I punish them: but how (terrible) was my rejection (of them)!

فَكَأَيُّ مِّنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبُئْرِ مُعَظَّلَةٍ وَقَصْرِ مَشِيدٍ

{45}

[Shakir 22:45] So how many a town did We destroy while it was unjust, so it was fallen down upon its roofs, and (how many a) deserted well and palace raised high.

[Pickthal 22:45] How many a township have We destroyed while it was sinful, so that it lieth (to this day) in ruins, and (how many) a deserted well and lofty tower!

[Yusufali 22:45] How many populations have We destroyed, which were given to wrong-doing? They tumbled down on their roofs. And how many wells are lying idle and neglected, and castles lofty and well-built?

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى

الْأَبْصَارُ وَلَكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ {46}

[Shakir 22:46] Have they not travelled in the land so that they should have hearts with which to understand, or ears with which to hear? For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts.

[Pickthal 22:46] *Have they not travelled in the land, and have they hearts wherewith to feel and ears wherewith to hear? For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind.*

[Yusufali 22:46] *Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts.*

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ ۗ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ
{47}

[Shakir 22:47] *And they ask you to hasten on the punishment, and Allah will by no means fail in His promise, and surely a day with your Lord is as a thousand years of what you number.*

[Pickthal 22:47] *And they will bid thee hasten on the Doom, and Allah faileth not His promise, but lo! a Day with Allah is as a thousand years of what ye reckon.*

[Yusufali 22:47] *Yet they ask thee to hasten on the Punishment! But Allah will not fail in His Promise. Verily a Day in the sight of thy Lord is like a thousand years of your reckoning.*

وَكَايْنٍ مِّنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ {48}

[Shakir 22:48] *And how many a town to which I gave respite while it was unjust, then I overtook it, and to Me is the return.*

[Pickthal 22:48] *And how many a township did I suffer long though it was sinful! Then I grasped it. Unto Me is the return.*

[Yusufali 22:48] *And to how many populations did I give respite, which were given to wrong-doing? in the end I punished them. To me is the destination (of all).*

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُّبِينٌ {49}

[Shakir 22:49] *Say: O people! I am only a plain warner to you.*

[Pickthal 22:49] *Say: O mankind! I am only a plain warner unto you.*

[Yusufali 22:49] *Say: "O men! I am (sent) to you only to give a Clear Warning:*

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {50}

[Shakir 22:50] *Then (as for) those who believe and do good, they shall have forgiveness and an honorable sustenance.*

[Pickthal 22:50] *Those who believe and do good works, for them is pardon and a rich provision;*

[Yusufali 22:50] *"Those who believe and work righteousness, for them is forgiveness and a sustenance most generous.*

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ {51}

[Shakir 22:51] *And (as for) those who strive to oppose Our communications, they shall be the inmates of the flaming fire.*

[Pickthal 22:51] *While those who strive to thwart Our revelations, such are rightful owners of the Fire.*

[Yusufali 22:51] "But those who strive against Our Signs, to frustrate them,- they will be Companions of the Fire."

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَعَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسُخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {52}

[Shakir 22:52] And We did not send before you any messenger or prophet, but when he desired, the Shaitan made a suggestion respecting his desire; but Allah annuls that which the Shaitan casts, then does Allah establish His communications, and Allah is Knowing, Wise,

[Pickthal 22:52] Never sent We a messenger or a prophet before thee but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allah abolisheth that which Satan proposeth. Then Allah establisheth His revelations. Allah is Knower, Wise;

[Yusufali 22:52] Never did We send a messenger or a prophet before thee, but, when he framed a desire, Satan threw some (vanity) into his desire: but Allah will cancel anything (vain) that Satan throws in, and Allah will confirm (and establish) His Signs: for Allah is full of Knowledge and Wisdom:

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ ۗ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ {53}

[Shakir 22:53] So that He may make what the Shaitan casts a trial for those in whose hearts is disease and those whose hearts are hard; and most surely the unjust are in a great opposition,

[Pickthal 22:53] That He may make that which the devil proposeth a temptation for those in whose hearts is a disease, and those whose hearts are hardened - Lo! the evil-doers are in open schism -

[Yusufali 22:53] That He may make the suggestions thrown in by Satan, but a trial for those in whose hearts is a disease and who are hardened of heart: verily the wrong-doers are in a schism far (from the Truth):

وَلْيَعْلَمَ الَّذِينَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ ۗ وَإِنَّ اللَّهَ لَهَادٍ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ {54}

[Shakir 22:54] And that those who have been given the knowledge may know that it is the truth from your Lord, so they may believe in it and their hearts may be lowly before it; and most surely Allah is the Guide of those who believe into a right path.

[Pickthal 22:54] And that those who have been given knowledge may know that it is the truth from thy Lord, so that they may believe therein and their hearts may submit humbly unto Him. Lo! Allah verily is guiding those who believe unto a right path.

[Yusufali 22:54] And that those on whom knowledge has been bestowed may learn that the (Qur'an) is the Truth from thy Lord, and that they may believe therein, and their hearts may be made humbly (open) to it: for verily Allah is the Guide of those who believe, to the Straight Way.

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمَ عَقِيمٍ
{55}

[Shakir 22:55] *And those who disbelieve shall not cease to be in doubt concerning it until the hour overtakes them suddenly, or there comes on them the chastisement of a destructive day.*

[Pickthal 22:55] *And those who disbelieve will not cease to be in doubt thereof until the Hour come upon them unawares, or there come unto them the doom of a disastrous day.*

[Yusufali 22:55] *Those who reject Faith will not cease to be in doubt concerning (Revelation) until the Hour (of Judgment) comes suddenly upon them, or there comes to them the Penalty of a Day of Disaster.*

الْمَلِكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ ۖ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ النَّعِيمِ {56}

[Shakir 22:56] *The kingdom on that day shall be Allah's; He will judge between them; so those who believe and do good will be in gardens of bliss.*

[Pickthal 22:56] *The Sovereignty on that day will be Allah's, He will judge between them. Then those who believed and did good works will be in Gardens of Delight,*

[Yusufali 22:56] *On that Day of Dominion will be that of Allah: He will judge between them: so those who believe and work righteous deeds will be in Gardens of Delight.*

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ {57}

[Shakir 22:57] *And (as for) those who disbelieve in and reject Our communications, these it is who shall have a disgraceful chastisement.*

[Pickthal 22:57] *While those who disbelieved and denied Our revelations, for them will be a shameful doom.*

[Yusufali 22:57] *And for those who reject Faith and deny our Signs, there will be a humiliating Punishment.*

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا ۗ وَإِنَّ اللَّهَ لَهُوَ خَيْرُ

الرَّازِقِينَ {58}

[Shakir 22:58] *And (as for) those who fly in Allah's way and are then slain or die, Allah will most certainly grant them a goodly sustenance, and most surely Allah is the best Giver of sustenance.*

[Pickthal 22:58] *Those who fled their homes for the cause of Allah and then were slain or died, Allah verily will provide for them a good provision. Lo! Allah, He verily is Best of all who make provision.*

[Yusufali 22:58] *Those who leave their homes in the cause of Allah, and are then slain or die,- On them will Allah bestow verily a goodly Provision: Truly Allah is He Who bestows the best provision.*

لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ ۗ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ {59}

[Shakir 22:59] *He will certainly cause them to enter a place of entrance which they shall be well pleased with, and most surely Allah is Knowing, Forbearing.*

[Pickthal 22:59] *Assuredly He will cause them to enter by an entry that they will love. Lo! Allah verily is Knower, Indulgent.*

[Yusufali 22:59] Verily He will admit them to a place with which they shall be well pleased: for Allah is All-Knowing, Most Forbearing.

ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ ۗ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ {60}

[Shakir 22:60] That (shall be so); and he who retaliates with the like of that with which he has been afflicted and he has been oppressed, Allah will most certainly aid him; most surely Allah is Pardoning, Forgiving.

[Pickthal 22:60] That (is so). And whoso hath retaliated with the like of that which he was made to suffer and then hath (again) been wronged, Allah will succour him. Lo! Allah verily is Mild, Forgiving.

[Yusufali 22:60] That (is so). And if one has retaliated to no greater extent than the injury he received, and is again set upon inordinately, Allah will help him: for Allah is One that blots out (sins) and forgives (again and again).

ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ {61}

[Shakir 22:61] That is because Allah causes the night to enter into the day and causes the day to enter into the night, and because Allah is Hearing, Seeing.

[Pickthal 22:61] That is because Allah maketh the night to pass into the day and maketh the day to pass into the night, and because Allah is Hearer, Seer.

[Yusufali 22:61] That is because Allah merges night into day, and He merges day into night, and verily it is Allah Who hears and sees (all things).

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ {62}

[Shakir 22:62] That is because Allah is the Truth, and that what they call upon besides Him-- that is the falsehood, and because Allah is the High, the Great.

[Pickthal 22:62] That is because Allah, He is the True, and that whereon they call instead of Him, it is the false, and because Allah, He is the High, the Great.

[Yusufali 22:62] That is because Allah - He is the Reality; and those besides Him whom they invoke,- they are but vain Falsehood: verily Allah is He, Most High, Most Great.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ {63}

[Shakir 22:63] Do you not see that Allah sends down water from the cloud so the earth becomes green? Surely Allah is Benignant, Aware.

[Pickthal 22:63] Seest thou not how Allah sendeth down water from the sky and then the earth becometh green upon the morrow? Lo! Allah is Subtile, Aware.

[Yusufali 22:63] Seest thou not that Allah sends down rain from the sky, and forthwith the earth becomes clothed with green? for Allah is He Who understands the finest mysteries, and is well-acquainted (with them).

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَإِنَّ اللَّهَ لَهُوَ الْعَنِيُّ الْحَمِيدُ {64}

[Shakir 22:64] His is whatsoever is in the heavens and whatsoever is in the earth; and most surely Allah is the Self-sufficient, the Praised.

[Pickthal 22:64] Unto Him belongeth all that is in the heavens and all that is in the earth. Lo! Allah, He verily is the Absolute, the Owner of Praise.

[Yusufali 22:64] To Him belongs all that is in the heavens and on earth: for verily Allah,- He is free of all wants, Worthy of all Praise.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَا فِي الْأَرْضِ وَالْفُلْكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرُءُوفٌ رَحِيمٌ {65}

[Shakir 22:65] Do you not see that Allah has made subservient to you whatsoever is in the earth and the ships running in the sea by His command? And He withholds the heaven from falling on the earth except with His permission; most surely Allah is Compassionate, Merciful to men.

[Pickthal 22:65] Hast thou not seen how Allah hath made all that is in the earth subservient unto you? And the ship runneth upon the sea by His command, and He holdeth back the heaven from falling on the earth unless by His leave. Lo! Allah is, for mankind, Full of Pity, Merciful.

[Yusufali 22:65] Seest thou not that Allah has made subject to you (men) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the sky (rain) from falling on the earth except by His leave: for Allah is Most Kind and Most Merciful to man.

وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۗ إِنَّ الْإِنْسَانَ لَكَفُورٌ {66}

[Shakir 22:66] And He it is Who has brought you to life, then He will cause you to die, then bring you to life (again); most surely man is ungrateful.

[Pickthal 22:66] And He it is Who gave you life, then He will cause you to die, and then will give you life (again). Lo! man is verily an ingrate.

[Yusufali 22:66] It is He Who gave you life, will cause you to die, and will again give you life: Truly man is a most ungrateful creature!

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُبَازِعُونَكَ فِي الْأَمْرِ ۗ وَادْعُ إِلَى رَبِّكَ ۚ إِنَّكَ لَعَلَىٰ هُدًى مُسْتَقِيمٌ {67}

[Shakir 22:67] To every nation We appointed acts of devotion which they observe, therefore they should not dispute with you about the matter and call to your Lord; most surely you are on a right way.

[Pickthal 22:67] Unto each nation have We given sacred rites which they are to perform; so let them not dispute with thee of the matter, but summon thou unto thy Lord. Lo! thou indeed followest right guidance.

[Yusufali 22:67] To every People have We appointed rites and ceremonies which they must follow: let them not then dispute with thee on the matter, but do thou invite (them) to thy Lord: for thou art assuredly on the Right Way.

وَإِنْ جَادَلوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ {68}

[Shakir 22:68] And if they contend with you, say: Allah best knows what you do.

[Pickthal 22:68] And if they wrangle with thee, say: Allah is Best Aware of what ye do.

[Yusufali 22:68] *If they do wrangle with thee, say, "Allah knows best what it is ye are doing."*

اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ {69}

[Shakir 22:69] *Allah will judge between you on the day of resurrection respecting that in which you differ.*

[Pickthal 22:69] *Allah will judge between you on the Day of Resurrection concerning that wherein ye used to differ.*

[Yusufali 22:69] *"Allah will judge between you on the Day of Judgment concerning the matters in which ye differ."*

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ ۗ إِنَّ ذَلِكَ فِي كِتَابٍ ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ {70}

[Shakir 22:70] *Do you not know that Allah knows what is in the heaven and the earth? Surely this is in a book; surely this is easy to Allah.*

[Pickthal 22:70] *Hast thou not known that Allah knoweth all that is in the heaven and the earth? Lo! it is in a record. Lo! that is easy for Allah.*

[Yusufali 22:70] *Knowest thou not that Allah knows all that is in heaven and on earth? Indeed it is all in a Record, and that is easy for Allah.*

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ ۗ وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ

{71}

[Shakir 22:71] *And they serve besides Allah that for which He has not sent any authority, and that of which they have no knowledge; and for the unjust there shall be no helper.*

[Pickthal 22:71] *And they worship instead of Allah that for which He hath sent down no warrant, and that whereof they have no knowledge. For evil-doers there is no helper.*

[Yusufali 22:71] *Yet they worship, besides Allah, things for which no authority has been sent down to them, and of which they have (really) no knowledge: for those that do wrong there is no helper.*

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ

يَتْلُونَ عَلَيْهِمْ آيَاتِنَا ۗ قُلْ أَفَأَنْبَأَكُمْ بِشَرٍّ مِنْ ذَلِكَُمُ ۗ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَبِئْسَ

الْمَصِيرُ {72}

[Shakir 22:72] *And when Our clear communications are recited to them you will find denial on the faces of those who disbelieve; they almost spring upon those who recite to them Our communications. Say: Shall I inform you of what is worse than this? The fire; Allah has promised it to those who disbelieve; and how evil the resort!*

[Pickthal 22:72] *And when Our revelations are recited unto them, thou knowest the denial in the faces of those who disbelieve; they all but attack those who recite Our revelations unto them. Say: Shall I proclaim unto you worse than that? The Fire! Allah hath promised it for those who disbelieve. A hapless journey's end!*

[Yusufali 22:72] *When Our Clear Signs are rehearsed to them, thou wilt notice a denial on the faces of the Unbelievers! they nearly attack with violence those who rehearse Our Signs to them. Say, "Shall I tell you of*

something (far) worse than these Signs? It is the Fire (of Hell)! Allah has promised it to the Unbelievers! and evil is that destination!"

يَا أَيُّهَا النَّاسُ ضَرْبٌ مَثَلٌ فَاسْتَمِعُوا لَهُ ۗ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ

اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ۗ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ {73}

[Shakir 22:73] *O people! a parable is set forth, therefore listen to it: surely those whom you call upon besides Allah cannot create fly, though they should all gather for it, and should the fly snatch away anything from them, they could not take it back from i weak are the invoker and the invoked.*

[Pickthal 22:73] *O mankind! A similitude is coined, so pay ye heed to it: Lo! those on whom ye call beside Allah will never create a fly though they combine together for the purpose. And if the fly took something from them, they could not rescue it from it. So weak are (both) the seeker and the sought!*

[Yusufali 22:73] *O men! Here is a parable set forth! listen to it! Those on whom, besides Allah, ye call, cannot create (even) a fly, if they all met together for the purpose! and if the fly should snatch away anything from them, they would have no power to release it from the fly. Feeble are those who petition and those whom they petition!*

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ {74}

[Shakir 22:74] *They have not estimated Allah with the estimation that i due to Him; most surely Allah is Strong, Mighty.*

[Pickthal 22:74] *They measure not Allah His rightful measure. Lo! Allah is Strong, Almighty.*

[Yusufali 22:74] *No just estimate have they made of Allah: for Allah is He Who is strong and able to Carry out His Will.*

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ ۗ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ {75}

[Shakir 22:75] *Allah chooses messengers from among the angels and from among the men; surely Allah is Hearing, Seeing.*

[Pickthal 22:75] *Allah chooseth from the angels messengers, and (also) from mankind. Lo! Allah is Hearer, Seer.*

[Yusufali 22:75] *Allah chooses messengers from angels and from men for Allah is He Who hears and sees (all things).*

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {76}

[Shakir 22:76] *He knows what is before them and what is behind them and to Allah are all affairs turned back.*

[Pickthal 22:76] *He knoweth all that is before them and all that is behind them, and unto Allah all things are returned. \$\$\$*

[Yusufali 22:76] *He knows what is before them and what is behind them: and to Allah go back all questions (for decision).*

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿۷۷﴾

{77}

[Shakir 22:77] *O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed.*

[Pickthal 22:77] O ye who believe! Bow down and prostrate yourselves, and worship your Lord, and do good, that haply ye may prosper.

[Yusufali 22:77] O ye who believe! bow down, prostrate yourselves, and adore your Lord; and do good; that ye may prosper.

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۗ مِلَّةَ
أَبِيكُمْ إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ
وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۗ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ
الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ {78}

[Shakir 22:78] And strive hard in (the way of) Allah, (such) a striving a is due to Him; He has chosen you and has not laid upon you an hardship in religion; the faith of your father Ibrahim; He named you Muslims before and in this, that the Messenger may be a bearer of witness to you, and you may be bearers of witness to the people; therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!

[Pickthal 22:78] And strive for Allah with the endeavour which is His right. He hath chosen you and hath not laid upon you in religion any hardship; the faith of your father Abraham (is yours). He hath named you Muslims of old time and in this (Scripture), that the messenger may be a witness against you, and that ye may be witnesses against mankind. So establish worship, pay the poor-due, and hold fast to Allah. He is your Protecting friend. A blessed Patron and a blessed Helper!

[Yusufali 22:78] And strive in His cause as ye ought to strive, (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this (Revelation); that the Messenger may be a witness for you, and ye be witnesses for mankind! So establish regular Prayer, give regular Charity, and hold fast to Allah! He is your Protector - the Best to protect and the Best to help!

سورة المؤمنون (Al-Mu'minun)

Sura 23

Aya 1 to 118

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ {1}

[Shakir 23:1] Successful indeed are the believers,

[Pickthal 23:1] Successful indeed are the believers

[Yusufali 23:1] The believers must (eventually) win through,-

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ {2}

[Shakir 23:2] Who are humble in their prayers,

[Pickthal 23:2] Who are humble in their prayers,

[Yusufali 23:2] Those who humble themselves in their prayers;

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ {3}

[Shakir 23:3] And who keep aloof from what is vain,

[Pickthal 23:3] And who shun vain conversation,

[Yusufali 23:3] Who avoid vain talk;

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ {4}

[Shakir 23:4] And who are givers of poor-rate,

[Pickthal 23:4] And who are payers of the poor-due;

[Yusufali 23:4] Who are active in deeds of charity;

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ {5}

[Shakir 23:5] And who guard their private parts,

[Pickthal 23:5] And who guard their modesty -

[Yusufali 23:5] Who abstain from sex,

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ {6}

[Shakir 23:6] Except before their mates or those whom their right hands possess, for they surely are not blameable,

[Pickthal 23:6] Save from their wives or the (slaves) that their right hands possess, for then they are not blameworthy,

[Yusufali 23:6] Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess,- for (in their case) they are free from blame,

فَمَن ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ {7}

[Shakir 23:7] But whoever seeks to go beyond that, these are they that exceed the limits;

[Pickthal 23:7] But whoso craveth beyond that, such are transgressors -

[Yusufali 23:7] But those whose desires exceed those limits are transgressors;-

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ {8}

[Shakir 23:8] And those who are keepers of their trusts and their covenant,

[Pickthal 23:8] And who are shepherds of their pledge and their covenant,

[Yusufali 23:8] Those who faithfully observe their trusts and their covenants;

وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ {9}

[Shakir 23:9] And those who keep a guard on their prayers;

[Pickthal 23:9] And who pay heed to their prayers.

[Yusufali 23:9] And who (strictly) guard their prayers;-

أُولَئِكَ هُمُ الْوَارِثُونَ {10}

[Shakir 23:10] These are they who are the heirs,

[Pickthal 23:10] These are the heirs

[Yusufali 23:10] These will be the heirs,

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ {11}

[Shakir 23:11] Who shall inherit the Paradise; they shall abide therein.

[Pickthal 23:11] Who will inherit paradise. There they will abide.

[Yusufali 23:11] Who will inherit Paradise: they will dwell therein (for ever).

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ {12}

[Shakir 23:12] And certainly We created man of an extract of clay,

[Pickthal 23:12] Verily We created man from a product of wet earth;

[Yusufali 23:12] Man We did create from a quintessence (of clay);

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ {13}

[Shakir 23:13] Then We made him a small seed in a firm resting-place,

[Pickthal 23:13] Then placed him as a drop (of seed) in a safe lodging;

[Yusufali 23:13] Then We placed him as (a drop of) sperm in a place of rest, firmly fixed;

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ

أَنْشَأْنَاهُ خَلْقًا آخَرَ ۖ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ {14}

[Shakir 23:14] Then We made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation, so blessed be Allah, the best of the creators.

[Pickthal 23:14] Then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones with flesh, and then produced it as another creation. So blessed be Allah, the Best of creators!

[Yusufali 23:14] Then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature. So blessed be Allah, the best to create!

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ {15}

[Shakir 23:15] Then after that you will most surely die.

[Pickthal 23:15] Then lo! after that ye surely die.

[Yusufali 23:15] After that, at length ye will die

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ {16}

[Shakir 23:16] Then surely on the day of resurrection you shall be raised.

[Pickthal 23:16] Then lo! on the Day of Resurrection ye are raised (again).

[Yusufali 23:16] Again, on the Day of Judgment, will ye be raised up.

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ {17}

[Shakir 23:17] And certainly We made above you seven heavens; and never are We heedless of creation.

[Pickthal 23:17] And We have created above you seven paths, and We are never unmindful of creation.

[Yusufali 23:17] And We have made, above you, seven tracts; and We are never unmindful of (our) Creation.

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّا فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ {18}

[Shakir 23:18] And We send down water from the cloud according to a measure, then We cause it to settle in the earth, and most surely We are able to carry it away.

[Pickthal 23:18] And we send down from the sky water in measure, and We give it lodging in the earth, and lo! We are Able to withdraw it.

[Yusufali 23:18] And We send down water from the sky according to (due) measure, and We cause it to soak in the soil; and We certainly are able to drain it off (with ease).

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ نَجِيلٍ وَأَعْنَابٍ لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ {19}

[Shakir 23:19] Then We cause to grow thereby gardens of palm trees and grapes for you; you have in them many fruits and from them do you eat;

[Pickthal 23:19] Then We produce for you therewith gardens of date-palms and grapes, wherein is much fruit for you and whereof ye eat;

[Yusufali 23:19] With it We grow for you gardens of date-palms and vines: in them have ye abundant fruits: and of them ye eat (and have enjoyment),-

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذَّهْنِ وَصَبِغٍ لِلَالِكِينَ {20}

[Shakir 23:20] And a tree that grows out of Mount Sinai which produces oil and a condiment for those who eat.

[Pickthal 23:20] And a tree that springeth forth from Mount Sinai that groweth oil and relish for the eaters.

[Yusufali 23:20] Also a tree springing out of Mount Sinai, which produces oil, and relish for those who use it for food.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ

{21}

[Shakir 23:21] *And most surely there is a lesson for you in the cattle: We make you to drink of what is in their bellies, and you have in them many advantages and of them you eat,*

[Pickthal 23:21] *And lo! in the cattle there is verily a lesson for you. We give you to drink of that which is in their bellies, and many uses have ye in them, and of them do ye eat;*

[Yusufali 23:21] *And in cattle (too) ye have an instructive example: from within their bodies We produce (milk) for you to drink; there are, in them, (besides), numerous (other) benefits for you; and of their (meat) ye eat;*

وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ {22}

[Shakir 23:22] *And on them and on the ships you are borne.*

[Pickthal 23:22] *And on them and on the ship ye are carried.*

[Yusufali 23:22] *An on them, as well as in slips, ye side.*

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ {23}

[Shakir 23:23] *And certainly We sent Nuh to his people, and he said: O my people! serve Allah, you have no god other than Him; will you not then guard (against evil)?*

[Pickthal 23:23] *And We verily sent Noah unto his folk, and he said: O my people! Serve Allah. Ye have no other Allah save Him. Will ye not ward off (evil)?*

[Yusufali 23:23] *(Further, We sent a long line of prophets for your instruction). We sent Noah to his people: He said, "O my people! worship Allah! Ye have no other god but Him. Will ye not fear (Him)?"*

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ

شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأُولِينَ {24}

[Shakir 23:24] *And the chiefs of those who disbelieved from among his people said: He is nothing but a mortal like yourselves who desires that he may have superiority over you, and if Allah had pleased, He could certainly have sent down angels. We have not heard of this among our fathers of yore:*

[Pickthal 23:24] *But the chieftains of his folk, who disbelieved, said: This is only a mortal like you who would make himself superior to you. Had Allah willed, He surely could have sent down angels. We heard not of this in the case of our fathers of old.*

[Yusufali 23:24] *The chiefs of the Unbelievers among his people said: "He is no more than a man like yourselves: his wish is to assert his superiority over you: if Allah had wished (to send messengers), He could have sent down angels; never did we hear such a thing (as he says), among our ancestors of old."*

إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فْتَرَبَّصُوا بِهِ حَتَّىٰ حِينٍ {25}

[Shakir 23:25] *He is only a madman, so bear with him for a time.*

[Pickthal 23:25] *He is only a man in whom is a madness, so watch him for a while.*

[Yusufali 23:25] *(And some said): "He is only a man possessed: wait (and have patience) with him for a time."*

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ {26}

[Shakir 23:26] He said: O my Lord! help me against their calling me a liar.

[Pickthal 23:26] He said: My Lord! Help me because they deny me.

[Yusufali 23:26] (Noah) said: "O my Lord! help me: for that they accuse me of falsehood!"

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعِ الْفُلَكَ بِأَعْيُنِنَا وَّوْحَيْنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ ۗ فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُعْرِضُونَ {27}

[Shakir 23:27] So We revealed to him, saying: Make the ark before Our eyes and (according to) Our revelation; and when Our command is given and the valley overflows, take into it of every kind a pair, two, and your followers, except those among them against whom the word has gone forth, and do not speak to Me in respect of those who are unjust; surely they shall be drowned.

[Pickthal 23:27] Then We inspired in him, saying: Make the ship under Our eyes and Our inspiration. Then, when Our command cometh and the oven gusheth water, introduce therein of every (kind) two spouses, and thy household save him thereof against whom the Word hath already gone forth. And plead not with Me on behalf of those who have done wrong. Lo! they will be drowned.

[Yusufali 23:27] So We inspired him (with this message): "Construct the Ark within Our sight and under Our guidance: then when comes Our Command, and the fountains of the earth gush forth, take thou on board pairs of every species, male and female, and thy family- except those of them against whom the Word has already gone forth: And address Me not in favour of the wrong-doers; for they shall be drowned (in the Flood).

فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ

{28}

[Shakir 23:28] And when you are firmly seated, you and those with you, in the ark, say: All praise is due to Allah who delivered us from the unjust people:

[Pickthal 23:28] And when thou art on board the ship, thou and whoso is with thee, then say: Praise be to Allah Who hath saved us from the wrongdoing folk!

[Yusufali 23:28] And when thou hast embarked on the Ark - thou and those with thee,- say: "Praise be to Allah, Who has saved us from the people who do wrong."

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ {29}

[Shakir 23:29] And say: O my Lord! cause me to disembark a blessed alighting, and Thou art the best to cause to alight.

[Pickthal 23:29] And say: My Lord! Cause me to land at a blessed landing-place, for Thou art Best of all who bring to land.

[Yusufali 23:29] And say: "O my Lord! enable me to disembark with thy blessing: for Thou art the Best to enable (us) to disembark."

إِنَّ فِي ذَلِكَ لآيَاتٍ وَإِن كُنَّا لَمُبْتَلِينَ {30}

[Shakir 23:30] Most surely there are signs in this, and most surely We are ever trying (men).

[Pickthal 23:30] Lo! herein verily are portents, for lo! We are ever putting (mankind) to the test.

[Yusufali 23:30] Verily in this there are Signs (for men to understand); (thus) do We try (men).

ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ {31}

[Shakir 23:31] Then We raised up after them another generation.

[Pickthal 23:31] Then, after them, We brought forth another generation;

[Yusufali 23:31] Then We raised after them another generation.

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ {32}

[Shakir 23:32] So We sent among them a messenger from among them, saying: Serve Allah, you have no god other than Him; will you not then guard (against evil)?

[Pickthal 23:32] And we sent among them a messenger of their own, saying: Serve Allah, Ye have no other Allah save Him. Will ye not ward off (evil)?

[Yusufali 23:32] And We sent to them a messenger from among themselves, (saying), "Worship Allah! ye have no other god but Him. Will ye not fear (Him)?"

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِإِلقاءِ الآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا

بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ {33}

[Shakir 23:33] And the chiefs of his people who disbelieved and called the meeting of the hereafter a lie, and whom We had given plenty to enjoy in this world's life, said: This is nothing but a mortal like yourselves, eating of what you eat from and drinking of what you drink.

[Pickthal 23:33] And the chieftains of his folk, who disbelieved and denied the meeting of the Hereafter, and whom We had made soft in the life of the world, said: This is only a mortal like you, who eateth of that whereof ye eat and drinketh of that ye drink.

[Yusufali 23:33] And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and on whom We had bestowed the good things of this life, said: "He is no more than a man like yourselves: he eats of that of which ye eat, and drinks of what ye drink.

وَلَئِن أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَاسِرُونَ {34}

[Shakir 23:34] And if you obey a mortal like yourselves, then most surely you will be losers:

[Pickthal 23:34] If ye were to obey a mortal like yourselves, then, lo! ye surely would be losers.

[Yusufali 23:34] "If ye obey a man like yourselves, behold, it is certain ye will be lost.

أَيُّدِكُمْ أَنْتُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظَامًا أَنْتُمْ مُخْرَجُونَ {35}

[Shakir 23:35] *What! does he threaten you that when you are dead and become dust and bones that you shall then be brought forth?*

[Pickthal 23:35] *Doth he promise you that you, when ye are dead and have become dust and bones, will (again) be brought forth?*

[Yusufali 23:35] *"Does he promise that when ye die and become dust and bones, ye shall be brought forth (again)?"*

هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ {36}

[Shakir 23:36] *Far, far is that which you are threatened with.*

[Pickthal 23:36] *Begone, begone, with that which ye are promised!*

[Yusufali 23:36] *"Far, very far is that which ye are promised!"*

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ {37}

[Shakir 23:37] *There is naught but our life in this world; we die and we live and we shall not be raised again.*

[Pickthal 23:37] *There is naught but our life of the world; we die and we live, and we shall not be raised (again).*

[Yusufali 23:37] *"There is nothing but our life in this world! We shall die and we live! But we shall never be raised up again!"*

إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ {38}

[Shakir 23:38] *He is naught but a man who has forged a lie against Allah, and we are not going to believe in him.*

[Pickthal 23:38] *He is only a man who hath invented a lie about Allah. We are not going to put faith in him.*

[Yusufali 23:38] *"He is only a man who invents a lie against Allah, but we are not the ones to believe in him!"*

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ {39}

[Shakir 23:39] *He said: O my Lord! help me against their calling me a liar.*

[Pickthal 23:39] *He said: My Lord! Help me because they deny me.*

[Yusufali 23:39] *(The prophet) said: "O my Lord! help me: for that they accuse me of falsehood."*

قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ {40}

[Shakir 23:40] *He said: In a little while they will most certainly be repenting.*

[Pickthal 23:40] *He said: In a little while they surely will become repentant.*

[Yusufali 23:40] *(Allah) said: "In but a little while, they are sure to be sorry!"*

فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُرَاءَ ۗ فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ {41}

[Shakir 23:41] *So the punishment overtook them in justice, and We made them as rubbish; so away with the unjust people.*

[Pickthal 23:41] *So the (Awful) Cry overtook them rightfully, and We made them like as wreckage (that a torrent hurleth). A far removal for wrongdoing folk!*

[Yusufali 23:41] Then the Blast overtook them with justice, and We made them as rubbish of dead leaves (floating on the stream of Time)! So away with the people who do wrong!

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ {42}

[Shakir 23:42] Then We raised after them other generations.

[Pickthal 23:42] Then after them We brought forth other generations.

[Yusufali 23:42] Then We raised after them other generations.

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ {43}

[Shakir 23:43] No people can hasten on their doom nor can they postpone (it).

[Pickthal 23:43] No nation can outstrip its term, nor yet postpone it.

[Yusufali 23:43] No people can hasten their term, nor can they delay (it).

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَىٰ كُلًّا مَا جَاءَ أُمَّةً رَسُولُهَا كَذَّبُوهُ ۖ فَاتَّبَعَنَا بَعْضُهُمْ بَعْضًا وَجَعَلْنَاهُمْ

أَحَادِيثَ ۚ فَبُعِدًا لِقَوْمٍ لَا يُؤْمِنُونَ {44}

[Shakir 23:44] Then We sent Our messengers one after another; whenever there came to a people their messenger, they called him a liar, so We made some of them follow others and We made them stories; so away with a people who do not believe!

[Pickthal 23:44] Then We sent our messengers one after another. Whenever its messenger came unto a nation they denied him; so We caused them to follow one another (to disaster) and We made them bywords. A far removal for folk who believe not!

[Yusufali 23:44] Then sent We our messengers in succession: every time there came to a people their messenger, they accused him of falsehood: so We made them follow each other (in punishment): We made them as a tale (that is told): So away with a people that will not believe!

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ {45}

[Shakir 23:45] Then We sent Musa and his brother Haroun, with Our communications and a clear authority,

[Pickthal 23:45] Then We sent Moses and his brother Aaron with Our tokens and a clear warrant

[Yusufali 23:45] Then We sent Moses and his brother Aaron, with Our Signs and authority manifest,

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ {46}

[Shakir 23:46] To Firon and his chiefs, but they behaved haughtily and they were an insolent people.

[Pickthal 23:46] Unto Pharaoh and his chiefs, but they scorned (them) and they were despotic folk.

[Yusufali 23:46] To Pharaoh and his Chiefs: But these behaved insolently: they were an arrogant people.

فَقَالُوا أَنْتُمْ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ {47}

[Shakir 23:47] And they said: What! shall we believe in two mortals like ourselves while their people serve us?

[Pickthal 23:47] *And they said: Shall we put faith in two mortals like ourselves, and whose folk are servile unto us?*

[Yusufali 23:47] *They said: "Shall we believe in two men like ourselves? And their people are subject to us!"*

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ {48}

[Shakir 23:48] *So they rejected them and became of those who were destroyed.*

[Pickthal 23:48] *So they denied them, and became of those who were destroyed.*

[Yusufali 23:48] *So they accused them of falsehood, and they became of those who were destroyed.*

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ {49}

[Shakir 23:49] *And certainly We gave Musa the Book that they may follow a right direction.*

[Pickthal 23:49] *And We verily gave Moses the Scripture, that haply they might go aright.*

[Yusufali 23:49] *And We gave Moses the Book, in order that they might receive guidance.*

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ {50}

[Shakir 23:50] *And We made the son of Marium and his mother a sign, and We gave them a shelter on a lofty ground having meadows and springs.*

[Pickthal 23:50] *And We made the son of Mary and his mother a portent, and We gave them refuge on a height, a place of flocks and watersprings.*

[Yusufali 23:50] *And We made the son of Mary and his mother as a Sign: We gave them both shelter on high ground, affording rest and security and furnished with springs.*

يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ {51}

[Shakir 23:51] *O messengers! eat of the good things and do good; surely I know what you do.*

[Pickthal 23:51] *O ye messengers! Eat of the good things, and do right. Lo! I am Aware of what ye do.*

[Yusufali 23:51] *O ye messengers! enjoy (all) things good and pure, and work righteousness: for I am well-acquainted with (all) that ye do.*

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ {52}

[Shakir 23:52] *And surely this your religion is one religion and I am your Lord, therefore be careful (of your duty) to Me.*

[Pickthal 23:52] *And lo! this your religion is one religion and I am your Lord, so keep your duty unto Me.*

[Yusufali 23:52] *And verily this Brotherhood of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore fear Me (and no other).*

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ {53}

[Shakir 23:53] *But they cut off their religion among themselves into sects, each part rejoicing in that which is with them.*

[Pickthal 23:53] *But they (mankind) have broken their religion among them into sects, each group rejoicing in its tenets.*

[Yusufali 23:53] *But people have cut off their affair (of unity), between them, into sects: each party rejoices in that which is with itself.*

فَدَّرَهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ {54}

[Shakir 23:54] *Therefore leave them in their overwhelming ignorance till a time.*

[Pickthal 23:54] *So leave them in their error till a time.*

[Yusufali 23:54] *But leave them in their confused ignorance for a time.*

أَلَيْسَ بِنِعْمَةٍ مِّنَّا لِيُؤْتِيَهُمْ مَالًا وَبَنِينَ {55}

[Shakir 23:55] *Do they think that by what We aid them with of wealth and children,*

[Pickthal 23:55] *Think they that in the wealth and sons wherewith We provide them*

[Yusufali 23:55] *Do they think that because We have granted them abundance of wealth and sons,*

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ ۗ بَلْ لَا يَشْعُرُونَ {56}

[Shakir 23:56] *We are hastening to them of good things? Nay, they do not perceive.*

[Pickthal 23:56] *We hasten unto them with good things? Nay, but they perceive not.*

[Yusufali 23:56] *We would hasten them on in every good? Nay, they do not understand.*

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ {57}

[Shakir 23:57] *Surely they who from fear of their Lord are cautious,*

[Pickthal 23:57] *Lo! those who go in awe for fear of their Lord.*

[Yusufali 23:57] *Verily those who live in awe for fear of their Lord;*

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ {58}

[Shakir 23:58] *And those who believe in the communications of their Lord,*

[Pickthal 23:58] *And those who believe in the revelations of their Lord,*

[Yusufali 23:58] *Those who believe in the Signs of their Lord;*

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ {59}

[Shakir 23:59] *And those who do not associate (aught) with their Lord,*

[Pickthal 23:59] *And those who ascribe not partners unto their Lord,*

[Yusufali 23:59] *Those who join not (in worship) partners with their Lord;*

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ {60}

[Shakir 23:60] *And those who give what they give (in alms) while their hearts are full of fear that to their Lord they must return,*

[Pickthal 23:60] *And those who give that which they give with hearts afraid because they are about to return unto their Lord,*

[Yusufali 23:60] *And those who dispense their charity with their hearts full of fear, because they will return to their Lord;-*

أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ {61}

[Shakir 23:61] These hasten to good things and they are foremost in (attaining) them.

[Pickthal 23:61] These race for the good things, and they shall win them in the race.

[Yusufali 23:61] It is these who hasten in every good work, and these who are foremost in them.

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ ۗ وَهُمْ لَا يُظْلَمُونَ {62}

[Shakir 23:62] And We do not lay on any soul a burden except to the extent of its ability, and with Us is a book which speaks the truth, and they shall not be dealt with unjustly.

[Pickthal 23:62] And we task not any soul beyond its scope, and with Us is a Record which speaketh the truth, and they will not be wronged.

[Yusufali 23:62] On no soul do We place a burden greater than it can bear: before Us is a record which clearly shows the truth: they will never be wronged.

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِنْ هَذَا وَلَهُمْ أَعْمَالٌ مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَامِلُونَ {63}

[Shakir 23:63] Nay, their hearts are in overwhelming ignorance with respect to it and they have besides this other deeds which they do.

[Pickthal 23:63] Nay, but their hearts are in ignorance of this (Qur'an), and they have other works, besides, which they are doing;

[Yusufali 23:63] But their hearts are in confused ignorance of this; and there are, besides that, deeds of theirs, which they will (continue) to do,-

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْأَرُونَ {64}

[Shakir 23:64] Until when We overtake those who lead easy lives among them with punishment, lo! they cry for succor.

[Pickthal 23:64] Till when We grasp their luxurious ones with the punishment, behold! they supplicate.

[Yusufali 23:64] Until, when We seize in Punishment those of them who received the good things of this world, behold, they will groan in supplication!

لَا تَجْأَرُوا الْيَوْمَ إِنَّكُمْ مِنَّا لَا تُنصَرُونَ {65}

[Shakir 23:65] Cry not for succor this day; surely you shall not be given help from Us.

[Pickthal 23:65] Supplicate not this day! Assuredly ye will not be helped by Us.

[Yusufali 23:65] (It will be said): "Groan not in supplication this day: for ye shall certainly not be helped by Us.

قَدْ كَانَتْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَنْكِبُونَ {66}

[Shakir 23:66] My communications were indeed recited to you, but you used to turn back on your heels,

[Pickthal 23:66] My revelations were recited unto you, but ye used to turn back on your heels,

[Yusufali 23:66] "My Signs used to be rehearsed to you, but ye used to turn back on your heels-

مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ {67}

[Shakir 23:67] In arrogance; talking nonsense about the Quran, and left him like one telling fables by night.

[Pickthal 23:67] In scorn thereof. Nightly did ye rave together.

[Yusufali 23:67] "In arrogance: talking nonsense about the (Qur'an), like one telling fables by night."

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأُولِينَ {68}

[Shakir 23:68] Is it then that they do not ponder over what is said, or is it that there has come to them that which did not come to their fathers of old?

[Pickthal 23:68] Have they not pondered the Word, or hath that come unto them which came not unto their fathers of old?

[Yusufali 23:68] Do they not ponder over the Word (of Allah), or has anything (new) come to them that did not come to their fathers of old?

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ {69}

[Shakir 23:69] Or is it that they have not recognized their Messenger, so that they deny him?

[Pickthal 23:69] Or know they not their messenger, and so reject him?

[Yusufali 23:69] Or do they not recognise their Messenger, that they deny him?

أَمْ يَقُولُونَ بِهِ جِنَّةٌ ۚ بَلْ جَاءَهُمُ الْحَقُّ وَكَثَرْتُهُمُ لِلْحَقِّ كَارِهُونَ {70}

[Shakir 23:70] Or do they say: There is madness in him? Nay! he has brought them the truth, and most of them are averse from the truth.

[Pickthal 23:70] Or say they: There is a madness in him? Nay, but he bringeth them the Truth; and most of them are haters of the Truth.

[Yusufali 23:70] Or do they say, "He is possessed"? Nay, he has brought them the Truth, but most of them hate the Truth.

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ

عَنْ ذِكْرِهِمْ مُعْرِضُونَ {71}

[Shakir 23:71] And should the truth follow their low desires, surely the heavens and the earth and all those who are therein would have perished. Nay! We have brought to them their reminder, but from their reminder they turn aside.

[Pickthal 23:71] And if the Truth had followed their desires, verily the heavens and the earth and whosoever is therein had been corrupted. Nay, We have brought them their Reminder, but from their Reminder they now turn away.

[Yusufali 23:71] If the Truth had been in accord with their desires, truly the heavens and the earth, and all beings therein would have been in confusion and corruption! Nay, We have sent them their admonition, but they turn away from their admonition.

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَّاجٌ رَبَّنَا خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ {72}

[Shakir 23:72] Or is it that you ask them a recompense? But the recompense of your Lord is best, and He is the best of those who provide sustenance.

[Pickthal 23:72] Or dost thou ask of them (O Muhammad) any tribute? But the bounty of thy Lord is better, for He is Best of all who make provision.

[Yusufali 23:72] Or is it that thou askest them for some recompense? But the recompense of thy Lord is best: He is the Best of those who give sustenance.

وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ {73}

[Shakir 23:73] And most surely you invite them to a right way.

[Pickthal 23:73] And lo! thou summonest them indeed unto a straight path.

[Yusufali 23:73] But verily thou callest them to the Straight Way;

وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاكِبُونَ {74}

[Shakir 23:74] And most surely those who do not believe in the hereafter are deviating from the way.

[Pickthal 23:74] And lo! those who believe not in the Hereafter are indeed astray from the path.

[Yusufali 23:74] And verily those who believe not in the Hereafter are deviating from that Way.

وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُوا فِي طُغْيَانِهِمْ يَعْمَهُونَ {75}

[Shakir 23:75] And if We show mercy to them and remove the distress they have, they would persist in their inordinacy, blindly wandering on.

[Pickthal 23:75] Though We had mercy on them and relieved them of the harm afflicting them, they still would wander blindly on in their contumacy.

[Yusufali 23:75] If We had mercy on them and removed the distress which is on them, they would obstinately persist in their transgression, wandering in distraction to and fro.

وَلَقَدْ أَخَذْنَاَهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ {76}

[Shakir 23:76] And already We overtook them with chastisement, but they were not submissive to their Lord, nor do they humble themselves.

[Pickthal 23:76] Already have We grasped them with punishment, but they humble not themselves unto their Lord, nor do they pray,

[Yusufali 23:76] We inflicted Punishment on them, but they humbled not themselves to their Lord, nor do they submissively entreat (Him)!-

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ {77}

[Shakir 23:77] Until when We open upon them a door of severe chastisement, lo! they are in despair at it.

[Pickthal 23:77] Until, when We open for them the gate of extreme punishment, behold! they are aghast thereat.

[Yusufali 23:77] Until We open on them a gate leading to a severe Punishment: then Lo! they will be plunged in despair therein!

وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ {78}

[Shakir 23:78] And He it is Who made for you the ears and the eyes and the hearts; little is it that you give thanks.

[Pickthal 23:78] He it is Who hath created for you ears and eyes and hearts. Small thanks give ye!

[Yusufali 23:78] It is He Who has created for you (the faculties of) hearing, sight, feeling and understanding: little thanks it is ye give!

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ {79}

[Shakir 23:79] And He it is Who multiplied you in the earth, and to Him you shall be gathered.

[Pickthal 23:79] And He it is Who hath sown you broadcast in the earth, and unto Him ye will be gathered.

[Yusufali 23:79] And He has multiplied you through the earth, and to Him shall ye be gathered back.

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ ۚ أَفَلَا تَعْقِلُونَ {80}

[Shakir 23:80] And He it is Who gives life and causes death, and (in) His (control) is the alternation of the night and the day; do you not then understand?

[Pickthal 23:80] And He it is Who giveth life and causeth death, and His is the difference of night and day. Have ye then no sense?

[Yusufali 23:80] It is He Who gives life and death, and to Him (is due) the alternation of Night and Day: will ye not then understand?

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ {81}

[Shakir 23:81] Nay, they say the like of what the ancients said:

[Pickthal 23:81] Nay, but they say the like of that which said the men of old;

[Yusufali 23:81] On the contrary they say things similar to what the ancients said.

قَالُوا إِذَا إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ {82}

[Shakir 23:82] They say: What! When we are dead and become dust and bones, shall we then be raised?

[Pickthal 23:82] They say: When we are dead and have become (mere) dust and bones, shall we then, forsooth, be raised again?

[Yusufali 23:82] They say: "What! when we die and become dust and bones, could we really be raised up again?"

لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ ۖ إِنَّا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ {83}

[Shakir 23:83] Certainly we are promised this, and (so were) our fathers aforetime; this is naught but stories of those of old.

[Pickthal 23:83] We were already promised this, we and our forefathers. Lo! this is naught but fables of the men of old.

[Yusufali 23:83] "Such things have been promised to us and to our fathers before! they are nothing but tales of the ancients!"

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا ۖ إِن كُنْتُمْ تَعْلَمُونَ {84}

[Shakir 23:84] Say: Whose is the earth, and whoever is therein, if you know?

[Pickthal 23:84] Say: Unto Whom (belongeth) the earth and whosoever is therein, if ye have knowledge?

[Yusufali 23:84] Say: "To whom belong the earth and all beings therein? (say) if ye know!"

سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَذَكَّرُونَ {85}

[Shakir 23:85] They will say: Allah's. Say: Will you not then mind?

[Pickthal 23:85] They will say: Unto Allah. Say: Will ye not then remember?

[Yusufali 23:85] They will say, "To Allah!" say: "Yet will ye not receive admonition?"

قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ {86}

[Shakir 23:86] Say: Who is the Lord of the seven heavens and the Lord of the mighty dominion?

[Pickthal 23:86] Say: Who is Lord of the seven heavens, and Lord of the Tremendous Throne?

[Yusufali 23:86] Say: "Who is the Lord of the seven heavens, and the Lord of the Throne (of Glory) Supreme?"

سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَتَّقُونَ {87}

[Shakir 23:87] They will say: (This is) Allah's. Say: Will you not then guard (against evil)?

[Pickthal 23:87] They will say: Unto Allah (all that belongeth). Say: Will ye not then keep duty (unto Him)?

[Yusufali 23:87] They will say, "(They belong) to Allah." Say: "Will ye not then be filled with awe?"

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ {88}

[Shakir 23:88] Say: Who is it in Whose hand is the kingdom of all things and Who gives succor, but against Him Succor is not given, if you do but know?

[Pickthal 23:88] Say: In Whose hand is the dominion over all things and He protecteth, while against Him there is no protection, if ye have knowledge?

[Yusufali 23:88] Say: "Who is it in whose hands is the governance of all things,- who protects (all), but is not protected (of any)? (say) if ye know."

سَيَقُولُونَ لِلَّهِ ۚ قُلْ فَأَنَّى تُسْحَرُونَ {89}

[Shakir 23:89] They will say: (This is) Allah's. Say: From whence are you then deceived?

[Pickthal 23:89] They will say: Unto Allah (all that belongeth). Say: How then are ye bewitched?

[Yusufali 23:89] They will say, "(It belongs) to Allah." Say: "Then how are ye deluded?"

بَلْ آتَيْنَاهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ {90}

[Shakir 23:90] Nay! We have brought to them the truth, and most surely they are liars.

[Pickthal 23:90] *Nay, but We have brought them the Truth, and lo! they are liars.*

[Yusufali 23:90] *We have sent them the Truth: but they indeed practise falsehood!*

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ ۖ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَىٰ

بَعْضٍ ۗ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ {91}

[Shakir 23:91] *Never did Allah take to Himself a son, and never was there with him any (other) god-- in that case would each god have certainly taken away what he created, and some of them would certainly have overpowered others; glory be to Allah above what they describe!*

[Pickthal 23:91] *Allah hath not chosen any son, nor is there any god along with Him; else would each god have assuredly championed that which he created, and some of them would assuredly have overcome others. Glorified be Allah above all that they allege.*

[Yusufali 23:91] *No son did Allah beget, nor is there any god along with Him: (if there were many gods), behold, each god would have taken away what he had created, and some would have lorded it over others! Glory to Allah! (He is free) from the (sort of) things they attribute to Him!*

عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَىٰ عَمَّا يُشْرِكُونَ {92}

[Shakir 23:92] *The Knower of the unseen and the seen, so may He be exalted above what they associate (with Him).*

[Pickthal 23:92] *Knower of the Invisible and the Visible! and Exalted be He over all that they ascribe as partners (unto Him)!*

[Yusufali 23:92] *He knows what is hidden and what is open: too high is He for the partners they attribute to Him!*

قُلْ رَبِّ إِمَّا تُرِيئِي مَا يُوعَدُونَ {93}

[Shakir 23:93] *Say: O my Lord! if Thou shouldst make me see what they are threatened with:*

[Pickthal 23:93] *Say: My Lord! If Thou shouldst show me that which they are promised.*

[Yusufali 23:93] *Say: "O my Lord! if Thou wilt show me (in my lifetime) that which they are warned against,-*

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ {94}

[Shakir 23:94] *My Lord! then place me not with the unjust.*

[Pickthal 23:94] *My Lord! then set me not among the wrongdoing folk.*

[Yusufali 23:94] *"Then, O my Lord! put me not amongst the people who do wrong!"*

وَإِنَّا عَلَىٰ أَنْ نُرِيكَ مَا نَعِدُهُمْ لَقَادِرُونَ {95}

[Shakir 23:95] *And most surely We are well able to make you see what We threaten them with.*

[Pickthal 23:95] *And verily We are Able to show thee that which We have promised them.*

[Yusufali 23:95] *And We are certainly able to show thee (in fulfilment) that against which they are warned.*

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ ۗ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ {96}

[Shakir 23:96] Repel evil by what is best; We know best what they describe.

[Pickthal 23:96] Repel evil with that which is better. We are Best Aware of that which they allege.

[Yusufali 23:96] Repel evil with that which is best: We are well acquainted with the things they say.

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ {97}

[Shakir 23:97] And say: O my Lord! I seek refuge in Thee from the evil suggestions of the Shaitans;

[Pickthal 23:97] And say: My Lord! I seek refuge in Thee from suggestions of the evil ones,

[Yusufali 23:97] And say "O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones.

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ {98}

[Shakir 23:98] And I seek refuge in Thee! O my Lord! from their presence.

[Pickthal 23:98] And I seek refuge in Thee, my Lord, lest they be present with me,

[Yusufali 23:98] "And I seek refuge with Thee O my Lord! lest they should come near me."

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ {99}

[Shakir 23:99] Until when death overtakes one of them, he says: Send me back, my Lord, send me back;

[Pickthal 23:99] Until, when death cometh unto one of them, he saith: My Lord! Send me back,

[Yusufali 23:99] (In Falsehood will they be) Until, when death comes to one of them, he says: "O my Lord! send me back (to life),-

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ۗ كَلَّا ۗ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ

يُبْعَثُونَ {100}

[Shakir 23:100] Haply I may do good in that which I have left. By no means! it is a (mere) word that he speaks; and before them is a barrier until the day they are raised.

[Pickthal 23:100] That I may do right in that which I have left behind! But nay! It is but a word that he speaketh; and behind them is a barrier until the day when they are raised.

[Yusufali 23:100] "In order that I may work righteousness in the things I neglected." - "By no means! It is but a word he says."- Before them is a Partition till the Day they are raised up.

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ {101}

[Shakir 23:101] So when the trumpet is blown, there shall be no ties of relationship between them on that day, nor shall they ask of each other.

[Pickthal 23:101] And when the trumpet is blown there will be no kinship among them that day, nor will they ask of one another.

[Yusufali 23:101] Then when the Trumpet is blown, there will be no more relationships between them that Day, nor will one ask after another!

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ {102}

[Shakir 23:102] Then as for him whose good deeds are preponderant, these are the successful.

[Pickthal 23:102] Then those whose scales are heavy, they are the successful.

[Yusufali 23:102] Then those whose balance (of good deeds) is heavy, they will attain salvation:

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ {103}

[Shakir 23:103] And as for him whose good deeds are light, these are they who shall have lost their souls, abiding in hell

[Pickthal 23:103] And those whose scales are light are those who lose their souls, in hell abiding.

[Yusufali 23:103] But those whose balance is light, will be those who have lost their souls, in Hell will they abide.

تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ {104}

[Shakir 23:104] The fire shall scorch their faces, and they therein shall be in severe affliction.

[Pickthal 23:104] The fire burneth their faces, and they are glum therein.

[Yusufali 23:104] The Fire will burn their faces, and they will therein grin, with their lips displaced.

أَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ {105}

[Shakir 23:105] Were not My communications recited to you? But you used to reject them.

[Pickthal 23:105] (It will be said): Were not My revelations recited unto you, and then ye used to deny them?

[Yusufali 23:105] "Were not My Signs rehearsed to you, and ye did but treat them as falsehood?"

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ {106}

[Shakir 23:106] They shall say: O our Lord! our adversity overcame us and we were an erring people:

[Pickthal 23:106] They will say: Our Lord! Our evil fortune conquered us, and we were erring folk.

[Yusufali 23:106] They will say: "our Lord! Our misfortune overwhelmed us, and we became a people astray!

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ {107}

[Shakir 23:107] O our Lord! Take us out of it; then if we return (to evil) surely we shall be unjust.

[Pickthal 23:107] Our Lord! Oh, bring us forth from hence! If we return (to evil) then indeed we shall be wrong-doers.

[Yusufali 23:107] "Our Lord! bring us out of this: if ever we return (to Evil), then shall we be wrong-doers indeed!"

قَالَ احْسَبُوا فِيهَا وَلَا تُكَلِّمُونِ {108}

[Shakir 23:108] He shall say: Go away into it and speak not to Me;

[Pickthal 23:108] He saith: Begone therein, and speak not unto Me.

[Yusufali 23:108] He will say: "Be ye driven into it (with ignominy)! And speak ye not to Me!

إِنَّهُ كَانَ قَرِيبٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ {109}

[Shakir 23:109] Surely there was a party of My servants who said: O OUI . Lord! we believe, so do Thou forgive us and have mercy on us, and Thou art the best of the Merciful ones.

[Pickthal 23:109] Lo! there was a party of My slaves who said: Our Lord! We believe, therefor forgive us and have mercy on us for Thou art Best of all who show mercy;

[Yusufali 23:109] "A part of My servants there was, who used to pray 'our Lord! we believe; then do Thou forgive us, and have mercy upon us: For Thou art the Best of those who show mercy!"

فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّىٰ أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضَحَكُونَ {110}

[Shakir 23:110] But you took them for a mockery until they made you forget My remembrance and you used to laugh at them.

[Pickthal 23:110] But ye chose them for a laughing-stock until they caused you to forget remembrance of Me, while ye laughed at them.

[Yusufali 23:110] "But ye treated them with ridicule, so much so that (ridicule of) them made you forget My Message while ye were laughing at them!

إِنِّي جَزَيْتَهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ {111}

[Shakir 23:111] Surely I have rewarded them this day because they were patient, that they are the achievers.

[Pickthal 23:111] Lo! I have rewarded them this day forasmuch as they were steadfast in that they, even they, are the triumphant.

[Yusufali 23:111] "I have rewarded them this Day for their patience and constancy: they are indeed the ones that have achieved Bliss..."

قَالَ كَمْ لَبِئْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ {112}

[Shakir 23:112] He will say: How many years did you tarry in the earth?

[Pickthal 23:112] He will say: How long tarried ye in the earth, counting by years?

[Yusufali 23:112] He will say: "What number of years did ye stay on earth?"

قَالُوا لَبِئْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ الْعَادِينَ {113}

[Shakir 23:113] They will say: We tarried a day or part of a day, but ask those who keep account.

[Pickthal 23:113] They will say: We tarried by a day or part of a day. Ask of those who keep count!

[Yusufali 23:113] They will say: "We stayed a day or part of a day: but ask those who keep account."

قَالَ إِنْ لَبِئْتُمْ إِلَّا قَلِيلًا لَّوْ أَنْتُمْ كُنْتُمْ تَعْلَمُونَ {114}

[Shakir 23:114] He will say: You did tarry but a little-- had you but known (it):

[Pickthal 23:114] He will say: Ye tarried but a little if ye only knew.

[Yusufali 23:114] He will say: "Ye stayed not but a little,- if ye had only known!

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ {115}

[Shakir 23:115] What! did you then think that We had created you in vain and that you shall not be returned to Us?

[Pickthal 23:115] Deemed ye then that We had created you for naught, and that ye would not be returned unto Us?

[Yusufali 23:115] "Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)?"

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ {116}

[Shakir 23:116] So exalted be Allah, the True King; no god is there but He, the Lord of the honorable dominion.

[Pickthal 23:116] Now Allah be Exalted, the True King! There is no Allah save Him, the Lord of the Throne of Grace.

[Yusufali 23:116] Therefore exalted be Allah, the King, the Reality: there is no god but He, the Lord of the Throne of Honour!

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ ۗ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ

{117}

[Shakir 23:117] And whoever invokes with Allah another god-- he has no proof of this-- his reckoning is only with his Lord; surely the unbelievers shall not be successful.

[Pickthal 23:117] He who crieth unto any other god along with Allah hath no proof thereof. His reckoning is only with his Lord. Lo! disbelievers will not be successful.

[Yusufali 23:117] If anyone invokes, besides Allah, Any other god, he has no authority therefor; and his reckoning will be only with his Lord! and verily the Unbelievers will fail to win through!

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ {118}

[Shakir 23:118] And say: O my Lord! forgive and have mercy, and Thou art the best of the Merciful ones.

[Pickthal 23:118] And (O Muhammad) say: My Lord! Forgive and have mercy, for Thou art Best of all who show mercy.

[Yusufali 23:118] So say: "O my Lord! grant Thou forgiveness and mercy for Thou art the Best of those who show mercy!"

سورة النور (An-Nur)

Sura 24

Aya 1 to 64

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ {1}

[Shakir 24:1] (This is) a chapter which We have revealed and made obligatory and in which We have revealed clear communications that you may be mindful.

[Pickthal 24:1] (Here is) a surah which We have revealed and enjoined, and wherein We have revealed plain tokens, that haply ye may take heed.

[Yusufali 24:1] A sura which We have sent down and which We have ordained in it have We sent down Clear Signs, in order that ye may receive admonition.

الرَّانِيَةُ وَالرَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ

كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ {2}

[Shakir 24:2] (As for) the fornicatress and the fornicator, flog each of them, (giving) a hundred stripes, and let not pity for them detain you in the matter of obedience to Allah, if you believe in Allah and the last day, and let a party of believers witness their chastisement.

[Pickthal 24:2] The adulterer and the adulteress, scourge ye each one of them (with) a hundred stripes. And let not pity for the twain withhold you from obedience to Allah, if ye believe in Allah and the Last Day. And let a party of believers witness their punishment.

[Yusufali 24:2] The woman and the man guilty of adultery or fornication,- flog each of them with a hundred stripes: Let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day: and let a party of the Believers witness their punishment.

الرَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحَرَّمَ ذَلِكَ عَلَى

الْمُؤْمِنِينَ {3}

[Shakir 24:3] The fornicator shall not marry any but a fornicatress or idolatress, and (as for) the fornicatress, none shall marry her but a fornicator or an idolater; and it is forbidden to the believers.

[Pickthal 24:3] The adulterer shall not marry save an adulteress or an idolatress, and the adulteress none shall marry save an adulterer or an idolater. All that is forbidden unto believers.

[Yusufali 24:3] Let no man guilty of adultery or fornication marry and but a woman similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing is forbidden.

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ۖ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ {4}

[Shakir 24:4] And those who accuse free women then do not bring four witnesses, flog them, (giving) eighty stripes, and do not admit any evidence from them ever; and these it is that are the transgressors,

[Pickthal 24:4] And those who accuse honourable women but bring not four witnesses, scourge them (with) eighty stripes and never (afterward) accept their testimony - They indeed are evil-doers -

[Yusufali 24:4] And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations),- flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors;-

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {5}

[Shakir 24:5] Except those who repent after this and act aright, for surely Allah is Forgiving, Merciful.

[Pickthal 24:5] Save those who afterward repent and make amends. (For such) lo! Allah is Forgiving, Merciful.

[Yusufali 24:5] Unless they repent thereafter and mend (their conduct); for Allah is Oft-Forgiving, Most Merciful.

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ

ۖ إِنَّهُ لَمِنَ الصَّادِقِينَ {6}

[Shakir 24:6] And (as for) those who accuse their wives and have no witnesses except themselves, the evidence of one of these (should be taken) four times, bearing Allah to witness that he is most surely of the truthful ones.

[Pickthal 24:6] As for those who accuse their wives but have no witnesses except themselves; let the testimony of one of them be four testimonies, (swearing) by Allah that he is of those who speak the truth;

[Yusufali 24:6] And for those who launch a charge against their spouses, and have (in support) no evidence but their own,- their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth;

وَالْحَامِسَةَ أَنْ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ {7}

[Shakir 24:7] And the fifth (time) that the curse of Allah be on him if he is one of the liars.

[Pickthal 24:7] And yet a fifth, invoking the curse of Allah on him if he is of those who lie.

[Yusufali 24:7] And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie.

وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ ۖ إِنَّهُ لَمِنَ الْكَاذِبِينَ {8}

[Shakir 24:8] And it shall avert the chastisement from her if she testify four times, bearing Allah to witness that he is most surely one of the liars;

[Pickthal 24:8] And it shall avert the punishment from her if she bear witness before Allah four times that the thing he saith is indeed false,

[Yusufali 24:8] But it would avert the punishment from the wife, if she bears witness four times (with an oath) By Allah, that (her husband) is telling a lie;

وَالْحَامِسَةَ أَنْ غَضَبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ {9}

[Shakir 24:9] And the fifth (time) that the wrath of Allah be on her if he is one of the truthful.

[Pickthal 24:9] And a fifth (time) that the wrath of Allah be upon her if he speaketh truth.

[Yusufali 24:9] And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ {10}

[Shakir 24:10] And were it not for Allah's grace upon you and His mercy-- and that Allah is Oft-returning (to mercy), Wise!

[Pickthal 24:10] And had it not been for the grace of Allah and His mercy unto you, and that Allah is Clement, Wise, (ye had been undone).

[Yusufali 24:10] If it were not for Allah's grace and mercy on you, and that Allah is Oft-Returning, full of Wisdom,- (Ye would be ruined indeed).

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ ۖ لَا تحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ ۗ لِكُلِّ

أمرٍ مِنْهُمْ مَا كُتِبَ مِنَ الْإِثْمِ ۗ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ {11}

[Shakir 24:11] Surely they who concocted the lie are a party from among you. Do not regard it an evil to you; nay, it is good for you. Every man of them shall have what he has earned of sin; and (as for) him who took upon himself the main part thereof, he shall have a grievous chastisement.

[Pickthal 24:11] Lo! they who spread the slander are a gang among you. Deem it not a bad thing for you; nay, it is good for you. Unto every man of them (will be paid) that which he hath earned of the sin; and as for him among them who had the greater share therein, his will be an awful doom.

[Yusufali 24:11] Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; On the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a penalty grievous.

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُبِينٌ {12}

[Shakir 24:12] Why did not the believing men and the believing women, when you heard it, think well of their own people, and say: This is an evident falsehood?

[Pickthal 24:12] Why did not the believers, men and women, when ye heard it, think good of their own own folk, and say: It is a manifest untruth?

[Yusufali 24:12] Why did not the believers - men and women - when ye heard of the affair,- put the best construction on it in their own minds and say, "This (charge) is an obvious lie"?

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ ۚ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ

{13}

[Shakir 24:13] Why did they not bring four witnesses of it? But as they have not brought witnesses they are liars before Allah.

[Pickthal 24:13] Why did they not produce four witnesses? Since they produce not witnesses, they verily are liars in the sight of Allah.

[Yusufali 24:13] Why did they not bring four witnesses to prove it? When they have not brought the witnesses, such men, in the sight of Allah, (stand forth) themselves as liars!

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ

{ 14 }

[Shakir 24:14] And were it not for Allah's grace upon you and His mercy in this world and the hereafter, a grievous chastisement would certainly have touched you on account of the discourse which you entered into.

[Pickthal 24:14] Had it not been for the grace of Allah and His mercy unto you in the world and the Hereafter an awful doom had overtaken you for that whereof ye murmured.

[Yusufali 24:14] Were it not for the grace and mercy of Allah on you, in this world and the Hereafter, a grievous penalty would have seized you in that ye rushed glibly into this affair.

إِذْ تَلَقَّوْنَهُ بِالسَّتِيكُومِ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّئًا وَهُوَ عِنْدَ

اللَّهِ عَظِيمٌ { 15 }

[Shakir 24:15] When you received it with your tongues and spoke with your mouths what you had no knowledge of, and you deemed it an easy matter while with Allah it was grievous.

[Pickthal 24:15] When ye welcomed it with your tongues, and uttered with your mouths that whereof ye had no knowledge, ye counted it a trifle. In the sight of Allah it is very great.

[Yusufali 24:15] Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter, while it was most serious in the sight of Allah.

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ { 16 }

[Shakir 24:16] And why did you not, when you heard it, say: It does not beseem us that we should talk of it; glory be to Thee! this is a great calumny?

[Pickthal 24:16] Wherefor, when ye heard it, said ye not: It is not for us to speak of this. Glory be to Thee (O Allah)! This is awful calumny.

[Yusufali 24:16] And why did ye not, when ye heard it, say? - "It is not right of us to speak of this: Glory to Allah! this is a most serious slander!"

يَعْظَمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ { 17 }

[Shakir 24:17] Allah admonishes you that you should not return to the like of it ever again if you are believers.

[Pickthal 24:17] Allah admonisheth you that ye repeat not the like thereof ever, if ye are (in truth) believers.

[Yusufali 24:17] Allah doth admonish you, that ye may never repeat such (conduct), if ye are (true) Believers.

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ ۖ وَاللَّهُ عَلِيمٌ حَكِيمٌ {18}

[Shakir 24:18] And Allah makes clear to you the communications; and Allah is Knowing, Wise.

[Pickthal 24:18] And He expoundeth unto you the revelations. Allah is Knower, Wise.

[Yusufali 24:18] And Allah makes the Signs plain to you: for Allah is full of knowledge and wisdom.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {19}

[Shakir 24:19] Surely (as for) those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know.

[Pickthal 24:19] Lo! those who love that slander should be spread concerning those who believe, theirs will be a painful punishment in the world and the Hereafter. Allah knoweth. Ye know not.

[Yusufali 24:19] Those who love (to see) scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter: Allah knows, and ye know not.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ {20}

[Shakir 24:20] And were it not for Allah's grace on you and His mercy, and that Allah is Compassionate, Merciful.

[Pickthal 24:20] Had it not been for the grace of Allah and His mercy unto you, and that Allah is Clement, Merciful, (ye had been undone).

[Yusufali 24:20] Were it not for the grace and mercy of Allah on you, and that Allah is full of kindness and mercy, (ye would be ruined indeed).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {21}

[Shakir 24:21] O you who believe! do not follow the footsteps of the Shaitan, and whoever follows the footsteps of the Shaitan, then surely he bids the doing of indecency and evil; and were it not for Allah's grace upon you and His mercy, not one of you would have ever been pure, but Allah purifies whom He pleases; and Allah is Hearing, Knowing.

[Pickthal 24:21] O ye who believe! Follow not the footsteps of the devil. Unto whomsoever followeth the footsteps of the devil, lo! he commandeth filthiness and wrong. Had it not been for the grace of Allah and His mercy unto you, not one of you would ever have grown pure. But Allah causeth whom He will to grow. And Allah is Hearer, Knower.

[Yusufali 24:21] O ye who believe! follow not Satan's footsteps: if any will follow the footsteps of Satan, he will (but) command what is shameful and wrong: and were it not for the grace and mercy of Allah on you, not

one of you would ever have been pure: but Allah doth purify whom He pleases: and Allah is One Who hears and knows (all things).

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ
اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {22}

[Shakir 24:22] *And let not those of you who possess grace and abundance swear against giving to the near of kin and the poor and those who have fled in Allah's way, and they should pardon and turn away. Do you not love that Allah should forgive you? And Allah is Forgiving, Merciful.*

[Pickthal 24:22] *And let not those who possess dignity and ease among you swear not to give to the near of kin and to the needy, and to fugitives for the cause of Allah. Let them forgive and show indulgence. Yearn ye not that Allah may forgive you? Allah is Forgiving, Merciful.*

[Yusufali 24:22] *Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful.*

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ
{23}

[Shakir 24:23] *Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the hereafter, and they shall have a grievous chastisement.*

[Pickthal 24:23] *Lo! as for those who traduce virtuous, believing women (who are) careless, cursed are they in the world and the Hereafter. Theirs will be an awful doom*

[Yusufali 24:23] *Those who slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter: for them is a grievous Penalty,-*

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ {24}

[Shakir 24:24] *On the day when their tongues and their hands and their feet shall bear witness against them as to what they did.*

[Pickthal 24:24] *On the day when their tongues and their hands and their feet testify against them as to what they used to do,*

[Yusufali 24:24] *On the Day when their tongues, their hands, and their feet will bear witness against them as to their actions.*

يَوْمَئِذٍ يُؤْفِقُهُمُ اللَّهُ دِينَهُمُ الْحَقِّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ {25}

[Shakir 24:25] *On that day Allah will pay back to them in full their just reward, and they shall know that Allah is the evident Truth.*

[Pickthal 24:25] *On that day Allah will pay them their just due, and they will know that Allah, He is the Manifest Truth.*

[Yusufali 24:25] *On that Day Allah will pay them back (all) their just dues, and they will realise that Allah is the (very) Truth, that makes all things manifest.*

الْحَبِيبَاتُ لِلْحَبِيبِينَ وَالْحَبِيبُونَ لِلْحَبِيبَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ ۗ أُولَٰئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {26}

[Shakir 24:26] *Bad women are for bad men and bad men are for bad women. Good women are for good men and good men are for good women*

[Pickthal 24:26] *Vile women are for vile men, and vile men for vile women. Good women are for good men, and good men for good women; such are innocent of that which people say: For them is pardon and a bountiful provision.*

[Yusufali 24:26] *Women impure are for men impure, and men impure for women impure and women of purity are for men of purity, and men of purity are for women of purity: these are not affected by what people say: for them there is forgiveness, and a provision honourable.*

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ۗ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ {27}

[Shakir 24:27] *O you who believe! Do not enter houses other than your own houses until you have asked permission and saluted their inmates; this is better for you, that you may be mindful.*

[Pickthal 24:27] *O ye who believe! Enter not houses other than your own without first announcing your presence and invoking peace upon the folk thereof. That is better for you, that ye may be heedful.*

[Yusufali 24:27] *O ye who believe! enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed (what is seemly).*

فَإِنْ لَمْ يَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ يُؤْذَنَ لَكُمْ ۗ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا ۗ هُوَ أَزْكَىٰ لَكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ {28}

[Shakir 24:28] *But if you do not find any one therein, then do not enter them until permission is given to you; and if it is said to you: Go back, then go back; this is purer for you; and Allah is Cognizant of what you do.*

[Pickthal 24:28] *And if ye find no-one therein, still enter not until permission hath been given. And if it be said unto you: Go away again, then go away, for it is purer for you. Allah knoweth what ye do.*

[Yusufali 24:28] *If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that ye do.*

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ ۗ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ {29}

[Shakir 24:29] *It is no sin in you that you enter uninhabited houses wherein you have your necessaries; and Allah knows what you do openly and what you hide.*

[Pickthal 24:29] *(It is) no sin for you to enter uninhabited houses wherein is comfort for you. Allah knoweth what ye proclaim and what ye hide.*

[Yusufali 24:29] *It is no fault on your part to enter houses not used for living in, which serve some (other) use for you: And Allah has knowledge of what ye reveal and what ye conceal.*

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۗ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ اللَّهَ خَبِيرٌ بِمَا

يَصْنَعُونَ {30}

[Shakir 24:30] *Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they do.*

[Pickthal 24:30] *Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is aware of what they do.*

[Yusufali 24:30] *Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do.*

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا
وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ
أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ
أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ
وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ۗ وَتَوَلَّوْا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ

تُقْلِحُونَ {31}

[Shakir 24:31] *And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms, and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or the male servants not having need (of women), or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O believers! so that you may be successful.*

[Pickthal 24:31] *And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands' fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons or sisters' sons, or their women, or their slaves, or male attendants who lack vigour, or children who know naught of women's nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O believers, in order that ye may succeed.*

[Yusufali 24:31] *And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except*

to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss.

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ

مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ {32}

[Shakir 24:32] And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing.

[Pickthal 24:32] And marry such of you as are solitary and the pious of your slaves and maid-servants. If they be poor, Allah will enrich them of His bounty. Allah is of ample means, Aware.

[Yusufali 24:32] Marry those among you who are single, or the virtuous ones among yourselves, male or female: if they are in poverty, Allah will give them means out of His grace: for Allah encompasseth all, and he knoweth all things.

وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ لَا يَجِدُونَ الْكِتَابَ

مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَأَتَوْهُم مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ ۗ وَلَا

تُكْرَهُوا فَتِيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِتَبْتَغُوا عَرَصَ الْحَيَاةِ الدُّنْيَا ۗ وَمَنْ يُكْرِهِنَّ فَإِنَّ

اللَّهُ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ {33}

[Shakir 24:33] And let those who do not find the means to marry keep chaste until Allah makes them free from want out of His grace. And (as for) those who ask for a writing from among those whom your right hands possess, give them the writing if you know any good in them, and give them of the wealth of Allah which He has given you; and do not compel your slave girls to prostitution, when they desire to keep chaste, in order to seek the frail good of this world's life; and whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful.

[Pickthal 24:33] And let those who cannot find a match keep chaste till Allah give them independence by His grace. And such of your slaves as seek a writing (of emancipation), write it for them if ye are aware of aught of good in them, and bestow upon them of the wealth of Allah which He hath bestowed upon you. Force not your slave-girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one force them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful.

[Yusufali 24:33] Let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum), give them such a deed if ye know any good in

them: yea, give them something yourselves out of the means which Allah has given to you. But force not your maids to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life. But if anyone compels them, yet, after such compulsion, is Allah, Oft-Forgiving, Most Merciful (to them),

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ

{34}

[Shakir 24:34] And certainly We have sent to you clear communications and a description of those who have passed away before you, and an admonition to those who guard (against evil).

[Pickthal 24:34] And verily We have sent down for you revelations that make plain, and the example of those who passed away before you. An admonition unto those who ward off (evil).

[Yusufali 24:34] We have already sent down to you verses making things clear, an illustration from (the story of) people who passed away before you, and an admonition for those who fear (Allah).

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۖ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۖ نُورٌ عَلَى نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۗ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ

بِكُلِّ شَيْءٍ عَلِيمٌ {35}

[Shakir 24:35] Allah is the light of the heavens and the earth; a likeness of His light is as a niche in which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not-- light upon light-- Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things.

[Pickthal 24:35] Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light. Allah guideth unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is Knower of all things.

[Yusufali 24:35] Allah is the Light of the heavens and the earth. The Parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: Lit from a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light: Allah doth set forth Parables for men: and Allah doth know all things.

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ {36}

[Shakir 24:36] In houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings,

[Pickthal 24:36] (This lamp is found) in houses which Allah hath allowed to be exalted and that His name shall be remembered therein. Therein do offer praise to Him at morn and evening.

[Yusufali 24:36] (Lit is such a Light) in houses, which Allah hath permitted to be raised to honour; for the celebration, in them, of His name: In them is He glorified in the mornings and in the evenings, (again and again),-

رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۖ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ {37}

[Shakir 24:37] Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate; they fear a day in which the hearts and eyes shall turn about;

[Pickthal 24:37] Men whom neither merchandise nor sale beguileth from remembrance of Allah and constancy in prayer and paying to the poor their due; who fear a day when hearts and eyeballs will be overturned;

[Yusufali 24:37] By men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayer, nor from the practice of regular Charity: Their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new),-

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ {38}

[Shakir 24:38] That Allah may give them the best reward of what they have done, and give them more out of His grace; and Allah gives sustenance to whom He pleases without measure.

[Pickthal 24:38] That Allah may reward them with the best of what they did, and increase reward for them of His bounty. Allah giveth blessings without stint to whom He will.

[Yusufali 24:38] That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace: for Allah doth provide for those whom He will, without measure.

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بَقِيَعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ {39}

[Shakir 24:39] And (as for) those who disbelieve, their deeds are like the mirage in a desert, which the thirsty man deems to be water; until when he comes to it he finds it to be naught, and there he finds Allah, so He pays back to him his reckoning in full; and Allah is quick in reckoning;

[Pickthal 24:39] As for those who disbelieve, their deeds are as a mirage in a desert. The thirsty one supposeth it to be water till he cometh unto it and findeth it naught, and findeth, in the place thereof, Allah Who payeth him his due; and Allah is swift at reckoning.

[Yusufali 24:39] But the Unbelievers,- their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing: But he finds Allah (ever) with him, and Allah will pay him his account: and Allah is swift in taking account.

أَوْ كَظُلُمَاتٍ فِي بَحْرِ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ۗ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكُنْ يَرَاهَا ۗ وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ {40}

[Shakir 24:40] Or like utter darkness in the deep sea: there covers it a wave above which is another wave, above which is a cloud, (layers of) utter darkness one above another; when he holds out his hand, he is almost unable to see it; and to whomsoever Allah does not give light, he has no light.

[Pickthal 24:40] Or as darkness on a vast, abysmal sea. There covereth him a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness. When he holdeth out his hand he scarce can see it. And he for whom Allah hath not appointed light, for him there is no light.

[Yusufali 24:40] Or (the Unbelievers' state) is like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds: depths of darkness, one above another: if a man stretches out his hands, he can hardly see it! for any to whom Allah giveth not light, there is no light!

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَافَّاتٍ كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ ۗ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ {41}

[Shakir 24:41] Do you not see that Allah is He Whom do glorify all those who are in the heavens and the earth, and the (very) birds with expanded wings? He knows the prayer of each one and its glorification, and Allah is Cognizant of what they do.

[Pickthal 24:41] Hast thou not seen that Allah, He it is Whom all who are in the heavens and the earth praise, and the birds in their flight? Of each He knoweth verily the worship and the praise; and Allah is Aware of what they do.

[Yusufali 24:41] Seest thou not that it is Allah Whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And Allah knows well all that they do.

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ {42}

[Shakir 24:42] And Allah's is the kingdom of the heavens and the earth, and to Allah is the eventual coming.

[Pickthal 24:42] And unto Allah belongeth the Sovereignty of the heavens and the earth, and unto Allah is the journeying.

[Yusufali 24:42] Yea, to Allah belongs the dominion of the heavens and the earth; and to Allah is the final goal (of all).

أَلَمْ تَرَ أَنَّ اللَّهَ يُزِجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ {43}

[Shakir 24:43] Do you not see that Allah drives along the clouds, then gathers them together, then piles them up, so that you see the rain coming forth from their midst? And He sends down of the clouds that are (like)

mountains wherein is hail, afflicting therewith whom He pleases and turning it away from whom He pleases; the flash of His lightning almost takes away the sight.

[Pickthal 24:43] *Hast thou not seen how Allah wafteth the clouds, then gathereth them, then maketh them layers, and thou seest the rain come forth from between them; He sendeth down from the heaven mountains wherein is hail, and smiteth therewith whom He will, and averteth it from whom He will. The flashing of His lightning all but snatcheth away the sight.*

[Yusufali 24:43] *Seest thou not that Allah makes the clouds move gently, then joins them together, then makes them into a heap? - then wilt thou see rain issue forth from their midst. And He sends down from the sky mountain masses (of clouds) wherein is hail: He strikes therewith whom He pleases and He turns it away from whom He pleases, the vivid flash of His lightning well-nigh blinds the sight.*

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ ۚ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ {44}

[Shakir 24:44] *Allah turns over the night and the day; most surely there is a lesson in this for those who have sight.*

[Pickthal 24:44] *Allah causeth the revolution of the day and the night. Lo! herein is indeed a lesson for those who see.*

[Yusufali 24:44] *It is Allah Who alternates the Night and the Day: verily in these things is an instructive example for those who have vision!*

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ

مَنْ يَمْشِي عَلَى أَرْبَعٍ ۗ يَخْلُقُ اللَّهُ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {45}

[Shakir 24:45] *And Allah has created from water every living creature: so of them is that which walks upon its belly, and of them is that which walks upon two feet, and of them is that which walks upon four; Allah creates what He pleases; surely Allah has power over all things.*

[Pickthal 24:45] *Allah hath created every animal of water. Of them is (a kind) that goeth upon its belly and (a kind) that goeth upon two legs and (a kind) that goeth upon four. Allah createth what He will. Lo! Allah is Able to do all things.*

[Yusufali 24:45] *And Allah has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. Allah creates what He wills for verily Allah has power over all things.*

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبِينَاتٍ ۚ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ {46}

[Shakir 24:46] *Certainly We have revealed clear communications, and Allah guides whom He pleases to the right way.*

[Pickthal 24:46] *Verily We have sent down revelations and explained them. Allah guideth whom He will unto a straight path.*

[Yusufali 24:46] *We have indeed sent down signs that make things manifest: and Allah guides whom He wills to a way that is straight.*

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ ۖ وَمَا أُولَئِكَ
بِالْمُؤْمِنِينَ {47}

[Shakir 24:47] *And they say: We believe in Allah and in the messenger and we obey; then a party of them turn back after this, and these are not believers.*

[Pickthal 24:47] *And they say: We believe in Allah and the messenger, and we obey; then after that a faction of them turn away. Such are not believers.*

[Yusufali 24:47] *They say, "We believe in Allah and in the messenger, and we obey": but even after that, some of them turn away: they are not (really) Believers.*

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ {48}

[Shakir 24:48] *And when they are called to Allah and His Messenger that he may judge between them, lo! a party of them turn aside.*

[Pickthal 24:48] *And when they appeal unto Allah and His messenger to judge between them, lo! a faction of them are averse;*

[Yusufali 24:48] *When they are summoned to Allah and His messenger, in order that He may judge between them, behold some of them decline (to come).*

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ {49}

[Shakir 24:49] *And if the truth be on their side, they come to him quickly, obedient.*

[Pickthal 24:49] *But if right had been with them they would have come unto him willingly.*

[Yusufali 24:49] *But if the right is on their side, they come to him with all submission.*

أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحْيِفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ ۚ بَلْ أُولَئِكَ هُمُ
الظَّالِمُونَ {50}

[Shakir 24:50] *Is there in their hearts a disease, or are they in doubt, or do they fear that Allah and His Messenger will act wrongfully towards them? Nay! they themselves are the unjust.*

[Pickthal 24:50] *Is there in their hearts a disease, or have they doubts, or fear they lest Allah and His messenger should wrong them in judgment? Nay, but such are evil-doers.*

[Yusufali 24:50] *Is it that there is a disease in their hearts? or do they doubt, or are they in fear, that Allah and His Messenger will deal unjustly with them? Nay, it is they themselves who do wrong.*

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ {51}

[Shakir 24:51] *The response of the believers, when they are invited to Allah and His Messenger that he may judge between them, is only to say: We hear and we obey; and these it is that are the successful.*

[Pickthal 24:51] *The saying of (all true) believers when they appeal unto Allah and His messenger to judge between them is only that they say: We hear and we obey. And such are the successful.*

[Yusufali 24:51] *The answer of the Believers, when summoned to Allah and His Messenger, in order that He may judge between them, is no other than this: they say, "We hear and we obey": it is such as these that will attain felicity.*

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ {52}

[Shakir 24:52] *And he who obeys Allah and His Messenger, and fears Allah, and is careful of (his duty to) Him, these it is that are the achievers.*

[Pickthal 24:52] *He who obeyeth Allah and His messenger, and feareth Allah, and keepeth duty (unto Him): such indeed are the victorious.*

[Yusufali 24:52] *It is such as obey Allah and His Messenger, and fear Allah and do right, that will win (in the end),*

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجْنَ قُلْ لَا تُفْسِمُوا طَاعَةَ مَعْرُوفَةً ۚ إِنَّ اللَّهَ

حَبِيرٌ بِمَا تَعْمَلُونَ {53}

[Shakir 24:53] *And they swear by Allah with the most energetic of their oaths that if you command them they would certainly go forth. Say: Swear not; reasonable obedience (is desired); surely Allah is aware of what you do.*

[Pickthal 24:53] *They swear by Allah solemnly that, if thou order them, they will go forth. Say: Swear not; known obedience (is better). Lo! Allah is Informed of what ye do.*

[Yusufali 24:53] *They swear their strongest oaths by Allah that, if only thou wouldst command them, they would leave (their homes). Say: "Swear ye not; Obedience is (more) reasonable; verily, Allah is well acquainted with all that ye do."*

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ

تَهْتَدُوا ۚ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ {54}

[Shakir 24:54] *Say: Obey Allah and obey the Messenger; but if you turn back, then on him rests that which is imposed on him and on you rests that which is imposed on you; and if you obey him, you are on the right way; and nothing rests on the Messenger but clear delivering (of the message).*

[Pickthal 24:54] *Say: Obey Allah and obey the messenger. But if ye turn away, then (it is) for him (to do) only that wherewith he hath been charged, and for you (to do) only that wherewith ye have been charged. If ye obey him, ye will go aright. But the messenger hath no other charge than to convey (the message) plainly.*

[Yusufali 24:54] *Say: "Obey Allah, and obey the Messenger: but if ye turn away, he is only responsible for the duty placed on him and ye for that placed on you. If ye obey him, ye shall be on right guidance. The Messenger's duty is only to preach the clear (Message).*

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ
مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا
يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ {55}

[Shakir 24:55] Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me; and whoever is ungrateful after this, these it is who are the transgressors.

[Pickthal 24:55] Allah hath promised such of you as believe and do good work that He will surely make them to succeed (the present rulers) in the earth even as He caused those who were before them to succeed (others); and that He will surely establish for them their religion which He hath approved for them, and will give them in exchange safety after their fear. They serve Me. They ascribe no thing as partner unto Me. Those who disbelieve henceforth, they are the miscreants.

[Yusufali 24:55] Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion - the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: 'They will worship Me (alone) and not associate aught with Me. 'If any do reject Faith after this, they are rebellious and wicked.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ {56}

[Shakir 24:56] And keep up prayer and pay the poor-rate and obey the Messenger, so that mercy may be shown to you.

[Pickthal 24:56] Establish worship and pay the poor-due and obey the messenger, that haply ye may find mercy.

[Yusufali 24:56] So establish regular Prayer and give regular Charity; and obey the Messenger; that ye may receive mercy.

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ ۗ وَمَأْوَاهُمُ النَّارُ وَلَبِئْسَ الْمَصِيرُ {57}

[Shakir 24:57] Think not that those who disbelieve shall escape in the earth, and their abode is the fire; and certainly evil is the resort!

[Pickthal 24:57] Think not that the disbelievers can escape in the land. Fire will be their home - a hapless journey's end!

[Yusufali 24:57] Never think thou that the Unbelievers are going to frustrate (Allah's Plan) on earth: their abode is the Fire,- and it is indeed an evil refuge!

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ

مَرَّاتٍ ۚ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ۚ

ثَلَاثَ عَوْرَاتٍ لَكُمْ ۖ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ ۖ طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {58}

[Shakir 24:58] *O you who believe! let those whom your right hands possess and those of you who have not attained to puberty ask permission of you three times; before the morning prayer, and when you put off your clothes at midday in summer, and after the prayer of the nightfall; these are three times of privacy for you; neither is it a sin for you nor for them besides these, some of you must go round about (waiting) upon others; thus does Allah make clear to you the communications, and Allah is Knowing, Wise.*

[Pickthal 24:58] *O ye who believe! Let your slaves, and those of you who have not come to puberty, ask leave of you at three times (before they come into your presence): Before the prayer of dawn, and when ye lay aside your raiment for the heat of noon, and after the prayer of night. Three times of privacy for you. It is no sin for them or for you at other times, when some of you go round attendant upon others (if they come into your presence without leave). Thus Allah maketh clear the revelations for you. Allah is Knower, Wise.*

[Yusufali 24:58] *O ye who believe! let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions: before morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside those times it is not wrong for you or for them to move about attending to each other: Thus does Allah make clear the Signs to you: for Allah is full of knowledge and wisdom.*

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {59}

[Shakir 24:59] *And when the children among you have attained to puberty, let them seek permission as those before them sought permission; thus does Allah make clear to you His communications, and Allah is knowing, Wise.*

[Pickthal 24:59] *And when the children among you come to puberty then let them ask leave even as those before them used to ask it. Thus Allah maketh clear His revelations for you. Allah is Knower, Wise.*

[Yusufali 24:59] *But when the children among you come of age, let them (also) ask for permission, as do those senior to them (in age): Thus does Allah make clear His Signs to you: for Allah is full of knowledge and wisdom.*

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ {60}

[Shakir 24:60] *And (as for) women advanced in years who do not hope for a marriage, it is no sin for them if they put off their clothes without displaying their ornaments; and if they restrain themselves it is better for them; and Allah is Hearing, Knowing.*

[Pickthal 24:60] *As for women past child-bearing, who have no hope of marriage, it is no sin for them if they discard their (outer) clothing in such a way as not to show adornment. But to refrain is better for them. Allah is Hearer, Knower.*

[Yusufali 24:60] *Such elderly women as are past the prospect of marriage,- there is no blame on them if they lay aside their (outer) garments, provided they make not a wanton display of their beauty: but it is best for them to be modest: and Allah is One Who sees and knows all things.*

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ
تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ
أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ
مَفَاتِحَهُ أَوْ صَدِيقِكُمْ ۚ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ۚ فَإِذَا دَخَلْتُمْ بُيُوتًا
فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ
تَعْقِلُونَ {61}

[Shakir 24:61] *There is no blame on the blind man, nor is there blame on the lame, nor is there blame on the sick, nor on yourselves that you eat from your houses, or your fathers' houses or your mothers' houses, or your brothers' houses, or your sisters' houses, or your paternal uncles' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or what you possess the keys of, or your friends' (houses). It is no sin in you that you eat together or separately. So when you enter houses, greet your people with a salutation from Allah, blessed (and) goodly; thus does Allah make clear to you the communications that you may understand.*

[Pickthal 24:61] *No blame is there upon the blind nor any blame upon the lame nor any blame upon the sick nor on yourselves if ye eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your fathers' brothers, or the houses of your fathers' sisters, or the houses of your mothers' brothers, or the houses of your mothers' sisters, or (from that) whereof ye hold the keys, or (from the house) of a friend. No sin shall it be for you whether ye eat together or apart. But when ye enter houses, salute one another with a greeting from Allah, blessed and sweet. Thus Allah maketh clear His revelations for you, that haply ye may understand.*

[Yusufali 24:61] *It is no fault in the blind nor in one born lame, nor in one afflicted with illness, nor in yourselves, that ye should eat in your own houses, or those of your fathers, or your mothers, or your brothers, or your sisters, or your father's brothers or your father's sisters, or your mother's brothers, or your mother's sisters, or in houses of which the keys are in your possession, or in the house of a sincere friend of yours: there is no blame on you, whether ye eat in company or separately. But if ye enter houses, salute each other - a greeting of blessing and purity as from Allah. Thus does Allah make clear the signs to you: that ye may understand.*

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ
 ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذْنِ
 لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهُ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ {62}

[Shakir 24:62] Only those are believers who believe in Allah and His Messenger, and when they are with him on a momentous affair they go not away until they have asked his permission; surely they who ask your permission are they who believe in Allah and His Messenger; so when they ask your permission for some affair of theirs, give permission to whom you please of them and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.

[Pickthal 24:62] They only are the true believers who believe in Allah and His messenger and, when they are with him on some common errand, go not away until they have asked leave of him. Lo! those who ask leave of thee, those are they who believe in Allah and His messenger. So, if they ask thy leave for some affair of theirs, give leave to whom thou wilt of them, and ask for them forgiveness of Allah. Lo! Allah is Forgiving, Merciful.

[Yusufali 24:62] Only those are believers, who believe in Allah and His Messenger: when they are with him on a matter requiring collective action, they do not depart until they have asked for his leave; those who ask for thy leave are those who believe in Allah and His Messenger; so when they ask for thy leave, for some business of theirs, give leave to those of them whom thou wilt, and ask Allah for their forgiveness: for Allah is Oft-Forgiving, Most Merciful.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْتَلْئُونَ
 مِنْكُمْ لِوَادَا ۚ فَلْيُحَذِّرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ {63}

[Shakir 24:63] Do not hold the Messenger's calling (you) among you to be like your calling one to the other; Allah indeed knows those who steal away from among you, concealing themselves; therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement.

[Pickthal 24:63] Make not the calling of the messenger among you as your calling one of another. Allah knoweth those of you who steal away, hiding themselves. And let those who conspire to evade orders beware lest grief or painful punishment befall them.

[Yusufali 24:63] Deem not the summons of the Messenger among yourselves like the summons of one of you to another: Allah doth know those of you who slip away under shelter of some excuse: then let those beware who withstand the Messenger's order, lest some trial befall them, or a grievous penalty be inflicted on them.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا
 عَمِلُوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {64}

[Shakir 24:64] Now surely Allah's is whatever is in the heavens and the earth; He knows indeed that to which you are conforming yourselves; and

on the day on which they are returned to Him He will inform them of what they did; and Allah is Cognizant of all things.

[Pickthal 24:64] Lo! verily unto Allah belongeth whatsoever is in the heavens and the earth. He knoweth your condition. And (He knoweth) the Day when they are returned unto Him so that He may inform them of what they did. Allah is Knower of all things.

[Yusufali 24:64] Be quite sure that to Allah doth belong whatever is in the heavens and on earth. Well doth He know what ye are intent upon: and one day they will be brought back to Him, and He will tell them the truth of what they did: for Allah doth know all things.

سورة الفرقان (Al-Furqan)

Sura 25

Aya 1 to 77

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا {1}

[Shakir 25:1] Blessed is He Who sent down the Furqan upon His servant that he may be a warner to the nations;

[Pickthal 25:1] Blessed is He Who hath revealed unto His slave the Criterion (of right and wrong), that he may be a warner to the peoples.

[Yusufali 25:1] Blessed is He who sent down the criterion to His servant, that it may be an admonition to all creatures;-

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ

شَيْءٍ فَقَدَرَهُ تَقْدِيرًا {2}

[Shakir 25:2] He, Whose is the kingdom of the heavens and the earth, and Who did not take to Himself a son, and Who has no associate in the kingdom, and Who created everything, then ordained for it a measure.

[Pickthal 25:2] He unto Whom belongeth the Sovereignty of the heavens and the earth, He hath chosen no son nor hath He any partner in the Sovereignty. He hath created everything and hath meted out for it a measure.

[Yusufali 25:2] He to whom belongs the dominion of the heavens and the earth: no son has He begotten, nor has He a partner in His dominion: it is He who created all things, and ordered them in due proportions.

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ أَنْ نَفْسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا

يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا {3}

[Shakir 25:3] And they have taken besides Him gods, who do not create anything while they are themselves created, and they control not for themselves any harm or profit, and they control not death nor life, nor raising (the dead) to life.

[Pickthal 25:3] Yet they choose beside Him other gods who create naught but are themselves created, and possess not hurt nor profit for themselves, and possess not death nor life, nor power to raise the dead.

[Yusufali 25:3] Yet have they taken, besides him, gods that can create nothing but are themselves created; that have no control of hurt or good to themselves; nor can they control death nor life nor resurrection.

وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا

{4}

[Shakir 25:4] *And those who disbelieve say: This is nothing but a lie which he has forged, and other people have helped him at it; so indeed they have done injustice and (uttered) a falsehood.*

[Pickthal 25:4] *Those who disbelieve say: This is naught but a lie that he hath invented, and other folk have helped him with it, so that they have produced a slander and a lie.*

[Yusufali 25:4] *But the misbelievers say: "Naught is this but a lie which he has forged, and others have helped him at it." In truth it is they who have put forward an iniquity and a falsehood.*

وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْنَل عَلَيْهِ بُكْرَةً وَأَصِيلًا {5}

[Shakir 25:5] *And they say: The stories of the ancients-- he has got them written-- so these are read out to him morning and evening.*

[Pickthal 25:5] *And they say: Fables of the men of old which he hath had written down so that they are dictated to him morn and evening.*

[Yusufali 25:5] *And they say: "Tales of the ancients, which he has caused to be written: and they are dictated before him morning and evening."*

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ إِنَّهُ كَانَ غَفُورًا رَحِيمًا {6}

[Shakir 25:6] *Say: He has revealed it Who knows the secret in the heavens and the earth; surely He is ever Forgiving, Merciful.*

[Pickthal 25:6] *Say (unto them, O Muhammad): He who knoweth the secret of the heavens and the earth hath revealed it. Lo! He ever is Forgiving, Merciful.*

[Yusufali 25:6] *Say: "The (Qur'an) was sent down by Him who knows the mystery (that is) in the heavens and the earth: verily He is Oft-Forgiving, Most Merciful."*

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ ۗ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ

نَذِيرًا {7}

[Shakir 25:7] *And they say: What is the matter with this Messenger that he eats food and goes about in the markets; why has not an angel been sent down to him, so that he should have been a warner with him?*

[Pickthal 25:7] *And they say: What aileth this messenger (of Allah) that he eateth food and walketh in the markets? Why is not an angel sent down unto him, to be a warner with him.*

[Yusufali 25:7] *And they say: "What sort of a messenger is this, who eats food, and walks through the streets? Why has not an angel been sent down to him to give admonition with him?"*

أَوْ يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا

مَسْحُورًا {8}

[Shakir 25:8] *Or (why is not) a treasure sent down to him, or he is made to have a garden from which he should eat? And the unjust say: You do not follow any but a man deprived of reason.*

[Pickthal 25:8] Or (why is not) treasure thrown down unto him, or why hath he not a paradise from whence to eat? And the evil-doers say: Ye are but following a man bewitched.

[Yusufali 25:8] "Or (Why) has not a treasure been bestowed on him, or why has he (not) a garden for enjoyment?" The wicked say: "Ye follow none other than a man bewitched."

انظُرْ كَيْفَ صَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا {9}

[Shakir 25:9] See what likenesses do they apply to you, so they have gone astray, therefore they shall not be able to find a way.

[Pickthal 25:9] See how they coin similitudes for thee, so that they are all astray and cannot find a road!

[Yusufali 25:9] See what kinds of comparisons they make for thee! But they have gone astray, and never a way will they be able to find!

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ

قُصُورًا {10}

[Shakir 25:10] Blessed is He Who, if He please, will give you what is better than this, gardens beneath which rivers flow, and He will give you palaces.

[Pickthal 25:10] Blessed is He Who, if He will, will assign thee better than (all) that - Gardens underneath which rivers flow - and will assign thee mansions.

[Yusufali 25:10] Blessed is He who, if that were His will, could give thee better (things) than those,- Gardens beneath which rivers flow; and He could give thee palaces (secure to dwell in).

بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا {11}

[Shakir 25:11] But they reject the hour, and We have prepared a burning fire for him who rejects the hour.

[Pickthal 25:11] Nay, but they deny (the coming of) the Hour, and for those who deny (the coming of) the Hour We have prepared a flame.

[Yusufali 25:11] Nay they deny the hour (of the judgment to come): but We have prepared a blazing fire for such as deny the hour:

إِذَا رَأَتْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا {12}

[Shakir 25:12] When it shall come into their sight from a distant place, they shall hear its vehement raging and roaring.

[Pickthal 25:12] When it seeth them from afar, they hear the crackling and the roar thereof.

[Yusufali 25:12] When it sees them from a place far off, they will hear its fury and its ranging sigh.

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّبِينَ دَعَوْا هُنَالِكَ ثُبُورًا {13}

[Shakir 25:13] And when they are cast into a narrow place in it, bound, they shall there call out for destruction.

[Pickthal 25:13] And when they are flung into a narrow place thereof, chained together, they pray for destruction there.

[Yusufali 25:13] And when they are cast, bound together into a constricted place therein, they will plead for destruction there and then!

لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَاذْعُوا ثُبُورًا كَثِيرًا {14}

[Shakir 25:14] Call not this day for one destruction, but call for destructions many.

[Pickthal 25:14] Pray not that day for one destruction, but pray for many destructions!

[Yusufali 25:14] "This day plead not for a single destruction: plead for destruction oft-repeated!"

قُلْ أَذَلِكْ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ ۚ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا {15}

[Shakir 25:15] Say: Is this better or the abiding garden which those who guard (against evil) are promised? That shall be a reward and a resort for them.

[Pickthal 25:15] Say: Is that (doom) better or the Garden of Immortality which is promised unto those who ward off (evil)? It will be their reward and journey's end.

[Yusufali 25:15] Say: "Is that best, or the eternal garden, promised to the righteous? for them, that is a reward as well as a goal (of attainment).

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ ۚ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَسْئُولًا {16}

[Shakir 25:16] They shall have therein what they desire abiding (in it); it is a promise which it is proper to be prayed for from your Lord.

[Pickthal 25:16] Therein abiding, they have all that they desire. It is for thy Lord a promise that must be fulfilled.

[Yusufali 25:16] "For them there will be therein all that they wish for: they will dwell (there) for aye: A promise to be prayed for from thy Lord."

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا

السَّبِيلِ {17}

[Shakir 25:17] And on the day when He shall gather them, and whatever they served besides Allah, He shall say: Was it you who led astray these My servants, or did they themselves go astray from the path?

[Pickthal 25:17] And on the day when He will assemble them and that which they worship instead of Allah and will say: Was it ye who misled these my slaves or did they (themselves) wander from the way?

[Yusufali 25:17] The day He will gather them together as well as those whom they worship besides Allah, He will ask: "Was it ye who let these My servants astray, or did they stray from the Path themselves?"

قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَآبَاءَهُمْ حَتَّىٰ

نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا {18}

[Shakir 25:18] They shall say: Glory be to Thee; it was not beseeming for us that we should take any guardians besides Thee, but Thou didst make them and their fathers to enjoy until they forsook the reminder, and they were a people in perdition,

[Pickthal 25:18] They will say: Be Thou Glorified! it was not for us to choose any protecting friends beside thee; but Thou didst give them and their fathers ease till they forgot the warning and became lost folk.

[Yusufali 25:18] They will say: "Glory to Thee! not meet was it for us that we should take for protectors others besides Thee: But Thou didst bestow, on them and their fathers, good things (in life), until they forgot the Message: for they were a people (worthless and) lost."

فَقَدْ كَذَّبُواكُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ۗ وَمَنْ يَظْلِمِ مِنْكُمْ نُذِقْهُ عَذَابًا

كَبِيرًا {19}

[Shakir 25:19] So they shall indeed give you the lie in what you say, then you shall not be able to ward off or help, and whoever among you is unjust, We will make him taste a great chastisement.

[Pickthal 25:19] Thus they will give you the lie regarding what ye say, then ye can neither avert (the doom) nor obtain help. And whoso among you doeth wrong, We shall make him taste great torment.

[Yusufali 25:19] (Allah will say): "Now have they proved you liars in what ye say: so ye cannot avert (your penalty) nor (get) help." And whoever among you does wrong, him shall We cause to taste of a grievous Penalty.

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ ۗ وَجَعَلْنَا

بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا {20}

[Shakir 25:20] And We have not sent before you any messengers but they most surely ate food and went about in the markets; and We have made some of you a trial for others; will you bear patiently? And your Lord is ever Seeing.

[Pickthal 25:20] We never sent before thee any messengers but lo! they verily ate food and walked in the markets. And We have appointed some of you a test for others: Will ye be steadfast? And thy Lord is ever Seer.

[Yusufali 25:20] And the messengers whom We sent before thee were all (men) who ate food and walked through the streets: We have made some of you as a trial for others: will ye have patience? for Allah is One Who sees (all things).

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلَائِكَةُ أَوْ نَرَى رَبَّنَا ۗ لَقَدْ اسْتَكْبَرُوا فِي

أَنْفُسِهِمْ وَعَتَوْا عُتُوًّا كَبِيرًا {21}

[Shakir 25:21] And those who do not hope for Our meeting, say: Why have not angels been sent down upon us, or (why) do we not see our Lord? Now certainly they are too proud of themselves and have revolted in great revolt.

[Pickthal 25:21] And those who look not for a meeting with Us say: Why are angels not sent down unto us and (Why) do we not see our Lord! Assuredly they think too highly of themselves and are scornful with great pride.

[Yusufali 25:21] Such as fear not the meeting with Us (for Judgment) say: "Why are not the angels sent down to us, or (why) do we not see our Lord?" Indeed they have an arrogant conceit of themselves, and mighty is the insolence of their impiety!

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حَجْرًا مَّحْجُورًا {22}

[Shakir 25:22] *On the day when they shall see the angels, there shall be no joy on that day for the guilty, and they shall say: It is a forbidden thing totally prohibited.*

[Pickthal 25:22] *On the day when they behold the angels, on that day there will be no good tidings for the guilty; and they will cry: A forbidding ban!*

[Yusufali 25:22] *The Day they see the angels,- no joy will there be to the sinners that Day: The (angels) will say: "There is a barrier forbidden (to you) altogether!"*

وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا {23}

[Shakir 25:23] *And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust.*

[Pickthal 25:23] *And We shall turn unto the work they did and make it scattered motes.*

[Yusufali 25:23] *And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about.*

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا وَأَحْسَنُ مَقِيلًا {24}

[Shakir 25:24] *The dwellers of the garden shall on that day be in a better abiding-place and a better resting-place.*

[Pickthal 25:24] *Those who have earned the Garden on that day will be better in their home and happier in their place of noonday rest;*

[Yusufali 25:24] *The Companions of the Garden will be well, that Day, in their abode, and have the fairest of places for repose.*

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَائِكَةُ تَنْزِيلًا {25}

[Shakir 25:25] *And on the day when the heaven shall burst asunder with the clouds, and the angels shall be sent down descending (in ranks).*

[Pickthal 25:25] *A day when the heaven with the clouds will be rent asunder and the angels will be sent down, a grand descent.*

[Yusufali 25:25] *The Day the heaven shall be rent asunder with clouds, and angels shall be sent down, descending (in ranks),-*

الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ ۚ وَكَانَ يَوْمًا عَلَىٰ الْكَافِرِينَ عَسِيرًا {26}

[Shakir 25:26] *The kingdom on that day shall rightly belong to the Beneficent Allah, and a hard day shall it be for the unbelievers.*

[Pickthal 25:26] *The Sovereignty on that day will be the True (Sovereignty) belonging to the Beneficent One, and it will be a hard day for disbelievers.*

[Yusufali 25:26] *That Day, the dominion as of right and truth, shall be (wholly) for (Allah) Most Merciful: it will be a Day of dire difficulty for the Misbelievers.*

وَيَوْمَ يَعْصُ الظَّالِمُ عَلَىٰ يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا {27}

[Shakir 25:27] *And the day when the unjust one shall bite his hands saying: O! would that I had taken a way with the Messenger*

[Pickthal 25:27] *On the day when the wrong-doer gnaweth his hands, he will say: Ah, would that I had chosen a way together with the messenger (of Allah)!*

[Yusufali 25:27] *The Day that the wrong-doer will bite at his hands, he will say, "Oh! would that I had taken a (straight) path with the Messenger!*

يَا وَيْلَتَى لَيْتَنِي لَمْ أَخَذْ فَلَانًا حَلِيلًا {28}

[Shakir 25:28] *O woe is me! would that I had not taken such a one for a friend !*

[Pickthal 25:28] *Alas for me! Ah, would that I had never taken such an one for friend!*

[Yusufali 25:28] *"Ah! woe is me! Would that I had never taken such a one for a friend!*

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۗ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَدُولًا {29}

[Shakir 25:29] *Certainly he led me astray from the reminder after it had come to me; and the Shaitan fails to aid man.*

[Pickthal 25:29] *He verily led me astray from the Reminder after it had reached me. Satan was ever man's deserter in the hour of need.*

[Yusufali 25:29] *"He did lead me astray from the Message (of Allah) after it had come to me! Ah! the Evil One is but a traitor to man!"*

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا {30}

[Shakir 25:30] *And the Messenger cried out: O my Lord! surely my people have treated this Quran as a forsaken thing.*

[Pickthal 25:30] *And the messenger saith: O my Lord! Lo! mine own folk make this Qur'an of no account.*

[Yusufali 25:30] *Then the Messenger will say: "O my Lord! Truly my people took this Qur'an for just foolish nonsense."*

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا {31}

[Shakir 25:31] *And thus have We made for every prophet an enemy from among the sinners and sufficient is your Lord as a Guide and a Helper.*

[Pickthal 25:31] *Even so have We appointed unto every prophet an opponent from among the guilty; but Allah sufficeth for a Guide and Helper.*

[Yusufali 25:31] *Thus have We made for every prophet an enemy among the sinners: but enough is thy Lord to guide and to help.*

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً ۗ كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ

تَرْتِيلًا {32}

[Shakir 25:32] *And those who disbelieve say: Why has not the Quran been revealed to him all at once? Thus, that We may strengthen your heart by it and We have arranged it well in arranging.*

[Pickthal 25:32] *And those who disbelieve say: Why is the Qur'an not revealed unto him all at once? (It is revealed) thus that We may strengthen thy heart therewith; and We have arranged it in right order.*

[Yusufali 25:32] *Those who reject Faith say: "Why is not the Qur'an revealed to him all at once? Thus (is it revealed), that We may strengthen thy heart thereby, and We have rehearsed it to thee in slow, well-arranged stages, gradually.*

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا {33}

[Shakir 25:33] *And they shall not bring to you any argument, but We have brought to you (one) with truth and best in significance.*

[Pickthal 25:33] *And they bring thee no similitude but We bring thee the Truth (as against it), and better (than their similitude) as argument.*

[Yusufali 25:33] *And no question do they bring to thee but We reveal to thee the truth and the best explanation (thereof).*

الَّذِينَ يُخْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا {34}

[Shakir 25:34] *(As for) those who shall be gathered upon their faces to hell, they are in a worse plight and straying farther away from the path.*

[Pickthal 25:34] *Those who will be gathered on their faces unto hell: such are worse in plight and further from the right road.*

[Yusufali 25:34] *Those who will be gathered to Hell (prone) on their faces,- they will be in an evil plight, and, as to Path, most astray.*

وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا {35}

[Shakir 25:35] *And certainly We gave Musa the Book and We appointed with him his brother Haroun an aider.*

[Pickthal 25:35] *We verily gave Moses the Scripture and placed with him his brother Aaron as henchman.*

[Yusufali 25:35] *(Before this,) We sent Moses The Book, and appointed his brother Aaron with him as minister;*

فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا {36}

[Shakir 25:36] *Then We said: Go you both to the people who rejected Our communications; so We destroyed them with utter destruction.*

[Pickthal 25:36] *Then We said: Go together unto the folk who have denied Our revelations. Then We destroyed them, a complete destruction.*

[Yusufali 25:36] *And We command: "Go ye both, to the people who have rejected our Signs:" And those (people) We destroyed with utter destruction.*

وَقَوْمَ نُوحٍ لَمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَا لَهُمُ النَّاسَ آيَةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا

{37}

[Shakir 25:37] *And the people of Nuh, when they rejected the messengers, We drowned them, and made them a sign for men, and We have prepared a painful punishment for the unjust;*

[Pickthal 25:37] *And Noah's folk, when they denied the messengers, We drowned them and made of them a portent for mankind. We have prepared a painful doom for evil-doers.*

[Yusufali 25:37] *And the people of Noah,- when they rejected the messengers, We drowned them, and We made them as a Sign for mankind; and We have prepared for (all) wrong-doers a grievous Penalty;-*

وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا {38}

[Shakir 25:38] *And Ad and Samood and the dwellers of the Rass and many generations between them.*

[Pickthal 25:38] *And (the tribes of) A'ad and Thamud, and the dwellers in Ar-Rass, and many generations in between.*

[Yusufali 25:38] As also 'Ad and Thamud, and the Companions of the Rass, and many a generation between them.

وَكُلًّا صَرَبْنَا لَهُ الْأَمْثَالَ وَكُلًّا تَبَّرْنَا تَتْبِيرًا {39}

[Shakir 25:39] And to every one We gave examples and every one did We destroy with utter destruction.

[Pickthal 25:39] Each (of them) We warned by examples, and each (of them) We brought to utter ruin.

[Yusufali 25:39] To each one We set forth Parables and examples; and each one We broke to utter annihilation (for their sins).

وَلَقَدْ آتَوْا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا عَلَيْهَا مَطَرًا سَوِيًّا ۖ أَفَلَمْ يَكُونُوا يَرَوْنَهَا ۚ بَلْ كَانُوا لَا يَرْجُونَ

نُشُورًا {40}

[Shakir 25:40] And certainly they have (often) passed by the town on which was rained an evil rain; did they not then see it? Nay! they did not hope to be raised again.

[Pickthal 25:40] And indeed they have passed by the township whereon was rained the fatal rain. Can it be that they have not seen it? Nay, but they hope for no resurrection.

[Yusufali 25:40] And the (Unbelievers) must indeed have passed by the town on which was rained a shower of evil: did they not then see it (with their own eyes)? But they fear not the Resurrection.

وَإِذَا رَأَوْكَ إِِنْ يَتَّخِذُونَكَ إِلَّا هُزُوعًا ۚ أَلَمْ يَكُنْ اللَّهُ رَسُولًا {41}

[Shakir 25:41] And when they see you, they do not take you for aught but a mockery: Is this he whom Allah has raised to be an messenger?

[Pickthal 25:41] And when they see thee (O Muhammad) they treat thee only as a jest (saying): Is this he whom Allah sendeth as a messenger?

[Yusufali 25:41] When they see thee, they treat thee no otherwise than in mockery: "Is this the one whom Allah has sent as a messenger?"

إِنْ كَادَ لَيُضِلَّنَا عَنْ آلِهَتِنَا لَوْلَا أَنْ صَبَرْنَا عَلَيْهَا ۖ وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ

أَضَلَّ سَبِيلًا {42}

[Shakir 25:42] He had well-nigh led us astray from our gods had we not adhered to them patiently! And they will know, when they see the punishment, who is straying farther off from the path.

[Pickthal 25:42] He would have led us far away from our gods if we had not been staunch to them. They will know, when they behold the doom, who is more astray as to the road.

[Yusufali 25:42] "He indeed would well-nigh have misled us from our gods, had it not been that we were constant to them!" - Soon will they know, when they see the Penalty, who it is that is most misled in Path!

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا {43}

[Shakir 25:43] Have you seen him who takes his low desires for his god? Will you then be a protector over him?

[Pickthal 25:43] Hast thou seen him who chooseth for his god his own lust? Wouldst thou then be guardian over him?

[Yusufali 25:43] Seest thou such a one as taketh for his god his own passion (or impulse)? Couldst thou be a disposer of affairs for him?

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا {44}

[Shakir 25:44] Or do you think that most of them do hear or understand? They are nothing but as cattle; nay, they are straying farther off from the path.

[Pickthal 25:44] Or deemest thou that most of them hear or understand? They are but as the cattle - nay, but they are farther astray?

[Yusufali 25:44] Or thinkest thou that most of them listen or understand? They are only like cattle;- nay, they are worse astray in Path.

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظَّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا {45}

[Shakir 25:45] Have you not considered (the work of) your Lord, how He extends the shade? And if He had pleased He would certainly have made it stationary; then We have made the sun an indication of it

[Pickthal 25:45] Hast thou not seen how thy Lord hath spread the shade - And if He willed He could have made it still - then We have made the sun its pilot;

[Yusufali 25:45] Hast thou not turned thy vision to thy Lord?- How He doth prolong the shadow! If He willed, He could make it stationary! then do We make the sun its guide;

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا {46}

[Shakir 25:46] Then We take it to Ourselves, taking little by little.

[Pickthal 25:46] Then We withdraw it unto Us, a gradual withdrawal?

[Yusufali 25:46] Then We draw it in towards Ourselves,- a contraction by easy stages.

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِيَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا {47}

[Shakir 25:47] And He it is Who made the night a covering for you, and the sleep a rest, and He made the day to rise up again.

[Pickthal 25:47] And He it is Who maketh night a covering for you, and sleep repose, and maketh day a resurrection.

[Yusufali 25:47] And He it is Who makes the Night as a Robe for you, and Sleep as Repose, and makes the Day (as it were) a Resurrection.

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۚ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا {48}

[Shakir 25:48] And He it is Who sends the winds as good news before His mercy; and We send down pure water from the cloud,

[Pickthal 25:48] And He it is Who sendeth the winds, glad tidings heralding His mercy, and We send down purifying water from the sky,

[Yusufali 25:48] And He it is Who sends the winds as heralds of glad tidings, going before His mercy, and We send down pure water from the sky,-

لِنُحْيِيَ بِهِ بَلْدَةً مَيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا {49}

[Shakir 25:49] That We may give life thereby to a dead land and give it for drink, out of what We have created, to cattle and many people.

[Pickthal 25:49] *That We may give life thereby to a dead land, and We give many beasts and men that We have created to drink thereof.*

[Yusufali 25:49] *That with it We may give life to a dead land, and slake the thirst of things We have created,- cattle and men in great numbers.*

وَلَقَدْ صَرَّفْنَا لَهُمْ لِيَذَّكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا {50}

[Shakir 25:50] *And certainly We have repeated this to them that they may be mindful, but the greater number of men do not consent to aught except denying.*

[Pickthal 25:50] *And verily We have repeated it among them that they may remember, but most of mankind begrudge aught save ingratitude.*

[Yusufali 25:50] *And We have distributed the (water) amongst them, in order that they may celebrate (our) praises, but most men are averse (to aught) but (rank) ingratitude.*

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا {51}

[Shakir 25:51] *And if We had pleased We would certainly have raised a warner in every town.*

[Pickthal 25:51] *If We willed, We could raise up a warner in every village.*

[Yusufali 25:51] *Had it been Our Will, We could have sent a warner to every centre of population.*

فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا {52}

[Shakir 25:52] *So do not follow the unbelievers, and strive against them a mighty striving with it.*

[Pickthal 25:52] *So obey not the disbelievers, but strive against them herewith with a great endeavour.*

[Yusufali 25:52] *Therefore listen not to the Unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an).*

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا

مَحْجُورًا {53}

[Shakir 25:53] *And He it is Who has made two seas to flow freely, the one sweet that subdues thirst by its sweetness, and the other salt that burns by its saltness; and between the two He has made a barrier and inviolable obstruction.*

[Pickthal 25:53] *And He it is Who hath given independence to the two seas (though they meet); one palatable, sweet, and the other saltish, bitter; and hath set a bar and a forbidding ban between them.*

[Yusufali 25:53] *It is He Who has let free the two bodies of flowing water: One palatable and sweet, and the other salt and bitter; yet has He made a barrier between them, a partition that is forbidden to be passed.*

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا {54}

[Shakir 25:54] *And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful.*

[Pickthal 25:54] *And He it is Who hath created man from water, and hath appointed for him kindred by blood and kindred by marriage; for thy Lord is ever Powerful.*

[Yusufali 25:54] *It is He Who has created man from water: then has He established relationships of lineage and marriage: for thy Lord has power (over all things).*

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا {55}

[Shakir 25:55] *And they serve besides Allah that which neither profits them nor causes them harm; and the unbeliever is a partisan against his Lord.*

[Pickthal 25:55] *Yet they worship instead of Allah that which can neither benefit them nor hurt them. The disbeliever was ever a partisan against his Lord.*

[Yusufali 25:55] *Yet do they worship, besides Allah, things that can neither profit them nor harm them: and the Misbeliever is a helper (of Evil), against his own Lord!*

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا {56}

[Shakir 25:56] *And We have not sent you but as a giver of good news and as a warner.*

[Pickthal 25:56] *And We have sent thee (O Muhammad) only as a bearer of good tidings and a warner.*

[Yusufali 25:56] *But thee We only sent to give glad tidings and admonition.*

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا {57}

[Shakir 25:57] *Say: I do not ask you aught in return except that he who will, may take the way to his Lord.*

[Pickthal 25:57] *Say: I ask of you no reward for this, save that whoso will may choose a way unto his Lord.*

[Yusufali 25:57] *Say: "No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Lord."*

وَتَوَكَّلْ عَلَىٰ الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ ۗ وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا {58}

[Shakir 25:58] *And rely on the Ever-living Who dies not, and celebrate His praise; and Sufficient is He as being aware of the faults of His servants,*

[Pickthal 25:58] *And trust thou in the Living One Who dieth not, and hymn His praise. He sufficeth as the Knower of His bondmen's sins,*

[Yusufali 25:58] *And put thy trust in Him Who lives and dies not; and celebrate his praise; and enough is He to be acquainted with the faults of His servants;-*

الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۗ الرَّحْمَنُ فَاسْأَلْ

بِهِ خَبِيرًا {59}

[Shakir 25:59] *Who created the heavens and the earth and what is between them in six periods, and He is firmly established on the throne of authority; the Beneficent Allah, so ask respecting it one aware.*

[Pickthal 25:59] *Who created the heavens and the earth and all that is between them in six Days, then He mounted the Throne. The Beneficent! Ask anyone informed concerning Him!*

[Yusufali 25:59] *He Who created the heavens and the earth and all that is between, in six days, and is firmly established on the Throne (of Authority): Allah Most Gracious: ask thou, then, about Him of any acquainted (with such things).*

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ۖ {60}

[Shakir 25:60] *And when it is said to them: Prostrate to the Beneficent Allah, they say: And what is the Allah of beneficence? Shall we prostrate to what you bid us? And it adds to their aversion.*

[Pickthal 25:60] *And when it is said unto them: Prostrate to the Beneficent! they say: And what is the Beneficent? Are we to prostrate to whatever thou (Muhammad) biddest us? And it increaseth aversion in them.*

[Yusufali 25:60] *When it is said to them, "Prostrate to (Allah) Most Gracious!", they say, "And what is (Allah) Most Gracious? Shall we prostrate to that which thou commandest us?" And it increases their flight (from the Truth).*

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا {61}

[Shakir 25:61] *Blessed is He Who made the constellations in the heavens and made therein a lamp and a shining moon.*

[Pickthal 25:61] *Blessed be He Who hath placed in the heaven mansions of the stars, and hath placed therein a great lamp and a moon giving light!*

[Yusufali 25:61] *Blessed is He Who made constellations in the skies, and placed therein a Lamp and a Moon giving light;*

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا {62}

[Shakir 25:62] *And He it is Who made the night and the day to follow each other for him who desires to be mindful or desires to be thankful.*

[Pickthal 25:62] *And He it is Who hath appointed night and day in succession, for him who desireth to remember, or desireth thankfulness.*

[Yusufali 25:62] *And it is He Who made the Night and the Day to follow each other: for such as have the will to celebrate His praises or to show their gratitude.*

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا {63}

[Shakir 25:63] *And the servants of the Beneficent Allah are they who walk on the earth in humbleness, and when the ignorant address them, they say: Peace.*

[Pickthal 25:63] *The (faithful) slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them answer: Peace;*

[Yusufali 25:63] *And the servants of (Allah) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!";*

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا {64}

[Shakir 25:64] And they who pass the night prostrating themselves before their Lord and standing.

[Pickthal 25:64] And who spend the night before their Lord, prostrate and standing,

[Yusufali 25:64] Those who spend the night in adoration of their Lord prostrate and standing;

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا {65}

[Shakir 25:65] And they who say: O our Lord! turn away from us the punishment of hell, surely the punishment thereof is a lasting

[Pickthal 25:65] And who say: Our Lord! Avert from us the doom of hell; lo! the doom thereof is anguish;

[Yusufali 25:65] Those who say, "Our Lord! avert from us the Wrath of Hell, for its Wrath is indeed an affliction grievous,-

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا {66}

[Shakir 25:66] Surely it is an evil abode and (evil) place to stay.

[Pickthal 25:66] Lo! it is wretched as abode and station;

[Yusufali 25:66] "Evil indeed is it as an abode, and as a place to rest in";

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا {67}

[Shakir 25:67] And they who when they spend, are neither extravagant nor parsimonious, and (keep) between these the just mean.

[Pickthal 25:67] And those who, when they spend, are neither prodigal nor grudging; and there is ever a firm station between the two;

[Yusufali 25:67] Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes);

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۗ

وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا {68}

[Shakir 25:68] And they who do not call upon another god with Allah and do not slay the soul, which Allah has forbidden except in the requirements of justice, and (who) do not commit fornication and he who does this shall find a requital of sin;

[Pickthal 25:68] And those who cry not unto any other god along with Allah, nor take the life which Allah hath forbidden save in (course of) justice, nor commit adultery - and whoso doeth this shall pay the penalty;

[Yusufali 25:68] Those who invoke not, with Allah, any other god, nor slay such life as Allah has made sacred except for just cause, nor commit fornication; - and any that does this (not only) meets punishment.

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا {69}

[Shakir 25:69] The punishment shall be doubled to him on the day of resurrection, and he shall abide therein in abasement;

[Pickthal 25:69] The doom will be doubled for him on the Day of Resurrection, and he will abide therein disdained for ever;

[Yusufali 25:69] (But) the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy,-

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا
رَحِيمًا {70}

[Shakir 25:70] Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful.

[Pickthal 25:70] Save him who repenteth and believeth and doth righteous work; as for such, Allah will change their evil deeds to good deeds. Allah is ever Forgiving, Merciful.

[Yusufali 25:70] Unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful,

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا {71}

[Shakir 25:71] And whoever repents and does good, he surely turns to Allah a (goodly) turning.

[Pickthal 25:71] And whosoever repenteth and doeth good, he verily repenteth toward Allah with true repentance -

[Yusufali 25:71] And whoever repents and does good has truly turned to Allah with an (acceptable) conversion;-

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا {72}

[Shakir 25:72] And they who do not bear witness to what is false, and when they pass by what is vain, they pass by nobly.

[Pickthal 25:72] And those who will not witness vanity, but when they pass near senseless play, pass by with dignity.

[Yusufali 25:72] Those who witness no falsehood, and, if they pass by futility, they pass by it with honourable (avoidance);

وَالَّذِينَ إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا {73}

[Shakir 25:73] And they who, when reminded of the communications of their Lord, do not fall down thereat deaf and blind.

[Pickthal 25:73] And those who, when they are reminded of the revelations of their Lord, fall not deaf and blind thereat.

[Yusufali 25:73] Those who, when they are admonished with the Signs of their Lord, droop not down at them as if they were deaf or blind;

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا {74}

[Shakir 25:74] And they who say: O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard (against evil).

[Pickthal 25:74] And who say: Our Lord! Vouchsafe us comfort of our wives and of our offspring, and make us patterns for (all) those who ward off (evil).

[Yusufali 25:74] And those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous."

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا {75}

[Shakir 25:75] These shall be rewarded with high places because they were patient, and shall be met therein with greetings and salutations.

[Pickthal 25:75] They will be awarded the high place forasmuch as they were steadfast, and they will meet therein with welcome and the ward of peace,

[Yusufali 25:75] Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy: therein shall they be met with salutations and peace,

خَالِدِينَ فِيهَا ۖ حَسَنَتْ مُسْتَقَرًّا وَمُقَامًا {76}

[Shakir 25:76] Abiding therein; goodly the abode and the resting-place.

[Pickthal 25:76] Abiding there for ever. Happy is it as abode and station!

[Yusufali 25:76] Dwelling therein;- how beautiful an abode and place of rest!

قُلْ مَا يَعْجَبُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا {77}

[Shakir 25:77] Say: My Lord would not care for you were it not for your prayer; but you have indeed rejected (the truth), so that which shall cleave shall come.

[Pickthal 25:77] Say (O Muhammad, unto the disbelievers): My Lord would not concern Himself with you but for your prayer. But now ye have denied (the Truth), therefor there will be judgment.

[Yusufali 25:77] Say (to the Rejecters): "My Lord is not uneasy because of you if ye call not on Him: But ye have indeed rejected (Him), and soon will come the inevitable (punishment)!"

سورة الشعراء (Ash-Shu'ara)

Sura 26

Aya 1 to 227

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

طسم {1}

[Shakir 26:1] Ta Sin Mim.

[Pickthal 26:1] Ta. Sin. Mim.

[Yusufali 26:1] Ta. Sin. Mim.

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ {2}

[Shakir 26:2] These are the verses of the Book that makes (things) clear.

[Pickthal 26:2] These are revelations of the Scripture that maketh plain.

[Yusufali 26:2] These are verses of the Book that makes (things) clear.

لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ {3}

[Shakir 26:3] Perhaps you will kill yourself with grief because they do not believe.

[Pickthal 26:3] It may be that thou tormentest thyself (O Muhammad) because they believe not.

[Yusufali 26:3] It may be thou frettest thy soul with grief, that they do not become Believers.

إِنْ نَشَأْ نُزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ {4}

[Shakir 26:4] If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it.

[Pickthal 26:4] If We will, We can send down on them from the sky a portent so that their necks would remain bowed before it.

[Yusufali 26:4] If (such) were Our Will, We could send down to them from the sky a Sign, to which they would bend their necks in humility.

وَمَا يَأْتِيهِمْ مِنْ ذِكْرِ مِنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ {5}

[Shakir 26:5] And there does not come to them a new reminder from the Beneficent Allah but they turn aside from it.

[Pickthal 26:5] Never cometh there unto them a fresh reminder from the Beneficent One, but they turn away from it.

[Yusufali 26:5] But there comes not to them a newly-revealed Message from (Allah) Most Gracious, but they turn away therefrom.

فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءٌ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {6}

[Shakir 26:6] So they have indeed rejected (the truth), therefore the news of that which they mock shall soon come to them.

[Pickthal 26:6] Now they have denied (the Truth); but there will come unto them tidings of that whereat they used to scoff.

[Yusufali 26:6] *They have indeed rejected (the Message): so they will know soon (enough) the truth of what they mocked at!*

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ {7}

[Shakir 26:7] *Do they not see the earth, how many of every noble kind We have caused to grow in it?*

[Pickthal 26:7] *Have they not seen the earth, how much of every fruitful kind We make to grow therein?*

[Yusufali 26:7] *Do they not look at the earth,- how many noble things of all kinds We have produced therein?*

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {8}

[Shakir 26:8] *Most surely there is a sign in that, but most of them will not believe.*

[Pickthal 26:8] *Lo! herein is indeed a portent; yet most of them are not believers.*

[Yusufali 26:8] *Verily, in this is a Sign: but most of them do not believe.*

وَإِنَّ رَبَّكَ لَهُو الْعَزِيزُ الرَّحِيمُ {9}

[Shakir 26:9] *And most surely your Lord is the Mighty, the Merciful.*

[Pickthal 26:9] *And lo! thy Lord! He is indeed the Mighty, the Merciful.*

[Yusufali 26:9] *And verily, thy Lord is He, the Exalted in Might, Most Merciful.*

وَإِذْ نَادَى رَبُّكَ مُوسَى أَنْ ائْتِ الْقَوْمَ الظَّالِمِينَ {10}

[Shakir 26:10] *And when your Lord called out to Musa, saying: Go to the unjust people,*

[Pickthal 26:10] *And when thy Lord called Moses, saying: Go unto the wrongdoing folk,*

[Yusufali 26:10] *Behold, thy Lord called Moses: "Go to the people of iniquity,-*

قَوْمَ فِرْعَوْنَ ۗ أَلَا يَتَّقُونَ {11}

[Shakir 26:11] *The people of Firon: Will they not guard (against evil)?*

[Pickthal 26:11] *The folk of Pharaoh. Will they not ward off (evil)?*

[Yusufali 26:11] *"The people of the Pharaoh: will they not fear Allah?"*

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ {12}

[Shakir 26:12] *He said: O my Lord! surely I fear that they will reject me;*

[Pickthal 26:12] *He said: My Lord! Lo! I fear that they will deny me,*

[Yusufali 26:12] *He said: "O my Lord! I do fear that they will charge me with falsehood:*

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَى هَارُونَ {13}

[Shakir 26:13] *And by breast straitens, and my tongue is not eloquent, therefore send Thou to Haroun (to help me);*

[Pickthal 26:13] *And I shall be embarrassed, and my tongue will not speak plainly, therefor send for Aaron (to help me).*

[Yusufali 26:13] *"My breast will be straitened. And my speech may not go (smoothly): so send unto Aaron.*

وَأَلْهَمَ عَلَيَّ ذَنْبًا فَأَخَافُ أَنْ يُقْتُلُونِ {14}

[Shakir 26:14] *And they have a crime against me, therefore I fear that they may slay me.*

[Pickthal 26:14] *And they have a crime against me, so I fear that they will kill me.*

[Yusufali 26:14] *"And (further), they have a charge of crime against me; and I fear they may slay me."*

قَالَ كَلَّا فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ {15}

[Shakir 26:15] *He said: By no means, so go you both with Our signs; surely We are with you, hearing;*

[Pickthal 26:15] *He said: Nay, verily. So go ye twain with Our tokens. Lo! We shall be with you, Hearing.*

[Yusufali 26:15] *Allah said: "By no means! proceed then, both of you, with Our Signs; We are with you, and will listen (to your call).*

فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ {16}

[Shakir 26:16] *Then come to Firon and say: Surely we are the messengers of the Lord of the worlds:*

[Pickthal 26:16] *And come together unto Pharaoh and say: Lo! we bear a message of the Lord of the Worlds,*

[Yusufali 26:16] *"So go forth, both of you, to Pharaoh, and say: 'We have been sent by the Lord and Cherisher of the worlds;*

أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَائِيلَ {17}

[Shakir 26:17] *Then send with us the children of Israel.*

[Pickthal 26:17] *(Saying): Let the Children of Israel go with us.*

[Yusufali 26:17] *"Send thou with us the Children of Israel."*

قَالَ أَلَمْ نُرَبِّكَ فِيْنَا وَلِيدًا وَلَمِئْتَ فِيْنَا مِنْ عُمْرِكَ سِنِينَ {18}

[Shakir 26:18] *(Firon) said: Did we not bring you up as a child among us, and you tarried among us for (many) years of your life?*

[Pickthal 26:18] *(Pharaoh) said (unto Moses): Did we not rear thee among us as a child? And thou didst dwell many years of thy life among us,*

[Yusufali 26:18] *(Pharaoh) said: "Did we not cherish thee as a child among us, and didst thou not stay in our midst many years of thy life?"*

وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ {19}

[Shakir 26:19] *And you did (that) deed of yours which you did, and you are one of the ungrateful.*

[Pickthal 26:19] *And thou didst that thy deed which thou didst, and thou wast one of the ingrates.*

[Yusufali 26:19] *"And thou didst a deed of thine which (thou knowest) thou didst, and thou art an ungrateful (wretch)!"*

قَالَ فَعَلْتُهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ {20}

[Shakir 26:20] *He said: I did it then while I was of those unable to see the right course;*

[Pickthal 26:20] *He said: I did it then, when I was of those who are astray.*

[Yusufali 26:20] Moses said: "I did it then, when I was in error.

فَقَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ {21}

[Shakir 26:21] So I fled from you when I feared you, then my Lord granted me wisdom and made me of the messengers;

[Pickthal 26:21] Then I fled from you when I feared you, and my Lord vouchsafed me a command and appointed me (of the number) of those sent (by Him).

[Yusufali 26:21] "So I fled from you (all) when I feared you; but my Lord has (since) invested me with judgment (and wisdom) and appointed me as one of the messengers.

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ {22}

[Shakir 26:22] And is it a favor of which you remind me that you have enslaved the children of Israel?

[Pickthal 26:22] And this is the past favour wherewith thou reproachest me: that thou hast enslaved the Children of Israel.

[Yusufali 26:22] "And this is the favour with which thou dost reproach me,- that thou hast enslaved the Children of Israel!"

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ {23}

[Shakir 26:23] Firon said: And what is the Lord of the worlds?

[Pickthal 26:23] Pharaoh said: And what is the Lord of the Worlds?

[Yusufali 26:23] Pharaoh said: "And what is the 'Lord and Cherisher of the worlds'?"

قَالَ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ كُنْتُمْ مُوقِنِينَ {24}

[Shakir 26:24] He said: The Lord of the heavens and the earth and what is between them, if you would be sure.

[Pickthal 26:24] (Moses) said: Lord of the heavens and the earth and all that is between them, if ye had but sure belief.

[Yusufali 26:24] (Moses) said: "The Lord and Cherisher of the heavens and the earth, and all between,- if ye want to be quite sure."

قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَمِعُونَ {25}

[Shakir 26:25] (Firon) said to those around him: Do you not hear?

[Pickthal 26:25] (Pharaoh) said unto those around him: Hear ye not?

[Yusufali 26:25] (Pharaoh) said to those around: "Did ye not listen (to what he says)?"

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ {26}

[Shakir 26:26] He said: Your Lord and the Lord of your fathers of old.

[Pickthal 26:26] He said: Your Lord and the Lord of your fathers.

[Yusufali 26:26] (Moses) said: "Your Lord and the Lord of your fathers from the beginning!"

قَالَ إِنَّ رَسُولَكُمُ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ {27}

[Shakir 26:27] Said he: Most surely your Messenger who is sent to you is mad.

[Pickthal 26:27] (Pharaoh) said: Lo! your messenger who hath been sent unto you is indeed a madman!

[Yusufali 26:27] (Pharaoh) said: "Truly your messenger who has been sent to you is a veritable madman!"

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنَّ كُنْتُمْ تَعْقِلُونَ {28}

[Shakir 26:28] He said: The Lord of the east and the west and what is between them, if you understand.

[Pickthal 26:28] He said: Lord of the East and the West and all that is between them, if ye did but understand.

[Yusufali 26:28] (Moses) said: "Lord of the East and the West, and all between! if ye only had sense!"

قَالَ لَئِنِ اتَّخَذْتَ إِلَهًا غَيْرِي لِأَجْعَلَكَ مِنَ الْمَسْجُونِينَ {29}

[Shakir 26:29] Said he: If you will take a god besides me, I will most certainly make you one of the imprisoned.

[Pickthal 26:29] (Pharaoh) said: If thou chooseth a god other than me, I assuredly shall place thee among the prisoners.

[Yusufali 26:29] (Pharaoh) said: "If thou dost put forward any god other than me, I will certainly put thee in prison!"

قَالَ أَوْلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ {30}

[Shakir 26:30] He said: What! even if I bring to you something manifest?

[Pickthal 26:30] He said: Even though I show thee something plain?

[Yusufali 26:30] (Moses) said: "Even if I showed you something clear (and) convincing?"

قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ {31}

[Shakir 26:31] Said he: Bring it then, if you are of the truthful ones.

[Pickthal 26:31] (Pharaoh) said: Produce it then, if thou art of the truthful!

[Yusufali 26:31] (Pharaoh) said: "Show it then, if thou tellest the truth!"

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ {32}

[Shakir 26:32] So he cast down his rod, and lo! it was an obvious serpent,

[Pickthal 26:32] Then he flung down his staff and it became a serpent manifest,

[Yusufali 26:32] So (Moses) threw his rod, and behold, it was a serpent, plain (for all to see)!

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ {33}

[Shakir 26:33] And he drew forth his hand, and lo! it appeared white to the onlookers.

[Pickthal 26:33] And he drew forth his hand and lo! it was white to the beholders.

[Yusufali 26:33] And he drew out his hand, and behold, it was white to all beholders!

قَالَ لِلْمَلَآئِكَةِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ {34}

[Shakir 26:34] (Firon) said to the chiefs around him: Most surely this is a skillful magician,

[Pickthal 26:34] (Pharaoh) said unto the chiefs about him: Lo! this is verily a knowing wizard,

[Yusufali 26:34] (Pharaoh) said to the Chiefs around him: "This is indeed a sorcerer well-versed:

يُرِيدُ أَنْ يُخْرِجَكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ {35}

[Shakir 26:35] Who desires to turn you out of your land with his magic; what is it then that you advise?

[Pickthal 26:35] Who would drive you out of your land by his magic. Now what counsel ye?

[Yusufali 26:35] "His plan is to get you out of your land by his sorcery; then what is it ye counsel?"

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ {36}

[Shakir 26:36] They said: Give him and his brother respite and send heralds into the cities

[Pickthal 26:36] They said: Put him off, (him) and his brother, and send into the cities summoners

[Yusufali 26:36] They said: "Keep him and his brother in suspense (for a while), and dispatch to the Cities heralds to collect-

يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ {37}

[Shakir 26:37] That they should bring to you every skillful magician.

[Pickthal 26:37] Who shall bring unto thee every knowing wizard.

[Yusufali 26:37] "And bring up to thee all (our) sorcerers well-versed."

فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ {38}

[Shakir 26:38] So the magicians were gathered together at the appointed time on the fixed day,

[Pickthal 26:38] So the wizards were gathered together at a set time on a day appointed.

[Yusufali 26:38] So the sorcerers were got together for the appointment of a day well-known,

وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ {39}

[Shakir 26:39] And it was said to the people: Will you gather together?

[Pickthal 26:39] And it was said unto the people: Are ye (also) gathering?

[Yusufali 26:39] And the people were told: "Are ye (now) assembled?-

لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمُ الْغَالِبِينَ {40}

[Shakir 26:40] Haply we may follow the magicians, if they are the vanquishers.

[Pickthal 26:40] (They said): Aye, so that we may follow the wizards if they are the winners.

[Yusufali 26:40] "That we may follow the sorcerers (in religion) if they win?"

فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَئِنَّا لَمَّا لَأَجْرًا إِنْ كُنَّا نَحْنُ الْغَالِبِينَ {41}

[Shakir 26:41] And when the magicians came, they said to Firon: Shall we get a reward if we are the vanquishers?

[Pickthal 26:41] And when the wizards came they said unto Pharaoh: Will there surely be a reward for us if we are the winners?

[Yusufali 26:41] So when the sorcerers arrived, they said to Pharaoh: "Of course - shall we have a (suitable) reward if we win?"

قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لِمَنْ الْمُقَرَّبِينَ {42}

[Shakir 26:42] He said: Yes, and surely you will then be of those who are made near.

[Pickthal 26:42] He said: Aye, and ye will then surely be of those brought near (to me).

[Yusufali 26:42] He said: "Yea, (and more),- for ye shall in that case be (raised to posts) nearest (to my person)."

قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ {43}

[Shakir 26:43] Musa said to them: Cast what you are going to cast.

[Pickthal 26:43] Moses said unto them: Throw what ye are going to throw!

[Yusufali 26:43] Moses said to them: "Throw ye - that which ye are about to throw!"

فَأَلْقُوا جِبَالَهُمْ وَعَصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْعَالِبُونَ {44}

[Shakir 26:44] So they cast down their cords and their rods and said: By Firon's power, we shall most surely be victorious.

[Pickthal 26:44] Then they threw down their cords and their staves and said: By Pharaoh's might, lo! we verily are the winners.

[Yusufali 26:44] So they threw their ropes and their rods, and said: "By the might of Pharaoh, it is we who will certainly win!"

فَأَلْقَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ {45}

[Shakir 26:45] Then Musa cast down his staff and lo! it swallowed up the lies they told.

[Pickthal 26:45] Then Moses threw his staff and lo! it swallowed that which they did falsely show.

[Yusufali 26:45] Then Moses threw his rod, when, behold, it straightway swallows up all the falsehoods which they fake!

فَأَلْقَى السَّحَرَةُ سَاجِدِينَ {46}

[Shakir 26:46] And the magicians were thrown down prostrate;

[Pickthal 26:46] And the wizards were flung prostrate,

[Yusufali 26:46] Then did the sorcerers fall down, prostrate in adoration,

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ {47}

[Shakir 26:47] They said: We believe in the Lord of the worlds:

[Pickthal 26:47] Crying: We believe in the Lord of the Worlds,

[Yusufali 26:47] Saying: "We believe in the Lord of the Worlds,

رَبِّ مُوسَى وَهَارُونَ {48}

[Shakir 26:48] The Lord of Musa and Haroun.

[Pickthal 26:48] The Lord of Moses and Aaron.

[Yusufali 26:48] "The Lord of Moses and Aaron."

قَالَ آمَنْتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ ۖ
لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا أَصْلَبُكُمْ أَجْمَعِينَ {49}

[Shakir 26:49] Said he: You believe in him before I give you permission; most surely he is the chief of you who taught you the magic, so you shall know: certainly I will cut off your hands and your feet on opposite sides, and certainly I will crucify you all.

[Pickthal 26:49] (Pharaoh) said: Ye put your faith in him before I give you leave. Lo! he doubtless is your chief who taught you magic! But verily ye shall come to know. Verily I will cut off your hands and your feet alternately, and verily I will crucify you every one.

[Yusufali 26:49] Said (Pharaoh): "Believe ye in Him before I give you permission? surely he is your leader, who has taught you sorcery! but soon shall ye know! Be sure I will cut off your hands and your feet on opposite sides, and I will cause you all to die on the cross!"

قَالُوا لَا ضَيْرَ إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ {50}

[Shakir 26:50] They said: No harm; surely to our Lord we go back;

[Pickthal 26:50] They said: It is no hurt, for lo! unto our Lord we shall return.

[Yusufali 26:50] They said: "No matter! for us, we shall but return to our Lord!"

إِنَّا نَظْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطَايَا أَنَا أَوْلَ الْمُؤْمِنِينَ {51}

[Shakir 26:51] Surely we hope that our Lord will forgive us our wrongs because we are the first of the believers.

[Pickthal 26:51] Lo! we ardently hope that our Lord will forgive us our sins because we are the first of the believers.

[Yusufali 26:51] "Only, our desire is that our Lord will forgive us our faults, that we may become foremost among the believers!"

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكُمْ مُتَّبِعُونَ {52}

[Shakir 26:52] And We revealed to Musa, saying: Go away with My servants travelling by night, surely you will be pursued.

[Pickthal 26:52] And We inspired Moses, saying: Take away My slaves by night, for ye will be pursued.

[Yusufali 26:52] By inspiration we told Moses: "Travel by night with my servants; for surely ye shall be pursued."

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ {53}

[Shakir 26:53] So Firon sent heralds into the cities;

[Pickthal 26:53] Then Pharaoh sent into the cities summoners,

[Yusufali 26:53] Then Pharaoh sent heralds to (all) the Cities,

إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ {54}

[Shakir 26:54] Most surely these are a small company;

[Pickthal 26:54] (Who said): Lo! these indeed are but a little troop,

[Yusufali 26:54] (Saying): "These (Israelites) are but a small band,

وَإِنَّهُمْ لَنَا لَعَائِظُونَ {55}

[Shakir 26:55] *And most surely they have enraged us;*
[Pickthal 26:55] *And lo! they are offenders against us.*
[Yusufali 26:55] *"And they are raging furiously against us;*

وَأِنَّا لَجَمِيعٌ حَازِرُونَ {56}

[Shakir 26:56] *And most surely we are a vigilant multitude.*
[Pickthal 26:56] *And lo! we are a ready host.*
[Yusufali 26:56] *"But we are a multitude amply fore-warned."*

فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ {57}

[Shakir 26:57] *So We turned them out of gardens and springs,*
[Pickthal 26:57] *Thus did We take them away from gardens and watersprings,*

[Yusufali 26:57] *So We expelled them from gardens, springs,*

وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ {58}

[Shakir 26:58] *And treasures and goodly dwellings,*
[Pickthal 26:58] *And treasures and a fair estate.*
[Yusufali 26:58] *Treasures, and every kind of honourable position;*

كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ {59}

[Shakir 26:59] *Even so. And We gave them as a heritage to the children of Israel.*

[Pickthal 26:59] *Thus (were those things taken from them) and We caused the Children of Israel to inherit them.*

[Yusufali 26:59] *Thus it was, but We made the Children of Israel inheritors of such things.*

فَاتَّبَعُوهُمْ مُشْرِقِينَ {60}

[Shakir 26:60] *Then they pursued them at sunrise.*
[Pickthal 26:60] *And they overtook them at sunrise.*
[Yusufali 26:60] *So they pursued them at sunrise.*

فَلَمَّا تَرَأَى الْجُمُعَانَ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرَكُونَ {61}

[Shakir 26:61] *So when the two hosts saw each other, the companions of Musa cried out: Most surely we are being overtaken.*

[Pickthal 26:61] *And when the two hosts saw each other, those with Moses said: Lo! we are indeed caught.*

[Yusufali 26:61] *And when the two bodies saw each other, the people of Moses said: "We are sure to be overtaken."*

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ {62}

[Shakir 26:62] *He said: By no means; surely my Lord is with me: He will show me a way out.*

[Pickthal 26:62] *He said: Nay, verily! for lo! my Lord is with me. He will guide me.*

[Yusufali 26:62] *(Moses) said: "By no means! my Lord is with me! Soon will He guide me!"*

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ {63}

[Shakir 26:63] Then We revealed to Musa: Strike the sea with your staff. So it had cloven asunder, and each part was like a huge mound.

[Pickthal 26:63] Then We inspired Moses, saying: Smite the sea with thy staff. And it parted, and each part was as a mountain vast.

[Yusufali 26:63] Then We told Moses by inspiration: "Strike the sea with thy rod." So it divided, and each separate part became like the huge, firm mass of a mountain.

وَأَزَلْفُنَا تَمَّ الْآخِرِينَ {64}

[Shakir 26:64] And We brought near, there, the others.

[Pickthal 26:64] Then brought We near the others to that place.

[Yusufali 26:64] And We made the other party approach thither.

وَأُنجَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ {65}

[Shakir 26:65] And We saved Musa and those with him, all of them.

[Pickthal 26:65] And We saved Moses and those with him, every one;

[Yusufali 26:65] We delivered Moses and all who were with him;

ثُمَّ أَعْرَفْنَا الْآخِرِينَ {66}

[Shakir 26:66] Then We drowned the others.

[Pickthal 26:66] And We drowned the others.

[Yusufali 26:66] But We drowned the others.

إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {67}

[Shakir 26:67] Most surely there is a sign in this, but most of them do not believe.

[Pickthal 26:67] Lo! herein is indeed a portent, yet most of them are not believers.

[Yusufali 26:67] Verily in this is a Sign: but most of them do not believe.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {68}

[Shakir 26:68] And most surely your Lord is the Mighty, the Merciful.

[Pickthal 26:68] And lo, thy Lord! He is indeed the Mighty, the Merciful.

[Yusufali 26:68] And verily thy Lord is He, the Exalted in Might, Most Merciful.

وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ {69}

[Shakir 26:69] And recite to them the story of Ibrahim.

[Pickthal 26:69] Recite unto them the story of Abraham:

[Yusufali 26:69] And rehearse to them (something of) Abraham's story.

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ {70}

[Shakir 26:70] When he said to his father and his people: What do you worship?

[Pickthal 26:70] When he said unto his father and his folk: What worship ye?

[Yusufali 26:70] Behold, he said to his father and his people: "What worship ye?"

قَالُوا نَعْبُدُ أَصْنَامًا فَنَنْظِلُ لَهَا عَاكِفِينَ {71}

[Shakir 26:71] They said: We worship idols, so we shall be their votaries.

[Pickthal 26:71] *They said: We worship idols, and are ever devoted unto them.*

[Yusufali 26:71] *They said: "We worship idols, and we remain constantly in attendance on them."*

قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ {72}

[Shakir 26:72] *He said: Do they hear you when you call?*

[Pickthal 26:72] *He said: Do they hear you when ye cry?*

[Yusufali 26:72] *He said: "Do they listen to you when ye call (on them)?"*

أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ {73}

[Shakir 26:73] *Or do they profit you or cause you harm?*

[Pickthal 26:73] *Or do they benefit or harm you?*

[Yusufali 26:73] *"Or do you good or harm?"*

قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ {74}

[Shakir 26:74] *They said: Nay, we found our fathers doing so.*

[Pickthal 26:74] *They said: Nay, but we found our fathers acting on this wise.*

[Yusufali 26:74] *They said: "Nay, but we found our fathers doing thus (what we do)."*

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ {75}

[Shakir 26:75] *He said: Have you then considered what you have been worshipping:*

[Pickthal 26:75] *He said: See now that which ye worship,*

[Yusufali 26:75] *He said: "Do ye then see whom ye have been worshipping,-*

أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ {76}

[Shakir 26:76] *You and your ancient sires.*

[Pickthal 26:76] *Ye and your forefathers!*

[Yusufali 26:76] *"Ye and your fathers before you?-*

فَأَيُّهُمْ عَدُوٌّ لِي إِلَّا رَبُّ الْعَالَمِينَ {77}

[Shakir 26:77] *Surely they are enemies to me, but not (so) the Lord of the worlds;*

[Pickthal 26:77] *Lo! they are (all) an enemy unto me, save the Lord of the Worlds,*

[Yusufali 26:77] *"For they are enemies to me; not so the Lord and Cherisher of the Worlds;*

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ {78}

[Shakir 26:78] *Who created me, then He has shown me the way:*

[Pickthal 26:78] *Who created me, and He doth guide me,*

[Yusufali 26:78] *"Who created me, and it is He Who guides me;*

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ {79}

[Shakir 26:79] *And He Who gives me to eat and gives me to drink:*

[Pickthal 26:79] *And Who feedeth me and watereth me.*

[Yusufali 26:79] "Who gives me food and drink,

وَأِذَا مَرَضْتُ فَمَهُوَ يَشْفِينِ {80}

[Shakir 26:80] And when I am sick, then He restores me to health

[Pickthal 26:80] And when I sicken, then He healeth me,

[Yusufali 26:80] "And when I am ill, it is He Who cures me;

وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ {81}

[Shakir 26:81] And He Who will cause me to die, then give me life;

[Pickthal 26:81] And Who causeth me to die, then giveth me life (again),

[Yusufali 26:81] "Who will cause me to die, and then to life (again);

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ {82}

[Shakir 26:82] And Who, I hope, will forgive me my mistakes on the day of judgment.

[Pickthal 26:82] And Who, I ardently hope, will forgive me my sin on the Day of Judgment.

[Yusufali 26:82] "And who, I hope, will forgive me my faults on the day of Judgment.

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ {83}

[Shakir 26:83] My Lord: Grant me wisdom, and join me with the good

[Pickthal 26:83] My Lord! Vouchsafe me wisdom and unite me to the righteous.

[Yusufali 26:83] "O my Lord! bestow wisdom on me, and join me with the righteous;

وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ {84}

[Shakir 26:84] And ordain for me a goodly mention among posterity

[Pickthal 26:84] And give unto me a good report in later generations.

[Yusufali 26:84] "Grant me honourable mention on the tongue of truth among the latest (generations);

وَاجْعَلْنِي مِنْ وَرَثَةِ حَنَّةَ التَّعِيمِ {85}

[Shakir 26:85] And make me of the heirs of the garden of bliss

[Pickthal 26:85] And place me among the inheritors of the Garden of Delight,

[Yusufali 26:85] "Make me one of the inheritors of the Garden of Bliss;

وَاعْفُرْ لِي يَا اِنَّهُ كَانَ مِنَ الصَّالِحِينَ {86}

[Shakir 26:86] And forgive my father, for surely he is of those who have gone astray;

[Pickthal 26:86] And forgive my father. Lo! he is of those who err.

[Yusufali 26:86] "Forgive my father, for that he is among those astray;

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ {87}

[Shakir 26:87] And disgrace me not on the day when they are raised

[Pickthal 26:87] And abase me not on the day when they are raised,

[Yusufali 26:87] "And let me not be in disgrace on the Day when (men) will be raised up;-

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ {88}

[Shakir 26:88] *The day on which property will not avail, nor sons*
[Pickthal 26:88] *The day when wealth and sons avail not (any man)*
[Yusufali 26:88] *"The Day whereon neither wealth nor sons will avail,*

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ {89}

[Shakir 26:89] *Except him who comes to Allah with a heart free (from evil).*

[Pickthal 26:89] *Save him who bringeth unto Allah a whole heart.*

[Yusufali 26:89] *"But only he (will prosper) that brings to Allah a sound heart;*

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ {90}

[Shakir 26:90] *And the garden shall be brought near for those who guard (against evil),*

[Pickthal 26:90] *And the Garden will be brought nigh for those who ward off (evil).*

[Yusufali 26:90] *"To the righteous, the Garden will be brought near,*

وَبُرِّرَتِ الْجَحِيمُ لِلْغَاوِينَ {91}

[Shakir 26:91] *And the hell shall be made manifest to the erring ones,*

[Pickthal 26:91] *And hell will appear plainly to the erring.*

[Yusufali 26:91] *"And to those straying in Evil, the Fire will be placed in full view;*

وَقِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تَعْبُدُونَ {92}

[Shakir 26:92] *And it shall be said to them: Where are those that you used to worship;*

[Pickthal 26:92] *And it will be said unto them: Where is (all) that ye used to worship*

[Yusufali 26:92] *"And it shall be said to them: 'Where are the (gods) ye worshipped-*

مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ {93}

[Shakir 26:93] *Besides Allah? Can they help you or yet help themselves?*

[Pickthal 26:93] *Instead of Allah? Can they help you or help themselves?*

[Yusufali 26:93] *"'Besides Allah? Can they help you or help themselves?'*

فَكُبْكِبُوا فِيهَا هُمْ وَالْغَاوُونَ {94}

[Shakir 26:94] *So they shall be thrown down into it, they and the erring ones,*

[Pickthal 26:94] *Then will they be hurled therein, they and the seducers*

[Yusufali 26:94] *"Then they will be thrown headlong into the (Fire),- they and those straying in Evil,*

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ {95}

[Shakir 26:95] *And the hosts of the Shaitan, all.*

[Pickthal 26:95] *And the hosts of Iblis, together.*

[Yusufali 26:95] *"And the whole hosts of Iblis together.*

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ {96}

[Shakir 26:96] They shall say while they contend therein:

[Pickthal 26:96] And they will say, when they are quarrelling therein:

[Yusufali 26:96] "They will say there in their mutual bickerings:

تَاللَّهِ إِنَّ كُنَّا لَفِي ضَلَالٍ مُّبِينٍ {97}

[Shakir 26:97] By Allah! we were certainly in manifest error,

[Pickthal 26:97] By Allah, of a truth we were in error manifest

[Yusufali 26:97] "By Allah, we were truly in an error manifest,

إِذْ نُسَوَّيْكُمْ بِرَبِّ الْعَالَمِينَ {98}

[Shakir 26:98] When we made you equal to the Lord of the worlds;

[Pickthal 26:98] When we made you equal with the Lord of the Worlds.

[Yusufali 26:98] "When we held you as equals with the Lord of the Worlds;

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ {99}

[Shakir 26:99] And none but the guilty led us astray;

[Pickthal 26:99] It was but the guilty who misled us.

[Yusufali 26:99] "And our seducers were only those who were steeped in guilt.

فَمَا لَنَا مِنْ شَافِعِينَ {100}

[Shakir 26:100] So we have no intercessors,

[Pickthal 26:100] Now we have no intercessors

[Yusufali 26:100] "Now, then, we have none to intercede (for us),

وَلَا صَدِيقٍ حَمِيمٍ {101}

[Shakir 26:101] Nor a true friend;

[Pickthal 26:101] Nor any loving friend.

[Yusufali 26:101] "Nor a single friend to feel (for us).

فَلَوْ أَنَّ لَنَا كَرَّةً فَنَتُخَرُّ مِنَ الْمُؤْمِنِينَ {102}

[Shakir 26:102] But if we could but once return, we would be of the believers.

[Pickthal 26:102] Oh, that we had another turn (on earth), that we might be of the believers!

[Yusufali 26:102] "Now if we only had a chance of return we shall truly be of those who believe!"

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {103}

[Shakir 26:103] Most surely there is a sign in this, but most of them do not believe.

[Pickthal 26:103] Lo! herein is indeed a portent, yet most of them are not believers!

[Yusufali 26:103] Verily in this is a Sign but most of them do not believe.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {104}

[Shakir 26:104] And most surely your Lord is the Mighty, the Merciful.

[Pickthal 26:104] And lo, thy Lord! He is indeed the Mighty, the Merciful.

[Yusufali 26:104] *And verily thy Lord is He, the Exalted in Might, Most Merciful.*

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ {105}

[Shakir 26:105] *The people of Nuh rejected the messengers.*

[Pickthal 26:105] *Noah's folk denied the messengers (of Allah),*

[Yusufali 26:105] *The people of Noah rejected the messengers.*

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ {106}

[Shakir 26:106] *When their brother Nuh said to them: Will you not guard (against evil)?*

[Pickthal 26:106] *When their brother Noah said unto them: Will ye not ward off (evil)?*

[Yusufali 26:106] *Behold, their brother Noah said to them: "Will ye not fear (Allah)?"*

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ {107}

[Shakir 26:107] *Surely I am a faithful messenger to you;*

[Pickthal 26:107] *Lo! I am a faithful messenger unto you,*

[Yusufali 26:107] *"I am to you a messenger worthy of all trust:*

فَاتَّقُوا اللَّهَ وَأَطِيعُوا {108}

[Shakir 26:108] *Therefore guard against (the punishment of) Allah and obey me*

[Pickthal 26:108] *So keep your duty to Allah, and obey me.*

[Yusufali 26:108] *"So fear Allah, and obey me.*

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ {109}

[Shakir 26:109] *And I do not ask you any reward for it; my reward is only with the Lord of the worlds:*

[Pickthal 26:109] *And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds.*

[Yusufali 26:109] *"No reward do I ask of you for it: my reward is only from the Lord of the Worlds:*

فَاتَّقُوا اللَّهَ وَأَطِيعُوا {110}

[Shakir 26:110] *So guard against (the punishment of) Allah and obey me.*

[Pickthal 26:110] *So keep your duty to Allah, and obey me.*

[Yusufali 26:110] *"So fear Allah, and obey me."*

قَالُوا أَنْتُمْ لَكُمْ وَاتَّبَعَكَ الْأَرْذَلُونَ {111}

[Shakir 26:111] *They said: Shall we believe in you while the meanest follow you?*

[Pickthal 26:111] *They said: Shall we put faith in thee, when the lowest (of the people) follow thee?*

[Yusufali 26:111] *They said: "Shall we believe in thee when it is the meanest that follow thee?"*

قَالَ وَمَا عَلَّمِي بِمَا كَانُوا يَعْمَلُونَ {112}

[Shakir 26:112] *He said: And what knowledge have I of what they do?*

[Pickthal 26:112] He said: And what knowledge have I of what they may have been doing (in the past)?

[Yusufali 26:112] He said: "And what do I know as to what they do?"

إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَو تَشْعُرُونَ {113}

[Shakir 26:113] Their account is only with my Lord, if you could perceive

[Pickthal 26:113] Lo! their reckoning is my Lord's concern, if ye but knew;

[Yusufali 26:113] "Their account is only with my Lord, if ye could (but) understand.

وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ {114}

[Shakir 26:114] And I am not going to drive away the believers;

[Pickthal 26:114] And I am not (here) to repulse believers.

[Yusufali 26:114] "I am not one to drive away those who believe.

إِن أَنَا إِلَّا نَذِيرٌ مُّبِينٌ {115}

[Shakir 26:115] I am naught but a plain warner.

[Pickthal 26:115] I am only a plain warner.

[Yusufali 26:115] "I am sent only to warn plainly in public."

قَالُوا لَئِن لَّمْ تَنْتَهَ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ {116}

[Shakir 26:116] They said: If you desist not, O Nuh, you shall most certainly be of those stoned to death.

[Pickthal 26:116] They said: If thou cease not, O Noah, thou wilt surely be among those stoned (to death).

[Yusufali 26:116] They said: "If thou desist not, O Noah! thou shalt be stoned (to death)."

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ {117}

[Shakir 26:117] He said: My Lord! Surely my people give me the lie!

[Pickthal 26:117] He said: My Lord! Lo! my own folk deny me.

[Yusufali 26:117] He said: "O my Lord! truly my people have rejected me.

فَأَفْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَجَنِّبْنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ {118}

[Shakir 26:118] Therefore judge Thou between me and them with a (just) judgment, and deliver me and those who are with me of the believers.

[Pickthal 26:118] Therefor judge Thou between us, a (conclusive) judgment, and save me and those believers who are with me.

[Yusufali 26:118] "Judge Thou, then, between me and them openly, and deliver me and those of the Believers who are with me."

فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ {119}

[Shakir 26:119] So We delivered him and those with him in the laden ark.

[Pickthal 26:119] And We saved him and those with him in the laden ship.

[Yusufali 26:119] So We delivered him and those with him, in the Ark filled (with all creatures).

ثُمَّ أَعْرَفْنَا بَعْدَ الْبَاقِينَ {120}

[Shakir 26:120] Then We drowned the rest afterwards

[Pickthal 26:120] Then afterward We drowned the others.

[Yusufali 26:120] Thereafter We drowned those who remained behind.

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {121}

[Shakir 26:121] Most surely there is a sign in this, but most of them do not believe.

[Pickthal 26:121] Lo! herein is indeed a portent, yet most of them are not believers.

[Yusufali 26:121] Verily in this is a Sign: but most of them do not believe.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {122}

[Shakir 26:122] And most surely your Lord is the Mighty, the Merciful.

[Pickthal 26:122] And lo, thy Lord, He is indeed the Mighty, the Merciful.

[Yusufali 26:122] And verily thy Lord is He, the Exalted in Might, Most Merciful.

كَذَّبَتْ عَادَ الْمُرْسَلِينَ {123}

[Shakir 26:123] Ad gave the lie to the messengers.

[Pickthal 26:123] (The tribe of) A'ad denied the messengers (of Allah).

[Yusufali 26:123] The 'Ad (people) rejected the messengers.

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ {124}

[Shakir 26:124] When their brother Hud said to them: Will you not guard (against evil)?

[Pickthal 26:124] When their brother Hud said unto them: Will ye not ward off (evil)?

[Yusufali 26:124] Behold, their brother Hud said to them: "Will ye not fear (Allah)?

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ {125}

[Shakir 26:125] Surely I am a faithful messenger to you;

[Pickthal 26:125] Lo! I am a faithful messenger unto you,

[Yusufali 26:125] "I am to you a messenger worthy of all trust:

فَاتَّقُوا اللَّهَ وَأَطِيعُوا {126}

[Shakir 26:126] Therefore guard against (the punishment of) Allah and obey me:

[Pickthal 26:126] So keep your duty to Allah and obey me.

[Yusufali 26:126] "So fear Allah and obey me.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ {127}

[Shakir 26:127] And I do not ask you any reward for it; surely my reward is only with the Lord of the worlds

[Pickthal 26:127] And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds.

[Yusufali 26:127] "No reward do I ask of you for it: my reward is only from the Lord of the Worlds.

أَتْبُنُونَ بِكُلِّ رِيحٍ آيَةً تَعْبُوثُونَ {128}

[Shakir 26:128] Do you build on every height a monument? Vain is it that you do:

[Pickthal 26:128] Build ye on every high place a monument for vain delight?

[Yusufali 26:128] "Do ye build a landmark on every high place to amuse yourselves?"

وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ {129}

[Shakir 26:129] And you make strong fortresses that perhaps you may

[Pickthal 26:129] And seek ye out strongholds, that haply ye may last for ever?

[Yusufali 26:129] "And do ye get for yourselves fine buildings in the hope of living therein (for ever)?"

وَإِذَا بَطَشْتُمْ بَطْشَتُمْ جَبَّارِينَ {130}

[Shakir 26:130] And when you lay hands (on men) you lay hands (like) tyrants;

[Pickthal 26:130] And if ye seize by force, seize ye as tyrants?

[Yusufali 26:130] "And when ye exert your strong hand, do ye do it like men of absolute power?"

فَاتَّقُوا اللَّهَ وَأَطِيعُوا {131}

[Shakir 26:131] So guard against (the punishment of) Allah and obey me

[Pickthal 26:131] Rather keep your duty to Allah, and obey me.

[Yusufali 26:131] "Now fear Allah, and obey me."

وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ {132}

[Shakir 26:132] And be careful of (your duty to) Him Who has given you abundance of what you know.

[Pickthal 26:132] Keep your duty toward Him Who hath aided you with (the good things) that ye know,

[Yusufali 26:132] "Yea, fear Him Who has bestowed on you freely all that ye know."

أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ {133}

[Shakir 26:133] He has given you abundance of cattle and children

[Pickthal 26:133] Hath aided you with cattle and sons.

[Yusufali 26:133] "Freely has He bestowed on you cattle and sons,-

وَجَنَّاتٍ وَعُيُونٍ {134}

[Shakir 26:134] And gardens and fountains;

[Pickthal 26:134] And gardens and watersprings.

[Yusufali 26:134] "And Gardens and Springs."

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ {135}

[Shakir 26:135] Surely I fear for you the chastisement of a grievous day

[Pickthal 26:135] Lo! I fear for you the retribution of an awful day.

[Yusufali 26:135] "Truly I fear for you the Penalty of a Great Day."

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَزَّتْ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ {136}

[Shakir 26:136] They said: It is the same to us whether you admonish or are not one of the admonishers

[Pickthal 26:136] They said: It is all one to us whether thou preachest or art not of those who preach;

[Yusufali 26:136] They said: "It is the same to us whether thou admonish us or be not among (our) admonishers!

إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ {137}

[Shakir 26:137] This is naught but a custom of the ancients;

[Pickthal 26:137] This is but a fable of the men of old,

[Yusufali 26:137] "This is no other than a customary device of the ancients,

وَمَا نَحْنُ بِمُعَذِّبِينَ {138}

[Shakir 26:138] And we are not going to be punished.

[Pickthal 26:138] And we shall not be doomed.

[Yusufali 26:138] "And we are not the ones to receive Pains and Penalties!"

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ ۗ إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {139}

[Shakir 26:139] So they gave him the lie, then We destroyed them. Most surely there is a sign in this, but most of them do not believe.

[Pickthal 26:139] And they denied him; therefor We destroyed them. Lo! herein is indeed a portent, yet most of them are not believers.

[Yusufali 26:139] So they rejected him, and We destroyed them. Verily in this is a Sign: but most of them do not believe.

وَإِنَّ رَبَّكَ لَهُو الْعَزِيزُ الرَّحِيمُ {140}

[Shakir 26:140] And most surely your Lord is the Mighty, the Merciful.

[Pickthal 26:140] And lo! thy Lord, He is indeed the Mighty, the Merciful.

[Yusufali 26:140] And verily thy Lord is He, the Exalted in Might, Most Merciful.

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ {141}

[Shakir 26:141] Samood gave the lie to the messengers

[Pickthal 26:141] (The tribe of) Thamud denied the messengers (of Allah)

[Yusufali 26:141] The Thamud (people) rejected the messengers.

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ {142}

[Shakir 26:142] When their brother Salih said to them: Will you not guard (against evil)?

[Pickthal 26:142] When their brother Salih said unto them: Will ye not ward off (evil)?

[Yusufali 26:142] Behold, their brother Salih said to them: "Will you not fear (Allah)?

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ {143}

[Shakir 26:143] Surely I am a faithful messenger to you
[Pickthal 26:143] Lo! I am a faithful messenger unto you,
[Yusufali 26:143] "I am to you a messenger worthy of all trust.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا {144}

[Shakir 26:144] Therefore guard against (the punishment of) Allah and obey me:

[Pickthal 26:144] So keep your duty to Allah and obey me.
[Yusufali 26:144] "So fear Allah, and obey me.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِي إِلَّا عَلَى رَبِّ الْعَالَمِينَ {145}

[Shakir 26:145] And I do not ask you any reward for it; my reward is only with the Lord of the worlds:

[Pickthal 26:145] And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds.

[Yusufali 26:145] "No reward do I ask of you for it: my reward is only from the Lord of the Worlds.

أَتَتْرَكُونَ فِي مَا هَاهُنَا آمِنِينَ {146}

[Shakir 26:146] Will you be left secure in what is here;
[Pickthal 26:146] Will ye be left secure in that which is here before us,
[Yusufali 26:146] "Will ye be left secure, in (the enjoyment of) all that ye have here?-

فِي جَنَّاتٍ وَعُيُونٍ {147}

[Shakir 26:147] In gardens and fountains,
[Pickthal 26:147] In gardens and watersprings.
[Yusufali 26:147] "Gardens and Springs,

وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ {148}

[Shakir 26:148] And cornfields and palm-trees having fine spadices?
[Pickthal 26:148] And tilled fields and heavy-sheathed palm-trees,
[Yusufali 26:148] "And corn-fields and date-palms with spathes near breaking (with the weight of fruit)?

وَتَنْجُتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ {149}

[Shakir 26:149] And you hew houses out of the mountains exultingly;
[Pickthal 26:149] Though ye hew out dwellings in the mountain, being skilful?

[Yusufali 26:149] "And ye carve houses out of (rocky) mountains with great skill.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا {150}

[Shakir 26:150] Therefore guard against (the punishment of) Allah and obey me;

[Pickthal 26:150] Therefor keep your duty to Allah and obey me,
[Yusufali 26:150] "But fear Allah and obey me;

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ {151}

[Shakir 26:151] And do not obey the bidding of the extravagant,
[Pickthal 26:151] And obey not the command of the prodigal,

[Yusufali 26:151] "And follow not the bidding of those who are extravagant,-

الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ {152}

[Shakir 26:152] Who make mischief in the land and do not act aright.

[Pickthal 26:152] Who spread corruption in the earth, and reform not.

[Yusufali 26:152] "Who make mischief in the land, and mend not (their ways)."

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ {153}

[Shakir 26:153] They said: You are only of the deluded ones;

[Pickthal 26:153] They said: Thou art but one of the bewitched;

[Yusufali 26:153] They said: "Thou art only one of those bewitched!

مَا أَنْتَ إِلَّا بَشَرٌ مِثْلَنَا فَأْتِ بَآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ {154}

[Shakir 26:154] You are naught but a mortal like ourselves; so bring a sign if you are one of the truthful.

[Pickthal 26:154] Thou art but a mortal like us. So bring some token if thou art of the truthful.

[Yusufali 26:154] "Thou art no more than a mortal like us: then bring us a Sign, if thou tellest the truth!"

قَالَ هَذِهِ نَاقَةٌ لَهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَعْلُومٍ {155}

[Shakir 26:155] He said: This is a she-camel; she shall have her portion of water, and you have your portion of water on an appointed time;

[Pickthal 26:155] He said: (Behold) this she-camel. She hath the right to drink (at the well), and ye have the right to drink, (each) on an appointed day.

[Yusufali 26:155] He said: "Here is a she-camel: she has a right of watering, and ye have a right of watering, (severally) on a day appointed.

وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ يَوْمٍ عَظِيمٍ {156}

[Shakir 26:156] And do not touch her with evil, lest the punishment of a grievous day should overtake you.

[Pickthal 26:156] And touch her not with ill lest there come on you the retribution of an awful day.

[Yusufali 26:156] "Touch her not with harm, lest the Penalty of a Great Day seize you."

فَعَقَرُوهَا فَاصْبَحُوا نَادِمِينَ {157}

[Shakir 26:157] But they hamstrung her, then regretted;

[Pickthal 26:157] But they hamstrung her, and then were penitent.

[Yusufali 26:157] But they ham-strung her: then did they become full of regrets.

فَأَخَذَهُمُ الْعَذَابُ ۗ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {158}

[Shakir 26:158] So the punishment overtook them. Most surely there is a sign in this, but most of them do not believe.

[Pickthal 26:158] So the retribution came on them. Lo! herein is indeed a portent, yet most of them are not believers.

[Yusufali 26:158] *But the Penalty seized them. Verily in this is a Sign: but most of them do not believe.*

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {159}

[Shakir 26:159] *And most surely your Lord is the Mighty, the Merciful.*
[Pickthal 26:159] *And lo! thy Lord! He is indeed the Mighty, the Merciful.*

[Yusufali 26:159] *And verily thy Lord is He, the Exalted in Might, Most Merciful.*

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ {160}

[Shakir 26:160] *The people of Lut gave the lie to the messengers.*
[Pickthal 26:160] *The folk of Lot denied the messengers (of Allah),*
[Yusufali 26:160] *The people of Lut rejected the messengers.*

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ {161}

[Shakir 26:161] *When their brother Lut said to them: Will you not guard (against evil)?*

[Pickthal 26:161] *When their brother Lot said unto them: Will ye not ward off (evil)?*

[Yusufali 26:161] *Behold, their brother Lut said to them: "Will ye not fear (Allah)?*

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ {162}

[Shakir 26:162] *Surely I am a faithful messenger to you;*
[Pickthal 26:162] *Lo! I am a faithful messenger unto you,*
[Yusufali 26:162] *"I am to you a messenger worthy of all trust.*

فَاتَّقُوا اللَّهَ وَأَطِيعُوا {163}

[Shakir 26:163] *Therefore guard against (the punishment of) Allah and obey me:*

[Pickthal 26:163] *So keep your duty to Allah and obey me.*

[Yusufali 26:163] *"So fear Allah and obey me.*

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ {164}

[Shakir 26:164] *And I do not ask you any reward for it; my reward is only with the Lord of the worlds;*

[Pickthal 26:164] *And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds.*

[Yusufali 26:164] *"No reward do I ask of you for it: my reward is only from the lord of the Worlds.*

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ {165}

[Shakir 26:165] *What! do you come to the males from among the creatures*

[Pickthal 26:165] *What! Of all creatures do ye come unto the males,*

[Yusufali 26:165] *"Of all the creatures in the world, will ye approach males,*

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَرْوَاحِكُمْ ۚ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ {166}

[Shakir 26:166] And leave what your Lord has created for you of your wives? Nay, you are a people exceeding limits.

[Pickthal 26:166] And leave the wives your Lord created for you? Nay, but ye are froward folk.

[Yusufali 26:166] "And leave those whom Allah has created for you to be your mates? Nay, ye are a people transgressing (all limits)!"

قَالُوا لَئِنْ لَمْ تَنْتَهَ يَا لُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ { 167 }

[Shakir 26:167] They said: If you desist not, O Lut! you shall surely be of those who are expelled.

[Pickthal 26:167] They said: If thou cease not, O Lot, thou wilt soon be of the outcast.

[Yusufali 26:167] They said: "If thou desist not, O Lut! thou wilt assuredly be cast out!"

قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ { 168 }

[Shakir 26:168] He said: Surely I am of those who utterly abhor your

[Pickthal 26:168] He said: I am in truth of those who hate your conduct.

[Yusufali 26:168] He said: "I do detest your doings."

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ { 169 }

[Shakir 26:169] My Lord ! deliver me and my followers from what they do.

[Pickthal 26:169] My Lord! Save me and my household from what they do.

[Yusufali 26:169] "O my Lord! deliver me and my family from such things as they do!"

فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ { 170 }

[Shakir 26:170] So We delivered him and his followers all,

[Pickthal 26:170] So We saved him and his household, every one,

[Yusufali 26:170] So We delivered him and his family,- all

إِلَّا عَجُوزًا فِي الْغَابِرِينَ { 171 }

[Shakir 26:171] Except an old woman, among those who remained behind.

[Pickthal 26:171] Save an old woman among those who stayed behind.

[Yusufali 26:171] Except an old woman who lingered behind.

ثُمَّ دَمَّرْنَا الْآخَرِينَ { 172 }

[Shakir 26:172] Then We utterly destroyed the others.

[Pickthal 26:172] Then afterward We destroyed the others.

[Yusufali 26:172] But the rest We destroyed utterly.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ { 173 }

[Shakir 26:173] And We rained down upon them a rain, and evil was the rain on those warned.

[Pickthal 26:173] And We rained on them a rain. And dreadful is the rain of those who have been warned.

[Yusufali 26:173] We rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (but heeded not)!

إِنَّ فِي ذَلِكَ لآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {174}

[Shakir 26:174] Most surely there is a sign in this, but most of them do not believe.

[Pickthal 26:174] Lo! herein is indeed a portent, yet most of them are not believers.

[Yusufali 26:174] Verily in this is a Sign: but most of them do not believe.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {175}

[Shakir 26:175] And most surely your Lord is the Mighty, the Merciful.

[Pickthal 26:175] And lo! thy Lord, He is indeed the Mighty, the Merciful.

[Yusufali 26:175] And verily thy Lord is He, the Exalted in Might Most Merciful.

كَذَّبَ أَصْحَابُ الْأَيْكَةِ الْمُرْسَلِينَ {176}

[Shakir 26:176] The dwellers of the thicket gave the lie to the messengers.

[Pickthal 26:176] The dwellers in the wood (of Midian) denied the messengers (of Allah),

[Yusufali 26:176] The Companions of the Wood rejected the messengers.

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ {177}

[Shakir 26:177] When Shu'aib said to them: Will you not guard (against evil)?

[Pickthal 26:177] When Shu'eyb said unto them: Will ye not ward off (evil)?

[Yusufali 26:177] Behold, Shu'aib said to them: "Will ye not fear (Allah)?

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ {178}

[Shakir 26:178] Surely I am a faithful messenger to you;

[Pickthal 26:178] Lo! I am a faithful messenger unto you,

[Yusufali 26:178] "I am to you a messenger worthy of all trust.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا {179}

[Shakir 26:179] Therefore guard against (the punishment of) Allah and obey me:

[Pickthal 26:179] So keep your duty to Allah and obey me.

[Yusufali 26:179] "So fear Allah and obey me.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ {180}

[Shakir 26:180] And I do not ask you any reward for it, my reward is only with the Lord of the worlds;

[Pickthal 26:180] And I ask of you no wage for it; my wage is the concern only of the Lord of the Worlds.

[Yusufali 26:180] "No reward do I ask of you for it: my reward is only from the Lord of the Worlds.

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ {181}

[Shakir 26:181] Give a full measure and be not of those who diminish;

[Pickthal 26:181] Give full measure, and be not of those who give less (than the due).

[Yusufali 26:181] "Give just measure, and cause no loss (to others by fraud).

وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ {182}

[Shakir 26:182] And weigh (things) with a right balance,

[Pickthal 26:182] And weigh with the true balance.

[Yusufali 26:182] "And weigh with scales true and upright.

وَلَا تَبْخُسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ {183}

[Shakir 26:183] And do not wrong men of their things, and do not act corruptly in the earth, making mischief.

[Pickthal 26:183] Wrong not mankind in their goods, and do not evil, making mischief, in the earth.

[Yusufali 26:183] "And withhold not things justly due to men, nor do evil in the land, working mischief.

وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْحِيلَةَ الْأُولِينَ {184}

[Shakir 26:184] And guard against (the punishment of) Him who created you and the former nations.

[Pickthal 26:184] And keep your duty unto Him Who created you and the generations of the men of old.

[Yusufali 26:184] "And fear Him Who created you and (who created) the generations before (you)"

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسْحَرِينَ {185}

[Shakir 26:185] They said: You are only of those deluded;

[Pickthal 26:185] They said: Thou art but one of the bewitched;

[Yusufali 26:185] They said: "Thou art only one of those bewitched!

وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَطْنُكَ لَمِنَ الْكَاذِبِينَ {186}

[Shakir 26:186] And you are naught but a mortal like ourselves, and we know you to be certainly of the liars.

[Pickthal 26:186] Thou art but a mortal like us, and lo! we deem thee of the liars.

[Yusufali 26:186] "Thou art no more than a mortal like us, and indeed we think thou art a liar!"

فَأَسْقِطْ عَلَيْنَا كِسْفًا مِنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ {187}

[Shakir 26:187] Therefore cause a portion of the heaven to come down upon us, if you are one of the truthful.

[Pickthal 26:187] Then make fragments of the heaven fall upon us, if thou art of the truthful.

[Yusufali 26:187] "Now cause a piece of the sky to fall on us, if thou art truthful!"

قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ {188}

[Shakir 26:188] He said: My Lord knows best what you do.

[Pickthal 26:188] He said: My Lord is Best Aware of what ye do.

[Yusufali 26:188] He said: "My Lord knows best what ye do."

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ ۖ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ {189}

[Shakir 26:189] But they called him a liar, so the punishment of the day of covering overtook them; surely it was the punishment of a grievous day.

[Pickthal 26:189] But they denied him, so there came on them the retribution of the day of gloom. Lo! it was the retribution of an awful day.

[Yusufali 26:189] But they rejected him. Then the punishment of a day of overshadowing gloom seized them, and that was the Penalty of a Great Day.

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ {190}

[Shakir 26:190] Most surely there is a sign in this, but most of them do not believe.

[Pickthal 26:190] Lo! herein is indeed a portent; yet most of them are not believers.

[Yusufali 26:190] Verily in that is a Sign: but most of them do not believe.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ {191}

[Shakir 26:191] And most surely your Lord is Mighty, the Merciful.

[Pickthal 26:191] And lo! thy Lord! He is indeed the Mighty, the Merciful.

[Yusufali 26:191] And verily thy Lord is He, the Exalted in Might, Most Merciful.

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ {192}

[Shakir 26:192] And most surely this is a revelation from the Lord of the worlds.

[Pickthal 26:192] And lo! it is a revelation of the Lord of the Worlds,

[Yusufali 26:192] Verily this is a Revelation from the Lord of the Worlds:

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ {193}

[Shakir 26:193] The Faithful Spirit has descended with it,

[Pickthal 26:193] Which the True Spirit hath brought down

[Yusufali 26:193] With it came down the spirit of Faith and Truth-

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ {194}

[Shakir 26:194] Upon your heart that you may be of the warners

[Pickthal 26:194] Upon thy heart, that thou mayst be (one) of the warners,

[Yusufali 26:194] To thy heart and mind, that thou mayest admonish.

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ {195}

[Shakir 26:195] In plain Arabic language.

[Pickthal 26:195] In plain Arabic speech.

[Yusufali 26:195] In the perspicuous Arabic tongue.

وَإِنَّهُ لَفِي زُجُرِ الْأَوَّلِينَ {196}

[Shakir 26:196] And most surely the same is in the scriptures of the ancients.

[Pickthal 26:196] And lo! it is in the Scriptures of the men of old.

[Yusufali 26:196] Without doubt it is (announced) in the mystic Books of former peoples.

أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ {197}

[Shakir 26:197] Is it not a sign to them that the learned men of the Israelites know it?

[Pickthal 26:197] Is it not a token for them that the doctors of the Children of Israel know it?

[Yusufali 26:197] Is it not a Sign to them that the Learned of the Children of Israel knew it (as true)?

وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ {198}

[Shakir 26:198] And if we had revealed it to any of the foreigners

[Pickthal 26:198] And if We had revealed it unto one of any other nation than the Arabs,

[Yusufali 26:198] Had We revealed it to any of the non-Arabs,

فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ {199}

[Shakir 26:199] So that he should have recited it to them, they would not have believed therein.

[Pickthal 26:199] And he had read it unto them, they would not have believed in it.

[Yusufali 26:199] And had he recited it to them, they would not have believed in it.

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ {200}

[Shakir 26:200] Thus have We caused it to enter into the hearts of the guilty.

[Pickthal 26:200] Thus do We make it traverse the hearts of the guilty.

[Yusufali 26:200] Thus have We caused it to enter the hearts of the sinners.

لَا يُؤْمِنُونَ بِهِ حَتَّىٰ يَرُوا الْعَذَابَ الْأَلِيمَ {201}

[Shakir 26:201] They will not believe in it until they see the painful punishment.

[Pickthal 26:201] They will not believe in it till they behold the painful doom,

[Yusufali 26:201] They will not believe in it until they see the grievous Penalty;

فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ {202}

[Shakir 26:202] And it shall come to them all of a sudden, while they shall not perceive;

[Pickthal 26:202] So that it will come upon them suddenly, when they perceive not.

[Yusufali 26:202] But the (Penalty) will come to them of a sudden, while they perceive it not;

فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ {203}

[Shakir 26:203] Then they will say: Shall we be respited?

[Pickthal 26:203] Then they will say: Are we to be reprieved?

[Yusufali 26:203] Then they will say: "Shall we be respited?"

أَفِعْدَابِنَا يَسْتَعْجِلُونَ {204}

[Shakir 26:204] What! do they still seek to hasten on Our punishment?

[Pickthal 26:204] Would they (now) hasten on Our doom?

[Yusufali 26:204] Do they then ask for Our Penalty to be hastened on?

أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ {205}

[Shakir 26:205] Have you then considered if We let them enjoy themselves for years,

[Pickthal 26:205] Hast thou then seen, if We content them for (long) years,

[Yusufali 26:205] Seest thou? If We do let them enjoy (this life) for a few years,

ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ {206}

[Shakir 26:206] Then there comes to them that with which they are threatened,

[Pickthal 26:206] And then cometh that which they were promised,

[Yusufali 26:206] Yet there comes to them at length the (Punishment) which they were promised!

مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمْتَعُونَ {207}

[Shakir 26:207] That which they were made to enjoy shall not avail them?

[Pickthal 26:207] (How) that wherewith they were contented naught availeth them?

[Yusufali 26:207] It will profit them not that they enjoyed (this life)!

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ {208}

[Shakir 26:208] And We did not destroy any town but it had (its) warners,

[Pickthal 26:208] And We destroyed no township but it had its warners

[Yusufali 26:208] Never did We destroy a population, but had its warners

ذِكْرَىٰ وَمَا كُنَّا ظَالِمِينَ {209}

[Shakir 26:209] To remind, and We are never unjust.

[Pickthal 26:209] For reminder, for We never were oppressors.

[Yusufali 26:209] By way of reminder; and We never are unjust.

وَمَا تَنْزَّلَتْ بِهِ الشَّيَاطِينُ {210}

[Shakir 26:210] And the Shaitans have not come down with it.

[Pickthal 26:210] The devils did not bring it down.

[Yusufali 26:210] No evil ones have brought down this (Revelation):

وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ {211}

[Shakir 26:211] And it behoves them not, and they have not the power to do (it).

[Pickthal 26:211] It is not meet for them, nor is it in their power,

[Yusufali 26:211] It would neither suit them nor would they be able (to produce it).

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْرُؤُونَ {212}

[Shakir 26:212] Most surely they are far removed from the hearing of it.

[Pickthal 26:212] Lo! verily they are banished from the hearing.

[Yusufali 26:212] Indeed they have been removed far from even (a chance of) hearing it.

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ {213}

[Shakir 26:213] So call not upon another god with Allah, lest you be of those who are punished.

[Pickthal 26:213] Therefor invoke not with Allah another god, lest thou be one of the doomed.

[Yusufali 26:213] So call not on any other god with Allah, or thou wilt be among those under the Penalty.

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ {214}

[Shakir 26:214] And warn your nearest relations,

[Pickthal 26:214] And warn thy tribe of near kindred,

[Yusufali 26:214] And admonish thy nearest kinsmen,

وَاحْفَظْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ {215}

[Shakir 26:215] And be kind to him who follows you of the believers.

[Pickthal 26:215] And lower thy wing (in kindness) unto those believers who follow thee.

[Yusufali 26:215] And lower thy wing to the Believers who follow thee.

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ {216}

[Shakir 26:216] But if they disobey you, then say: Surely I am clear of what you do.

[Pickthal 26:216] And if they (thy kinsfolk) disobey thee, say: Lo! I am innocent of what they do.

[Yusufali 26:216] Then if they disobey thee, say: "I am free (of responsibility) for what ye do!"

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ {217}

[Shakir 26:217] And rely on the Mighty, the Merciful,

[Pickthal 26:217] And put thy trust in the Mighty, the Merciful.

[Yusufali 26:217] And put thy trust on the Exalted in Might, the Merciful,-

الَّذِي يَرَاكَ حِينَ تَقُومُ {218}

[Shakir 26:218] Who sees you when you stand up.

[Pickthal 26:218] Who seeth thee when thou standest up (to pray)

[Yusufali 26:218] Who seeth thee standing forth (in prayer),

وَتَقَلَّبَكَ فِي السَّاجِدِينَ {219}

[Shakir 26:219] And your turning over and over among those who prostrate themselves before Allah.

[Pickthal 26:219] And (seeth) thine abasement among those who fall prostrate (in worship).

[Yusufali 26:219] *And thy movements among those who prostrate themselves,*

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {220}

[Shakir 26:220] *Surely He is the Hearing, the Knowing.*

[Pickthal 26:220] *Lo! He, only He, is the Hearer, the Knower.*

[Yusufali 26:220] *For it is He Who heareth and knoweth all things.*

هَلْ أَنْبَأْتُكُمْ عَلَىٰ مَنْ نَزَّلَ الشَّيَاطِينُ {221}

[Shakir 26:221] *Shall I inform you (of him) upon whom the Shaitans descend?*

[Pickthal 26:221] *Shall I inform you upon whom the devils descend?*

[Yusufali 26:221] *Shall I inform you, (O people!), on whom it is that the evil ones descend?*

تَنْزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ {222}

[Shakir 26:222] *They descend upon every lying, sinful one,*

[Pickthal 26:222] *They descend on every sinful, false one.*

[Yusufali 26:222] *They descend on every lying, wicked person,*

يُلْقُونَ السَّمْعَ وَأَكْثُرُهُمْ كَاذِبُونَ {223}

[Shakir 26:223] *They incline their ears, and most of them are liars.*

[Pickthal 26:223] *They listen eagerly, but most of them are liars.*

[Yusufali 26:223] *(Into whose ears) they pour hearsay vanities, and most of them are liars.*

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ {224}

[Shakir 26:224] *And as to the poets, those who go astray follow them.*

[Pickthal 26:224] *As for poets, the erring follow them.*

[Yusufali 26:224] *And the Poets,- It is those straying in Evil, who follow them:*

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ {225}

[Shakir 26:225] *Do you not see that they wander about bewildered in every valley?*

[Pickthal 26:225] *Hast thou not seen how they stray in every valley,*

[Yusufali 26:225] *Seest thou not that they wander distracted in every valley?-*

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ {226}

[Shakir 26:226] *And that they say that which they do not do,*

[Pickthal 26:226] *And how they say that which they do not?*

[Yusufali 26:226] *And that they say what they practise not?-*

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا ۗ وَسَيَعْلَمُ

الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ {227}

[Shakir 26:227] *Except those who believe and do good and remember Allah much, and defend themselves after they are oppressed; and they who act unjustly shall know to what final place of turning they shall turn back.*

[Pickthal 26:227] *Save those who believe and do good works, and remember Allah much, and vindicate themselves after they have been*

wronged. Those who do wrong will come to know by what a (great) reverse they will be overturned!

[Yusufali 26:227] Except those who believe, work righteousness, engage much in the remembrance of Allah, and defend themselves only after they are unjustly attacked. And soon will the unjust assailants know what vicissitudes their affairs will take!

سورة النمل (An-Naml)

Sura 27

Aya 1 to 93

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

طَسَّ ۙ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ {1}

[Shakir 27:1] Ta Sin! These are the verses of the Quran and the Book that makes (things) clear

[Pickthal 27:1] Ta. Sin. These are revelations of the Qur'an and a Scripture that maketh plain;

[Yusufali 27:1] These are verses of the Qur'an,-a book that makes (things) clear;

هُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ {2}

[Shakir 27:2] A guidance and good news for the believers,

[Pickthal 27:2] A guidance and good tidings for believers

[Yusufali 27:2] A guide: and glad tidings for the believers,-

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ {3}

[Shakir 27:3] Who keep up prayer and pay the poor-rate, and of the hereafter, they are sure.

[Pickthal 27:3] Who establish worship and pay the poor-due and are sure of the Hereafter.

[Yusufali 27:3] Those who establish regular prayers and give in regular charity, and also have (full) assurance of the hereafter.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ {4}

[Shakir 27:4] As to those who do not believe in the hereafter, We have surely made their deeds fair-seeming to them, but they blindly wander on.

[Pickthal 27:4] Lo! as for those who believe not in the Hereafter, We have made their works fairseeming unto them so that they are all astray.

[Yusufali 27:4] As to those who believe not in the Hereafter, We have made their deeds pleasing in their eyes; and so they wander about in distraction.

أُولَٰئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ {5}

[Shakir 27:5] These are they who shall have an evil punishment, and in the hereafter they shall be the greatest losers.

[Pickthal 27:5] Those are they for whom is the worst of punishment, and in the Hereafter they will be the greatest losers.

[Yusufali 27:5] Such are they for whom a grievous Penalty is (waiting); and in the Hereafter theirs will be the greatest loss.

وَإِنَّكَ لَلْقَلْبِ الْقُرْآنِ مِنْ لَدُنِّ حَكِيمٍ عَلِيمٍ {6}

[Shakir 27:6] And most surely you are made to receive the *Qur'an* from the Wise, the Knowing Allah.

[Pickthal 27:6] Lo! as for thee (Muhammad), thou verily receivest the *Qur'an* from the presence of One Wise, Aware.

[Yusufali 27:6] As to thee, the *Qur'an* is bestowed upon thee from the presence of one who is wise and all-knowing.

إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنستُ نَارًا سَاتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ آتِيكُمْ بِشَهَابٍ مِّن سَمَاءٍ لَّعَلَّكُمْ تَصْطَلُونَ {7}

[Shakir 27:7] When Musa said to his family: Surely I see fire; I will bring to you from it some news, or I will bring to you therefrom a burning firebrand so that you may warm yourselves.

[Pickthal 27:7] (Remember) when Moses said unto his household: Lo! I spy afar off a fire; I will bring you tidings thence, or bring to you a borrowed flame that ye may warm yourselves.

[Yusufali 27:7] Behold! Moses said to his family: "I perceive a fire; soon will I bring you from there some information, or I will bring you a burning brand to light our fuel, that ye may warn yourselves.

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ {8}

[Shakir 27:8] So when he came to it a voice was uttered saying: Blessed is Whoever is in the fire and whatever is about it; and glory be to Allah, the Lord of the worlds;

[Pickthal 27:8] But when he reached it, he was called, saying: Blessed is Whosoever is in the fire and Whosoever is round about it! And Glorified be Allah, the Lord of the Worlds!

[Yusufali 27:8] But when he came to the (fire), a voice was heard: "Blessed are those in the fire and those around: and glory to Allah, the Lord of the worlds.

يَا مُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ {9}

[Shakir 27:9] O Musa! surely I am Allah, the Mighty, the Wise;

[Pickthal 27:9] O Moses! Lo! it is I, Allah, the Mighty, the Wise.

[Yusufali 27:9] "O Moses! verily, I am Allah, the exalted in might, the wise!....

وَأَلْقِ عَصَاكَ ۖ فَلَمَّا رَأَاهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ ۗ يَا مُوسَىٰ لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ الْمُرْسَلُونَ {10}

[Shakir 27:10] And cast down your staff. So when he saw it in motion as if it were a serpent, he turned back retreating and did not return: O Musa! fear not; surely the messengers shall not fear in My presence;

[Pickthal 27:10] And throw down thy staff! But when he saw it writhing as it were a demon, he turned to flee headlong; (but it was said unto him): O Moses! Fear not! the emissaries fear not in My presence,

[Yusufali 27:10] "Now do thou throw thy rod!" But when he saw it moving (of its own accord) as if it had been a snake, he turned back in retreat, and retraced not his steps: "O Moses!" (it was said), "Fear not: truly, in My presence, those called as messengers have no fear,-

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ {11}

[Shakir 27:11] Neither he who has been unjust, then he does good instead after evil, for surely I am the Forgiving, the Merciful:

[Pickthal 27:11] Save him who hath done wrong and afterward hath changed evil for good. And lo! I am Forgiving, Merciful.

[Yusufali 27:11] "But if any have done wrong and have thereafter substituted good to take the place of evil, truly, I am Oft-Forgiving, Most Merciful.

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضًا مِنْ غَيْرِ سُوءٍ فِي تِسْعِ آيَاتِ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ ۚ إِنَّهُمْ

كَانُوا قَوْمًا فَاسِقِينَ {12}

[Shakir 27:12] And enter your hand into the opening of your bosom, it shall come forth white without evil; among nine signs to Firon and his people, surely they are a transgressing people.

[Pickthal 27:12] And put thy hand into the bosom of thy robe, it will come forth white but unhurt. (This will be one) among nine tokens unto Pharaoh and his people Lo! they were ever evil-living folk.

[Yusufali 27:12] "Now put thy hand into thy bosom, and it will come forth white without stain (or harm): (these are) among the nine Signs (thou wilt take) to Pharaoh and his people: for they are a people rebellious in transgression."

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا هَذَا سِحْرٌ مُّبِينٌ {13}

[Shakir 27:13] So when Our clear signs came to them, they said: This is clear enchantment.

[Pickthal 27:13] But when Our tokens came unto them, plain to see, they said: This is mere magic,

[Yusufali 27:13] But when Our Signs came to them, that should have opened their eyes, they said: "This is sorcery manifest!"

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ {14}

[Shakir 27:14] And they denied them unjustly and proudly while their soul had been convinced of them; consider, then how was the end of the mischief-makers.

[Pickthal 27:14] And they denied them, though their souls acknowledged them, for spite and arrogance. Then see the nature of the consequence for the wrong-doers!

[Yusufali 27:14] And they rejected those Signs in iniquity and arrogance, though their souls were convinced thereof: so see what was the end of those who acted corruptly!

وَلَقَدْ آتَيْنَا دَاوُودَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِنْ عِبَادِهِ الْمُؤْمِنِينَ

{15}

[Shakir 27:15] And certainly We gave knowledge to Dawood and Sulaiman, and they both said: Praise be to Allah, Who has made us to excel many of His believing servants.

[Pickthal 27:15] *And We verily gave knowledge unto David and Solomon, and they said: Praise be to Allah, Who hath preferred us above many of His believing slaves!*

[Yusufali 27:15] *We gave (in the past) knowledge to David and Solomon: And they both said: "Praise be to Allah, Who has favoured us above many of his servants who believe!"*

وَوَرِثَ سُلَيْمَانُ دَاوُودَ وَقَالَ يَا أَيُّهَا النَّاسُ عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ

الْفَضْلُ الْمُبِينُ {16}

[Shakir 27:16] *And Sulaiman was Dawood's heir, and he said: O men! we have been taught the language of birds, and we have been given all things; most surely this is manifest grace.*

[Pickthal 27:16] *And Solomon was David's heir. And he said: O mankind! Lo! we have been taught the language of birds, and have been given (abundance) of all things. This surely is evident favour.*

[Yusufali 27:16] *And Solomon was David's heir. He said: "O ye people! We have been taught the speech of birds, and on us has been bestowed (a little) of all things: this is indeed Grace manifest (from Allah.)"*

وَحَشِيرَ لِسُلَيْمَانَ جُنُودَهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ {17}

[Shakir 27:17] *And his hosts of the jinn and the men and the birds were gathered to him, and they were formed into groups.*

[Pickthal 27:17] *And there were gathered together unto Solomon his armies of the jinn and humankind, and of the birds, and they were set in battle order;*

[Yusufali 27:17] *And before Solomon were marshalled his hosts,- of Jinns and men and birds, and they were all kept in order and ranks.*

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ تَمَلَّةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ

سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ {18}

[Shakir 27:18] *Until when they came to the valley of the Naml, a Namlite said: O Naml! enter your houses, (that) Sulaiman and his hosts may not crush you while they do not know.*

[Pickthal 27:18] *Till, when they reached the Valley of the Ants, an ant exclaimed: O ants! Enter your dwellings lest Solomon and his armies crush you, unperceiving.*

[Yusufali 27:18] *At length, when they came to a (lowly) valley of ants, one of the ants said: "O ye ants, get into your habitations, lest Solomon and his hosts crush you (under foot) without knowing it."*

فَتَبَسَّمَ ضَاحِكًا مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ

أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ {19}

[Shakir 27:19] *So he smiled, wondering at her word, and said: My Lord! grant me that I should be grateful for Thy favor which Thou hast bestowed on me and on my parents, and that I should do good such as Thou art pleased with, and make me enter, by Thy mercy, into Thy servants, the good ones.*

[Pickthal 27:19] And (Solomon) smiled, laughing at her speech, and said: My Lord, arouse me to be thankful for Thy favour wherewith Thou hast favoured me and my parents, and to do good that shall be pleasing unto Thee, and include me in (the number of) Thy righteous slaves.

[Yusufali 27:19] So he smiled, amused at her speech; and he said: "O my Lord! so order me that I may be grateful for Thy favours, which thou hast bestowed on me and on my parents, and that I may work the righteousness that will please Thee: And admit me, by Thy Grace, to the ranks of Thy righteous Servants."

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ {20}

[Shakir 27:20] And he reviewed the birds, then said: How is it I see not the hoopoe or is it that he is of the absentees?

[Pickthal 27:20] And he sought among the birds and said: How is it that I see not the hoopoe, or is he among the absent?

[Yusufali 27:20] And he took a muster of the Birds; and he said: "Why is it I see not the Hoopoe? Or is he among the absentees?"

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لِيَأْتِيَنِّي بِسُلْطَانٍ مُّبِينٍ {21}

[Shakir 27:21] I will most certainly punish him with a severe punishment, or kill him, or he shall bring to me a clear plea.

[Pickthal 27:21] I verily will punish him with hard punishment or I verily will slay him, or he verily shall bring me a plain excuse.

[Yusufali 27:21] "I will certainly punish him with a severe penalty, or execute him, unless he bring me a clear reason (for absence)."

فَمَكَتْ غَيْرَ بَعِيدٍ فَقَالَ أَحَظْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ {22}

[Shakir 27:22] And he tarried not long, then said: I comprehend that which you do not comprehend and I have brought to you a sure information from Sheba.

[Pickthal 27:22] But he was not long in coming, and he said: I have found out (a thing) that thou apprehendest not, and I come unto thee from Sheba with sure tidings.

[Yusufali 27:22] But the Hoopoe tarried not far: he (came up and) said: "I have compassed (territory) which thou hast not compassed, and I have come to thee from Saba with tidings true.

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ {23}

[Shakir 27:23] Surely I found a woman ruling over them, and she has been given abundance and she has a mighty throne:

[Pickthal 27:23] Lo! I found a woman ruling over them, and she hath been given (abundance) of all things, and hers is a mighty throne.

[Yusufali 27:23] "I found (there) a woman ruling over them and provided with every requisite; and she has a magnificent throne.

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ

السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ {24}

[Shakir 27:24] I found her and her people adoring the sun instead of Allah, and the Shaitan has made their deeds fair-seeming to them and thus turned them from the way, so they do not go aright

[Pickthal 27:24] I found her and her people worshipping the sun instead of Allah; and Satan maketh their works fairseeming unto them, and debarreth them from the way (of Truth), so that they go not aright;

[Yusufali 27:24] "I found her and her people worshipping the sun besides Allah: Satan has made their deeds seem pleasing in their eyes, and has kept them away from the Path,- so they receive no guidance,-

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ

{25}

[Shakir 27:25] That they do not make obeisance to Allah, Who brings forth what is hidden in the heavens and the earth and knows what you hide and what you make manifest:

[Pickthal 27:25] So that they worship not Allah, Who bringeth forth the hidden in the heavens and the earth, and knoweth what ye hide and what ye proclaim,

[Yusufali 27:25] "(Kept them away from the Path), that they should not worship Allah, Who brings to light what is hidden in the heavens and the earth, and knows what ye hide and what ye reveal.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿26﴾

[Shakir 27:26] Allah, there is no god but He: He is the Lord of mighty power.

[Pickthal 27:26] Allah; there is no Allah save Him, the Lord of the Tremendous Throne.

[Yusufali 27:26] "Allah!- there is no god but He!- Lord of the Throne Supreme!"

قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ﴿27﴾

[Shakir 27:27] He said: We will see whether you have told the truth or whether you are of the liars:

[Pickthal 27:27] (Solomon) said: We shall see whether thou speakest truth or whether thou art of the liars.

[Yusufali 27:27] (Solomon) said: "Soon shall we see whether thou hast told the truth or lied!

أَذْهَبْ بِكِتَابِي هَذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ ﴿28﴾

[Shakir 27:28] Take this my letter and hand it over to them, then turn away from them and see what (answer) they return.

[Pickthal 27:28] Go with this my letter and throw it down unto them; then turn away and see what (answer) they return,

[Yusufali 27:28] "Go thou, with this letter of mine, and deliver it to them: then draw back from them, and (wait to) see what answer they return"...

قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْقِيَ إِلَيَّ كِتَابٌ كَرِيمٌ ﴿29﴾

[Shakir 27:29] She said: O chief! surely an honorable letter has been delivered to me

[Pickthal 27:29] (The Queen of Sheba) said (when she received the letter): O chieftains! Lo! there hath been thrown unto me a noble letter.

[Yusufali 27:29] (The queen) said: "Ye chiefs! here is delivered to me - a letter worthy of respect.

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ {30}

[Shakir 27:30] Surely it is from Sulaiman, and surely it is in the name of Allah, the Beneficent, the Merciful;

[Pickthal 27:30] Lo! it is from Solomon, and lo! it is: In the name of Allah, the Beneficent, the Merciful;

[Yusufali 27:30] "It is from Solomon, and is (as follows): 'In the name of Allah, Most Gracious, Most Merciful:

أَلَا تَعْلَمُونَ عَلَيَّ وَأَتُونِي مُسْلِمِينَ {31}

[Shakir 27:31] Saying: exalt not yourselves against me and come to me in submission.

[Pickthal 27:31] Exalt not yourselves against me, but come unto me as those who surrender.

[Yusufali 27:31] "'Be ye not arrogant against me, but come to me in submission (to the true Religion).'"

قَالَتْ يَا أَيُّهَا الْمَلَأَ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُونِ {32}

[Shakir 27:32] She said: O chiefs! give me advice respecting my affair: I never decide an affair until you are in my presence.

[Pickthal 27:32] She said: O chieftains! Pronounce for me in my case. I decide no case till ye are present with me.

[Yusufali 27:32] She said: "Ye chiefs! advise me in (this) my affair: no affair have I decided except in your presence."

قَالُوا نَحْنُ أَوْلُو قُوَّةٍ وَأُولُو بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا تَأْمُرِينَ {33}

[Shakir 27:33] They said: We are possessors of strength and possessors of mighty prowess, and the command is yours, therefore see what you will command.

[Pickthal 27:33] They said: We are lords of might and lords of great prowess, but it is for thee to command; so consider what thou wilt command.

[Yusufali 27:33] They said: "We are endued with strength, and given to vehement war: but the command is with thee; so consider what thou wilt command."

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ {34}

[Shakir 27:34] She said: Surely the kings, when they enter a town, ruin it and make the noblest of its people to be low, and thus they (always) do;

[Pickthal 27:34] She said: Lo! kings, when they enter a township, ruin it and make the honour of its people shame. Thus will they do.

[Yusufali 27:34] She said: "Kings, when they enter a country, despoil it, and make the noblest of its people its meanest thus do they behave.

وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ {35}

[Shakir 27:35] And surely I am going to send a present to them, and shall wait to see what (answer) do the messengers bring back.

[Pickthal 27:35] But lo! I am going to send a present unto them, and to see with what (answer) the messengers return.

[Yusufali 27:35] "But I am going to send him a present, and (wait) to see with what (answer) return (my) ambassadors."

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُونَنِي بِمَالٍ فَمَا آتَانِي اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدْيَتِكُمْ
تَفْرَحُونَ {36}

[Shakir 27:36] So when he came to Sulaiman, he said: What! will you help me with wealth? But what Allah has given me is better than what He has given you. Nay, you are exultant because of your present;

[Pickthal 27:36] So when (the envoy) came unto Solomon, (the King) said: What! Would ye help me with wealth? But that which Allah hath given me is better than that which He hath given you. Nay it is ye (and not I) who exult in your gift.

[Yusufali 27:36] Now when (the embassy) came to Solomon, he said: "Will ye give me abundance in wealth? But that which Allah has given me is better than that which He has given you! Nay it is ye who rejoice in your gift!"

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ {37}

[Shakir 27:37] Go back to them, so we will most certainly come to them with hosts which they shall have no power to oppose, and we will most certainly expel them therefrom in abasement, and they shall be in a state of ignominy.

[Pickthal 27:37] Return unto them. We verily shall come unto them with hosts that they cannot resist, and we shall drive them out from thence with shame, and they will be abased.

[Yusufali 27:37] "Go back to them, and be sure we shall come to them with such hosts as they will never be able to meet: We shall expel them from there in disgrace, and they will feel humbled (indeed)."

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ {38}

[Shakir 27:38] He said: O chiefs! which of you can bring to me her throne before they come to me in submission?

[Pickthal 27:38] He said: O chiefs! Which of you will bring me her throne before they come unto me, surrendering?

[Yusufali 27:38] He said (to his own men): "Ye chiefs! which of you can bring me her throne before they come to me in submission?"

قَالَ عِفْرِيتٌ مِنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ {39}

[Shakir 27:39] One audacious among the jinn said: I will bring it to you before you rise up from your place; and most surely I am strong (and) trusty for it.

[Pickthal 27:39] A stalwart of the jinn said: I will bring it thee before thou canst rise from thy place. Lo! I verily am strong and trusty for such work.

[Yusufali 27:39] Said an 'Ifrīt, of the Jinns: "I will bring it to thee before thou rise from thy council: indeed I have full strength for the purpose, and may be trusted."

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَآهُ مُسْتَقِرًّا
عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ ۚ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ
فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ {40}

[Shakir 27:40] One who had the knowledge of the Book said: I will bring it to you in the twinkling of an eye. Then when he saw it settled beside him, he said: This is of the grace of my Lord that He may try me whether I am grateful or ungrateful; and whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Honored.

[Pickthal 27:40] One with whom was knowledge of the Scripture said: I will bring it thee before thy gaze returneth unto thee. And when he saw it set in his presence, (Solomon) said: This is of the bounty of my Lord, that He may try me whether I give thanks or am ungrateful. Whosoever giveth thanks he only giveth thanks for (the good of) his own soul; and whosoever is ungrateful (is ungrateful only to his own soul's hurt). For lo! my Lord is Absolute in independence, Bountiful.

[Yusufali 27:40] Said one who had knowledge of the Book: "I will bring it to thee within the twinkling of an eye!" Then when (Solomon) saw it placed firmly before him, he said: "This is by the Grace of my Lord!- to test me whether I am grateful or ungrateful! and if any is grateful, truly his gratitude is (a gain) for his own soul; but if any is ungrateful, truly my Lord is Free of all Needs, Supreme in Honour !"

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا يَهْتَدُونَ {41}

[Shakir 27:41] He said: Alter her throne for her, we will see whether she follows the right way or is of those who do not go aright.

[Pickthal 27:41] He said: Disguise her throne for her that that we may see whether she will go aright or be of those not rightly guided.

[Yusufali 27:41] He said: "Transform her throne out of all recognition by her: let us see whether she is guided (to the truth) or is one of those who receive no guidance."

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ ۖ قَالَتْ كَأَنَّهُ هُوَ ۚ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ

{42}

[Shakir 27:42] So when she came, it was said: Is your throne like this? She said: It is as it were the same, and we were given the knowledge before it, and we were submissive.

[Pickthal 27:42] So, when she came, it was said (unto her): Is thy throne like this? She said: (It is) as though it were the very one. And (Solomon said): We were given the knowledge before her and we had surrendered (to Allah).

[Yusufali 27:42] So when she arrived, she was asked, "Is this thy throne?" She said, "It was just like this; and knowledge was bestowed on us in advance of this, and we have submitted to Allah (in Islam)."

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنَ دُونِ اللَّهِ ۖ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ {43}

[Shakir 27:43] *And what she worshipped besides Allah prevented her, surely she was of an unbelieving people.*

[Pickthal 27:43] *And (all) that she was wont to worship instead of Allah hindered her, for she came of disbelieving folk.*

[Yusufali 27:43] *And he diverted her from the worship of others besides Allah: for she was (sprung) of a people that had no faith.*

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا ۚ قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِنْ

قَوَارِيرٍ ۗ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ {44}

[Shakir 27:44] *It was said to her: Enter the palace; but when she saw it she deemed it to be a great expanse of water, and bared her legs. He said: Surely it is a palace made smooth with glass. She said: My Lord! surely I have been unjust to myself, and I submit with Sulaiman to Allah, the Lord of the worlds.*

[Pickthal 27:44] *It was said unto her: Enter the hall. And when she saw it she deemed it a pool and bared her legs. (Solomon) said: Lo! it is a hall, made smooth, of glass. She said: My Lord! Lo! I have wronged myself, and I surrender with Solomon unto Allah, the Lord of the Worlds.*

[Yusufali 27:44] *She was asked to enter the lofty Palace: but when she saw it, she thought it was a lake of water, and she (tucked up her skirts), uncovering her legs. He said: "This is but a palace paved smooth with slabs of glass." She said: "O my Lord! I have indeed wronged my soul: I do (now) submit (in Islam), with Solomon, to the Lord of the Worlds."*

وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ صَالِحًا أَنْ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ {45}

[Shakir 27:45] *And certainly We sent to Samood their brother Salih, saying: Serve Allah; and lo! they became two sects quarrelling with each other.*

[Pickthal 27:45] *And We verily sent unto Thamud their brother Salih, saying: Worship Allah. And lo! they (then became two parties quarrelling.*

[Yusufali 27:45] *We sent (aforetime), to the Thamud, their brother Salih, saying, "Serve Allah": But behold, they became two factions quarrelling with each other.*

قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ {46}

[Shakir 27:46] *He said: O my people! why do you seek to hasten on the evil before the good? Why do you not ask forgiveness of Allah so that you may be dealt with mercifully?*

[Pickthal 27:46] *He said: O my people! Why will ye hasten on the evil rather than the good? Why will ye not ask pardon of Allah, that ye may receive mercy.*

[Yusufali 27:46] *He said: "O my people! why ask ye to hasten on the evil in preference to the good? If only ye ask Allah for forgiveness, ye may hope to receive mercy.*

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ ۚ قَالَ طَائِرُكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ {47}

[Shakir 27:47] *They said: We have met with ill luck on account of you and on account of those with you. He said: The cause of your evil fortune is with Allah; nay, you are a people who are tried.*

[Pickthal 27:47] They said: We augur evil of thee and those with thee. He said: Your evil augury is with Allah. Nay, but ye are folk that are being tested.

[Yusufali 27:47] They said: "Ill omen do we augur from thee and those that are with thee". He said: "Your ill omen is with Allah; yea, ye are a people under trial."

وَكَانَ فِي الْمَدِينَةِ تِسْعَةٌ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ {48}

[Shakir 27:48] And there were in the city nine persons who made mischief in the land and did not act aright.

[Pickthal 27:48] And there were in the city nine persons who made mischief in the land and reformed not.

[Yusufali 27:48] There were in the city nine men of a family, who made mischief in the land, and would not reform.

قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ {49}

[Shakir 27:49] They said: Swear to each other by Allah that we will certainly make a sudden attack on him and his family by night, then we will say to his heir: We did not witness the destruction of his family, and we are most surely truthful.

[Pickthal 27:49] They said: Swear one to another by Allah that we verily will attack him and his household by night, and afterward we will surely say unto his friend: We witnessed not the destruction of his household. And lo! we are truth-tellers.

[Yusufali 27:49] They said: "Swear a mutual oath by Allah that we shall make a secret night attack on him and his people, and that we shall then say to his heir (when he seeks vengeance): 'We were not present at the slaughter of his people, and we are positively telling the truth.'"

وَمَكْرُوا مَكْرًا وَمَكْرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ {50}

[Shakir 27:50] And they planned a plan, and We planned a plan while they perceived not.

[Pickthal 27:50] So they plotted a plot: and We plotted a plot, while they perceived not.

[Yusufali 27:50] They plotted and planned, but We too planned, even while they perceived it not.

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ {51}

[Shakir 27:51] See, then, how was the end of their plan that We destroyed them and their people, all (of them).

[Pickthal 27:51] Then see the nature of the consequence of their plotting, for lo! We destroyed them and their people, every one.

[Yusufali 27:51] Then see what was the end of their plot!- this, that We destroyed them and their people, all (of them).

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ {52}

[Shakir 27:52] So those are their houses fallen down because they were unjust, most surely there is a sign in this for a people who know.

[Pickthal 27:52] See, yonder are their dwellings empty and in ruins because they did wrong. Lo! herein is indeed a portent for a people who have knowledge.

[Yusufali 27:52] Now such were their houses, - in utter ruin, - because they practised wrong-doing. Verily in this is a Sign for people of knowledge.

وَأُنجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ {53}

[Shakir 27:53] .And We delivered those who believed and who guarded (against evil).

[Pickthal 27:53] And we saved those who believed and used to ward off (evil).

[Yusufali 27:53] And We saved those who believed and practised righteousness.

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ {54}

[Shakir 27:54] And (We sent) Lut, when he said to his people: What! do you commit indecency while you see?

[Pickthal 27:54] And Lot! when he said unto his folk: Will ye commit abomination knowingly?

[Yusufali 27:54] (We also sent) Lut (as a messenger): behold, He said to his people, "Do ye do what is shameful though ye see (its iniquity)?"

أَأُنْثِيكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۗ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ {55}

[Shakir 27:55] What! do you indeed approach men lustfully rather than women? Nay, you are a people who act ignorantly.

[Pickthal 27:55] Must ye needs lust after men instead of women? Nay, but ye are folk who act senselessly.

[Yusufali 27:55] Would ye really approach men in your lusts rather than women? Nay, ye are a people (grossly) ignorant!

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَبْتَظِرُونَ {56}

[Shakir 27:56] But the answer of his people was no other except that they ~s said: Turn out Lut's followers from your town; surely they are a people who would keep pure!

[Pickthal 27:56] But the answer of his folk was naught save that they said: Expel the household of Lot from your township, for they (forsooth) are folk who would keep clean!

[Yusufali 27:56] But his people gave no other answer but this: they said, "Drive out the followers of Lut from your city: these are indeed men who want to be clean and pure!"

فَأُنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَا هَا مِنْ الْغَابِرِينَ {57}

[Shakir 27:57] But We delivered him and his followers except his wife; We ordained her to be of those who remained behind.

[Pickthal 27:57] Then We saved him and his household save his wife; We destined her to be of those who stayed behind.

[Yusufali 27:57] But We saved him and his family, except his wife; her We destined to be of those who lagged behind.

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ {58}

[Shakir 27:58] *And We rained on them a rain, and evil was the rain of those who had been warned.*

[Pickthal 27:58] *And We rained a rain upon them. Dreadful is the rain of those who have been warned.*

[Yusufali 27:58] *And We rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (but heeded not)!*

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ اللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ {59}

[Shakir 27:59] *Say: Praise be to Allah and peace on His servants whom He has chosen: is Allah better, or what they associate (with Him)?*

[Pickthal 27:59] *Say (O Muhammad): Praise be to Allah, and peace be on His slaves whom He hath chosen! Is Allah best, or (all) that ye ascribe as partners (unto Him)?*

[Yusufali 27:59] *Say: Praise be to Allah, and Peace on his servants whom He has chosen (for his Message). (Who) is better?- Allah or the false gods they associate (with Him)?*

أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا ۗ أَلَيْسَ مَعَ اللَّهِ ۖ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ {60}

[Shakir 27:60] *Nay, He Who created the heavens and the earth, and sent down for you water from the cloud; then We cause to grow thereby beautiful gardens; it is not possible for you that you should make the trees thereof to grow. Is there a god with Allah? Nay! they are people who deviate.*

[Pickthal 27:60] *Is not He (best) Who created the heavens and the earth, and sendeth down for you water from the sky wherewith We cause to spring forth joyous orchards, whose trees it never hath been yours to cause to grow. Is there any Allah beside Allah? Nay, but they are folk who ascribe equals (unto Him)!*

[Yusufali 27:60] *Or, Who has created the heavens and the earth, and Who sends you down rain from the sky? Yea, with it We cause to grow well-planted orchards full of beauty of delight: it is not in your power to cause the growth of the trees in them. (Can there be another) god besides Allah? Nay, they are a people who swerve from justice.*

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِي وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ أَلَيْسَ مَعَ اللَّهِ ۖ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {61}

[Shakir 27:61] *Or, Who made the earth a restingplace, and made in it rivers, and raised on it mountains and placed between the two seas a barrier. Is there a god with Allah? Nay! most of them do not know!*

[Pickthal 27:61] *Is not He (best) Who made the earth a fixed abode, and placed rivers in the folds thereof, and placed firm hills therein, and hath set a barrier between the two seas? Is there any Allah beside Allah? Nay, but most of them know not!*

[Yusufali 27:61] *Or, Who has made the earth firm to live in; made rivers in its midst; set thereon mountains immovable; and made a separating bar between the two bodies of flowing water? (can there be another) god besides Allah? Nay, most of them know not.*

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَلَيْسَ اللَّهُ بِ
 قَلِيلًا مَّا تَدَّكَّرُونَ {62}

[Shakir 27:62] Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth. Is there a god with Allah? Little is it that you mind!

[Pickthal 27:62] Is not He (best) Who answereth the wronged one when he crieth unto Him and removeth the evil, and hath made you viceroys of the earth? Is there any Allah beside Allah? Little do they reflect!

[Yusufali 27:62] Or, Who listens to the (soul) distressed when it calls on Him, and Who relieves its suffering, and makes you (mankind) inheritors of the earth? (Can there be another) god besides Allah? Little it is that ye heed!

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ أَلَيْسَ اللَّهُ
 تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ {63}

[Shakir 27:63] Or, Who guides you in utter darkness of the land and the sea, and Who sends the winds as good news before His mercy. Is there a god with Allah? Exalted by Allah above what they associate (with Him).

[Pickthal 27:63] Is not He (best) Who guideth you in the darkness of the land and the sea, He Who sendeth the winds as heralds of His mercy? Is there any Allah beside Allah? High Exalted be Allah from all that they ascribe as partner (unto Him)!

[Yusufali 27:63] Or, Who guides you through the depths of darkness on land and sea, and Who sends the winds as heralds of glad tidings, going before His Mercy? (Can there be another) god besides Allah?- High is Allah above what they associate with Him!

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۗ أَلَيْسَ اللَّهُ بِ
 بَرَهَانِكُمْ إِنْ كُنْتُمْ صَادِقِينَ {64}

[Shakir 27:64] Or, Who originates the creation, then reproduces it and Who gives you sustenance from the heaven and the earth. Is there a god With Allah? Say: Bring your proof if you are truthful.

[Pickthal 27:64] Is not He (best) Who produceth creation, then reproduceth it, and Who provideth for you from the heaven and the earth? Is there any Allah beside Allah? Say: Bring your proof, if ye are truthful!

[Yusufali 27:64] Or, Who originates creation, then repeats it, and who gives you sustenance from heaven and earth? (Can there be another) god besides Allah? Say, "Bring forth your argument, if ye are telling the truth!"

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۗ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ {65}

[Shakir 27:65] Say: No one in the heavens and the earth knows the unseen but Allah; and they do not know when they shall be raised.

[Pickthal 27:65] Say (O Muhammad): None in the heavens and the earth knoweth the Unseen save Allah; and they know not when they will be raised (again).

[Yusufali 27:65] Say: None in the heavens or on earth, except Allah, knows what is hidden: nor can they perceive when they shall be raised up (for Judgment).

بَلْ أَدَارِكْ عِلْمُهُمْ فِي الْآخِرَةِ ۚ بَلْ هُمْ فِي شَكٍّ مِنْهَا ۚ بَلْ هُمْ مِنْهَا عَمُونَ {66}

[Shakir 27:66] Nay, their knowledge respecting the hereafter is slight and hasty; nay, they are in doubt about it; nay, they are quite blind to it

[Pickthal 27:66] Nay, but doth their knowledge reach to the Hereafter? Nay, for they are in doubt concerning it. Nay, for they cannot see it.

[Yusufali 27:66] Still less can their knowledge comprehend the Hereafter: Nay, they are in doubt and uncertainty thereanent; nay, they are blind thereunto!

وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا تُرَابًا وَآبَاءُنَا أَتِنَا لَمُخْرَجُونَ {67}

[Shakir 27:67] And those who disbelieve say: What! when we have become dust and our fathers (too), shall we certainly be brought forth?

[Pickthal 27:67] Yet those who disbelieve say: When we have become dust like our fathers, shall we verily be brought forth (again)?

[Yusufali 27:67] The Unbelievers say: "What! when we become dust,- we and our fathers,- shall we really be raised (from the dead)?"

لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ ۚ إِنَّ هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ {68}

[Shakir 27:68] We have certainly been promised this, we and our fathers before; these are naught but stories of the ancients

[Pickthal 27:68] We were promised this, forsooth, we and our fathers. (All) this is naught but fables of the men of old.

[Yusufali 27:68] "It is true we were promised this,- we and our fathers before (us): these are nothing but tales of the ancients."

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ {69}

[Shakir 27:69] Say: Travel in the earth, then see how was the end of the guilty.

[Pickthal 27:69] Say (unto them, O Muhammad): Travel in the land and see the nature of the sequel for the guilty!

[Yusufali 27:69] Say: "Go ye through the earth and see what has been the end of those guilty (of sin)."

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ {70}

[Shakir 27:70] And grieve not for them and be not distressed because of what they plan.

[Pickthal 27:70] And grieve thou not for them, nor be in distress because of what they plot (against thee).

[Yusufali 27:70] But grieve not over them, nor distress thyself because of their plots.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ ۖ إِن كُنْتُمْ صَادِقِينَ {71}

[Shakir 27:71] And they say: When will this threat come to pass, if you are truthful?

[Pickthal 27:71] And they say: When (will) this promise (be fulfilled), if ye are truthful?

[Yusufali 27:71] They also say: "When will this promise (come to pass)? (Say) if ye are truthful."

قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ {72}

[Shakir 27:72] Say: Maybe there may have drawn near to you somewhat of that which you seek to hasten on.

[Pickthal 27:72] Say: It may be that a part of that which ye would hasten on is close behind you.

[Yusufali 27:72] Say: "It may be that some of the events which ye wish to hasten on may be (close) in your pursuit!"

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ {73}

[Shakir 27:73] And surely your Lord is the Lord of grace to men, but most of them are not grateful.

[Pickthal 27:73] Lo! thy Lord is full of bounty for mankind, but most of them do not give thanks.

[Yusufali 27:73] But verily thy Lord is full of grace to mankind: Yet most of them are ungrateful.

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ {74}

[Shakir 27:74] And most surely your Lord knows what their breasts conceal and what they manifest.

[Pickthal 27:74] Lo! thy Lord knoweth surely all that their bosoms hide, and all that they proclaim.

[Yusufali 27:74] And verily thy Lord knoweth all that their hearts do hide. As well as all that they reveal.

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ {75}

[Shakir 27:75] And there is nothing concealed in the heaven and the earth but it is in a clear book.

[Pickthal 27:75] And there is nothing hidden in the heaven or the earth but it is in a clear Record.

[Yusufali 27:75] Nor is there aught of the unseen, in heaven or earth, but is (recorded) in a clear record.

إِنَّ هَذَا الْقُرْآنَ يَفُضُّ عَلَىٰ بَنِي إِسْرَائِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ {76}

[Shakir 27:76] Surely this Quran declares to the children of Israel most of what they differ in.

[Pickthal 27:76] Lo! this Qur'an narrateth unto the Children of Israel most of that concerning which they differ.

[Yusufali 27:76] Verily this Qur'an doth explain to the Children of Israel most of the matters in which they disagree.

وَإِنَّهُ لَهْدَىٰ وَرَحْمَةً لِّلْمُؤْمِنِينَ {77}

[Shakir 27:77] And most surely it is a guidance and a mercy for the believers.

[Pickthal 27:77] And lo! it is a guidance and a mercy for believers.

[Yusufali 27:77] And it certainly is a Guide and a Mercy to those who believe.

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۗ وَهُوَ الْعَزِيزُ الْعَلِيمُ {78}

[Shakir 27:78] Surely your Lord will judge between them by his judgment, and He is the Mighty, the knowing.

[Pickthal 27:78] Lo! thy Lord will judge between them of His wisdom, and He is the Mighty, the Wise.

[Yusufali 27:78] Verily thy Lord will decide between them by His Decree: and He is Exalted in Might, All-Knowing.

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ {79}

[Shakir 27:79] Therefore rely on Allah; surely you are on the clear truth.

[Pickthal 27:79] Therefor (O Muhammad) put thy trust in Allah, for thou (standest) on the plain Truth.

[Yusufali 27:79] So put thy trust in Allah: for thou art on (the path of) manifest Truth.

إِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ {80}

[Shakir 27:80] Surely you do not make the dead to hear, and you do not make the deaf to hear the call when they go back retreating.

[Pickthal 27:80] Lo! thou canst not make the dead to hear, nor canst thou make the deaf to hear the call when they have turned to flee;

[Yusufali 27:80] Truly thou canst not cause the dead to listen, nor canst thou cause the deaf to hear the call, (especially) when they turn back in retreat.

وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَالَتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ {81}

[Shakir 27:81] Nor can you be a guide to the blind out of their error; you cannot make to bear (any one) except those who believe in Our communications, so they submit.

[Pickthal 27:81] Nor canst thou lead the blind out of their error. Thou canst make none to hear, save those who believe Our revelations and who have surrendered.

[Yusufali 27:81] Nor canst thou be a guide to the blind, (to prevent them) from straying: only those wilt thou get to listen who believe in Our Signs, and they will bow in Islam.

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا

يُوقِنُونَ {82}

[Shakir 27:82] And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall i wound them, because people did not believe in Our communications.

[Pickthal 27:82] And when the word is fulfilled concerning them, We shall bring forth a beast of the earth to speak unto them because mankind had not faith in Our revelations.

[Yusufali 27:82] And when the Word is fulfilled against them (the unjust), we shall produce from the earth a beast to (face) them: He will speak to them, for that mankind did not believe with assurance in Our Signs.

وَيَوْمَ نَخْشِرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِّمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ {83}

[Shakir 27:83] *And on the day when We will gather from every nation a party from among those who rejected Our communications, then they shall be formed into groups.*

[Pickthal 27:83] *And (remind them of) the Day when We shall gather out of every nation a host of those who denied Our revelations, and they will be set in array;*

[Yusufali 27:83] *One day We shall gather together from every people a troop of those who reject our Signs, and they shall be kept in ranks,-*

حَتَّىٰ إِذَا جَاءُوا قَالَ أَكَذَّبْتُم بِآيَاتِي وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمَآذَا كُنْتُمْ تَعْمَلُونَ {84}

[Shakir 27:84] *Until when they come, He will say: Did you reject My communications while you had no comprehensive knowledge of them? Or what was it that you did?*

[Pickthal 27:84] *Till, when they come (before their Lord), He will say: Did ye deny My revelations when ye could not compass them in knowledge, or what was it that ye did?*

[Yusufali 27:84] *Until, when they come (before the Judgment-seat), (Allah) will say: "Did ye reject My Signs, though ye comprehended them not in knowledge, or what was it ye did?"*

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ {85}

[Shakir 27:85] *And the word shall come to pass against them because they were unjust, so they shall not speak.*

[Pickthal 27:85] *And the Word will be fulfilled concerning them because they have done wrong, and they will not speak.*

[Yusufali 27:85] *And the Word will be fulfilled against them, because of their wrong-doing, and they will be unable to speak (in plea).*

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لَيْسَكُنُوا فِيهِ وَالتَّهَارَ مُبْصِرًا ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

{86}

[Shakir 27:86] *Do they not consider that We have made the night that they may rest therein, and the day to give light? Most surely there are signs in this for a people who believe.*

[Pickthal 27:86] *Have they not seen how We have appointed the night that they may rest therein, and the day sight-giving? Lo! therein verily are portents for a people who believe.*

[Yusufali 27:86] *See they not that We have made the Night for them to rest in and the Day to give them light? Verily in this are Signs for any people that believe!*

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۗ وَكُلُّ أَتَوِّهٍ

دَاخِرِينَ {87}

[Shakir 27:87] *And on the day when the trumpet shall be blown, then those who are in the heavens and those who are in the earth shall be terrified except such as Allah please, and all shall come to him abased.*

[Pickthal 27:87] *And (remind them of) the Day when the Trumpet will be blown, and all who are in the heavens and the earth will start in fear, save him whom Allah willeth. And all come unto Him, humbled.*

[Yusufali 27:87] *And the Day that the Trumpet will be sounded - then will be smitten with terror those who are in the heavens, and those who are on earth, except such as Allah will please (to exempt): and all shall come to His (Presence) as beings conscious of their lowliness.*

وَتَرَى الْجِبَالَ تَحْسِبُهَا جَمَادَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۖ صُنَعَ اللَّهُ الَّذِي أَنْتَقَنَ كُلَّ شَيْءٍ ۗ إِنَّهُ
خَبِيرٌ بِمَا تَفْعَلُونَ {88}

[Shakir 27:88] *And you see the mountains, you think them to be solid, and they shall pass away as the passing away of the cloud-- the handiwork of Allah Who has made every thing thoroughly; surely He is Aware of what you do.*

[Pickthal 27:88] *And thou seest the hills thou deemest solid flying with the flight of clouds: the doing of Allah Who perfecteth all things. Lo! He is Informed of what ye do.*

[Yusufali 27:88] *Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away: (such is) the artistry of Allah, who disposes of all things in perfect order: for he is well acquainted with all that ye do.*

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَرَجٍ يَوْمَئِذٍ آمِنُونَ {89}

[Shakir 27:89] *Whoever brings good, he shall have better than it; and they shall be secure from terror on the day.*

[Pickthal 27:89] *Whoso bringeth a good deed will have better than its worth; and such are safe from fear that Day.*

[Yusufali 27:89] *If any do good, good will (accrue) to them therefrom; and they will be secure from terror that Day.*

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ {90}

[Shakir 27:90] *And whoever brings evil, these shall be thrown down on their faces into the fire; shall you be rewarded (for) aught except what you did?*

[Pickthal 27:90] *And whoso bringeth an ill-deed, such will be flung down on their faces in the Fire. Are ye rewarded aught save what ye did?*

[Yusufali 27:90] *And if any do evil, their faces will be thrown headlong into the Fire: "Do ye receive a reward other than that which ye have earned by your deeds?"*

إِنَّمَا أَمْرُهُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ ۗ وَأُمِرْتُ أَنْ أَكُونَ مِنَ

الْمُسْلِمِينَ {91}

[Shakir 27:91] *I am commanded only that I should serve the Lord of this city, Who has made it sacred, and His are all things; and I am commanded that I should be of these who submit;*

[Pickthal 27:91] (Say): *I (Muhammad) am commanded only to serve the Lord of this land which He hath hallowed, and unto Whom all things belong. And I am commanded to be of those who surrender (unto Him),*

[Yusufali 27:91] *For me, I have been commanded to serve the Lord of this city, Him Who has sanctified it and to Whom (belong) all things: and I am commanded to be of those who bow in Islam to Allah's Will,-*

وَأَنْ أَتْلُوا الْقُرْآنَ فَمَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ
{92}

[Shakir 27:92] *And that I should recite the Quran. Therefore whoever goes aright, he goes aright for his own soul, and whoever goes ' astray, then say: I am only one of the warners.*

[Pickthal 27:92] *And to recite the Qur'an. And whoso goeth right, goeth right only for (the good of) his own soul; and as for him who goeth astray - (Unto him) say: Lo! I am only a warner.*

[Yusufali 27:92] *And to rehearse the Qur'an: and if any accept guidance, they do it for the good of their own souls, and if any stray, say: "I am only a Warner".*

وَقُلِ الْحَمْدُ لِلَّهِ سِيرِكُمْ آيَاتِهِ فَتَعْرِفُونَهَا ۚ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ {93}

[Shakir 27:93] *And say: Praise be to Allah, He will show you His signs so that you shall recognize them; nor is your Lord heedless of what you do.*

[Pickthal 27:93] *And say: Praise be to Allah Who will show you His portents so that ye shall know them. And thy Lord is not unaware of what ye (mortals) do.*

[Yusufali 27:93] *And say: "Praise be to Allah, Who will soon show you His Signs, so that ye shall know them"; and thy Lord is not unmindful of all that ye do.*

سورة القصص (Al-Qasas)

Sura 28

Aya 1 to 88

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

طسم {1}

[Shakir 28:1] Ta sin Mim.

[Pickthal 28:1] Ta. Sin. Mim.

[Yusufali 28:1] Ta. Sin. Mim.

تِلْكَ آيَاتِ الْكِتَابِ الْمُبِينِ {2}

[Shakir 28:2] These are the verses of the Book that makes (things) clear.

[Pickthal 28:2] These are revelations of the Scripture that maketh plain.

[Yusufali 28:2] These are Verses of the Book that makes (things) clear.

نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ {3}

[Shakir 28:3] We recite to you from the account of Musa and Firon with truth for people who believe.

[Pickthal 28:3] We narrate unto thee (somewhat) of the story of Moses and Pharaoh with truth, for folk who believe.

[Yusufali 28:3] We rehearse to thee some of the story of Moses and Pharaoh in Truth, for people who believe.

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يُدَّبِحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي

نِسَاءَهُمْ ۗ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ {4}

[Shakir 28:4] Surely Firon exalted himself in the land and made its people into parties, weakening one party from among them; he slaughtered their sons and let their women live; surely he was one of the mischiefmakers.

[Pickthal 28:4] Lo! Pharaoh exalted himself in the earth and made its people castes. A tribe among them he oppressed, killing their sons and sparing their women. Lo! he was of those who work corruption.

[Yusufali 28:4] Truly Pharaoh elated himself in the land and broke up its people into sections, depressing a small group among them: their sons he slew, but he kept alive their females: for he was indeed a maker of mischief.

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُّوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ {5}

[Shakir 28:5] And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs,

[Pickthal 28:5] And We desired to show favour unto those who were oppressed in the earth, and to make them examples and to make them the inheritors,

[Yusufali 28:5] *And We wished to be Gracious to those who were being depressed in the land, to make them leaders (in Faith) and make them heirs,*

وَأَوْحَيْنَا إِلَيْهِمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ {6}

[Shakir 28:6] *And to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared.*

[Pickthal 28:6] *And to establish them in the earth, and to show Pharaoh and Haman and their hosts that which they feared from them.*

[Yusufali 28:6] *To establish a firm place for them in the land, and to show Pharaoh, Haman, and their hosts, at their hands, the very things against which they were taking precautions.*

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ {7}

[Shakir 28:7] *And We revealed to Musa's mothers, saying: Give him suck, then when you fear for him, cast him into the river and do not fear nor grieve; surely We will bring him back to you and make him one of the messengers.*

[Pickthal 28:7] *And We inspired the mother of Moses, saying: Suckle him and, when thou fearest for him, then cast him into the river and fear not nor grieve. Lo! We shall bring him back unto thee and shall make him (one) of Our messengers.*

[Yusufali 28:7] *So We sent this inspiration to the mother of Moses: "Suckle (thy child), but when thou hast fears about him, cast him into the river, but fear not nor grieve: for We shall restore him to thee, and We shall make him one of Our messengers."*

فَالْقَطْعُ أَل فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۖ إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِبِينَ {8}

[Shakir 28:8] *And Firon's family took him up that he might be an enemy and a grief for them; surely Firon and Haman and their hosts were wrongdoers.*

[Pickthal 28:8] *And the family of Pharaoh took him up, that he might become for them an enemy and a sorrow, Lo! Pharaoh and Haman and their hosts were ever sinning.*

[Yusufali 28:8] *Then the people of Pharaoh picked him up (from the river): (It was intended) that (Moses) should be to them an adversary and a cause of sorrow: for Pharaoh and Haman and (all) their hosts were men of sin.*

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ {9}

[Shakir 28:9] *And Firon's wife said: A refreshment of the eye to me and to you; do not slay him; maybe he will be useful to us, or we may take him for a son; and they did not perceive.*

[Pickthal 28:9] *And the wife of Pharaoh said: (He will be) a consolation for me and for thee. Kill him not. Peradventure he may be of use to us, or we may choose him for a son. And they perceived not.*

[Yusufali 28:9] *The wife of Pharaoh said: "(Here is) joy of the eye, for me and for thee: slay him not. It may be that he will be use to us, or we may adopt him as a son." And they perceived not (what they were doing)!*

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَارِغًا إِنْ كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ

الْمُؤْمِنِينَ {10}

[Shakir 28:10] *And the heart of Musa's mother was free (from anxiety) she would have almost disclosed it had We not strengthened her heart so that she might be of the believers.*

[Pickthal 28:10] *And the heart of the mother of Moses became void, and she would have betrayed him if We had not fortified her heart, that she might be of the believers.*

[Yusufali 28:10] *But there came to be a void in the heart of the mother of Moses: She was going almost to disclose his (case), had We not strengthened her heart (with faith), so that she might remain a (firm) believer.*

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ لَا يَشْعُرُونَ {11}

[Shakir 28:11] *And she said to his sister: Follow him up. So she watched him from a distance while they did not perceive,*

[Pickthal 28:11] *And she said unto his sister: Trace him. So she observed him from afar, and they perceived not.*

[Yusufali 28:11] *And she said to the sister of (Moses), "Follow him" so she (the sister) watched him in the character of a stranger. And they knew not.*

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ

نَاصِحُونَ {12}

[Shakir 28:12] *And We ordained that he refused to suck any foster mother before, so she said: Shall I point out to you the people of a house who will take care of him for you, and they will be benevolent to him?*

[Pickthal 28:12] *And We had before forbidden foster-mothers for him, so she said: Shall I show you a household who will rear him for you and take care of him?*

[Yusufali 28:12] *And we ordained that he refused suck at first, until (His sister came up and) said: "Shall I point out to you the people of a house that will nourish and bring him up for you and be sincerely attached to him?"...*

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

{13}

[Shakir 28:13] *So We gave him back to his mother that her eye might be refreshed, and that she might no grieve, and that she might know that the promise of Allah is true, but most of them do not know.*

[Pickthal 28:13] *So We restored him to his mother that she might be comforted and not grieve, and that she might know that the promise of Allah is true. But most of them know not.*

[Yusufali 28:13] Thus did We restore him to his mother, that her eye might be comforted, that she might not grieve, and that she might know that the promise of Allah is true: but most of them do not understand.

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۗ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ {14}

[Shakir 28:14] And when he attained his maturity and became full grown, We granted him wisdom and knowledge; and thus do We reward those who do good (to others).

[Pickthal 28:14] And when he reached his full strength and was ripe, We gave him wisdom and knowledge. Thus do We reward the good.

[Yusufali 28:14] When he reached full age, and was firmly established (in life), We bestowed on him wisdom and knowledge: for thus do We reward those who do good.

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَتِهِ وَهَٰذَا مِنْ عَدُوِّهِ فَاسْتَعَاثَ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ {15}

[Shakir 28:15] And he went into the city at a time of unvigilance on the part of its people, so he found therein two men fighting, one being of his party and the other of his foes, and he who was of his party cried out to him for help against him who was of his enemies, so Musa struck him with his fist and killed him. He said: This is on account of the Shaitan's doing; surely he is an enemy, openly leading astray.

[Pickthal 28:15] And he entered the city at a time of carelessness of its folk, and he found therein two men fighting, one of his own caste, and the other of his enemies; and he who was of his caste asked him for help against him who was of his enemies. So Moses struck him with his fist and killed him. He said: This is of the devil's doing. Lo! he is an enemy, a mere misleader.

[Yusufali 28:15] And he entered the city at a time when its people were not watching: and he found there two men fighting,- one of his own religion, and the other, of his foes. Now the man of his own religion appealed to him against his foe, and Moses struck him with his fist and made an end of him. He said: "This is a work of Evil (Satan): for he is an enemy that manifestly misleads!"

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۗ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ {16}

[Shakir 28:16] He said: My Lord! surely I have done harm to myself, so do Thou protect me. So He protected him; surely He is the Forgiving, the Merciful.

[Pickthal 28:16] He said: My Lord! Lo! I have wronged my soul, so forgive me. Then He forgave him. Lo! He is the Forgiving, the Merciful.

[Yusufali 28:16] He prayed: "O my Lord! I have indeed wronged my soul! Do Thou then forgive me!" So (Allah) forgave him: for He is the Oft-Forgiving, Most Merciful.

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ {17}

[Shakir 28:17] He said: My Lord! because Thou hast bestowed a favor on me, I shall never be a backer of the guilty.

[Pickthal 28:17] He said: My Lord! Forasmuch as Thou hast favoured me, I will nevermore be a supporter of the guilty.

[Yusufali 28:17] He said: "O my Lord! For that Thou hast bestowed Thy Grace on me, never shall I be a help to those who sin!"

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ ۚ قَالَ لَهُ مُوسَى إِنَّكَ

لَعَوِيٌّ مُبِينٌ {18}

[Shakir 28:18] And he was in the city, fearing, awaiting, when lo! he who had asked his assistance the day before was crying out to him for aid. Musa said to him: You are most surely one erring manifestly.

[Pickthal 28:18] And morning found him in the city, fearing, vigilant, when behold! he who had appealed to him the day before cried out to him for help. Moses said unto him: Lo! thou art indeed a mere hothead.

[Yusufali 28:18] So he saw the morning in the city, looking about, in a state of fear, when behold, the man who had, the day before, sought his help called aloud for his help (again). Moses said to him: "Thou art truly, it is clear, a quarrelsome fellow!"

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَا مُوسَى أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا

بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ {19}

[Shakir 28:19] So when he desired to seize him who was an enemy to them both, he said: O Musa! do you intend to kill me as you killed a person yesterday? You desire nothing but that you should be a tyrant in the land, and you do not desire to be of those who act aright.

[Pickthal 28:19] And when he would have fallen upon the man who was an enemy unto them both, he said: O Moses! Wouldst thou kill me as thou didst kill a person yesterday. Thou wouldst be nothing but a tyrant in the land, thou wouldst not be of the reformers.

[Yusufali 28:19] Then, when he decided to lay hold of the man who was an enemy to both of them, that man said: "O Moses! Is it thy intention to slay me as thou slewest a man yesterday? Thy intention is none other than to become a powerful violent man in the land, and not to be one who sets things right!"

وَجَاءَ رَجُلٌ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَى قَالَ يَا مُوسَى إِنَّ الْمَلَائِكَةَ يَأْتِمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي

لَكَ مِنَ النَّاصِحِينَ {20}

[Shakir 28:20] And a man came running from the remotest part of the city. He said: O Musa! surely the chiefs are consulting together to slay you, therefore depart (at once); surely I am of those who wish well to you.

[Pickthal 28:20] And a man came from the uttermost part of the city, running. He said: O Moses! Lo! the chiefs take counsel against thee to slay thee; therefor escape. Lo! I am of those who give thee good advice.

[Yusufali 28:20] And there came a man, running, from the furthest end of the City. He said: "O Moses! the Chiefs are taking counsel together about thee, to slay thee: so get thee away, for I do give thee sincere advice."

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ {21}

[Shakir 28:21] So he went forth therefrom, fearing, awaiting, (and) he said: My Lord! deliver me from the unjust people.

[Pickthal 28:21] So he escaped from thence, fearing, vigilant. He said: My Lord! Deliver me from the wrongdoing folk.

[Yusufali 28:21] He therefore got away therefrom, looking about, in a state of fear. He prayed "O my Lord! save me from people given to wrongdoing."

وَلَمَّا تَوَجَّهَ تَلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ {22}

[Shakir 28:22] And when he turned his face towards Madyan, he said: Maybe my Lord will guide me in the right path.

[Pickthal 28:22] And when he turned his face toward Midian, he said: Peradventure my Lord will guide me in the right road.

[Yusufali 28:22] Then, when he turned his face towards (the land of) Madyan, he said: "I do hope that my Lord will show me the smooth and straight Path."

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ

مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ {23}

[Shakir 28:23] And when he came to the water of Madyan, he found on it a group of men watering, and he found besides them two women keeping back (their flocks). He said: What is the matter with you? They said: We cannot water until the shepherds take away (their sheep) from the water, and our father is a very old man.

[Pickthal 28:23] And when he came unto the water of Midian he found there a whole tribe of men, watering. And he found apart from them two women keeping back (their flocks). He said: What aileth you? The two said: We cannot give (our flocks) to drink till the shepherds return from the water; and our father is a very old man.

[Yusufali 28:23] And when he arrived at the watering (place) in Madyan, he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take back (their flocks): And our father is a very old man."

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ {24}

[Shakir 28:24] So he watered (their sheep) for them, then went back to the shade and said: My Lord! surely I stand in need of whatever good Thou mayest send down to me.

[Pickthal 28:24] So he watered (their flock) for them. Then he turned aside into the shade, and said: My Lord! I am needy of whatever good Thou sendest down for me.

[Yusufali 28:24] So he watered (their flocks) for them; then he turned back to the shade, and said: "O my Lord! truly am I in (desperate) need of any good that Thou dost send me!"

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ۖ فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ {25}

[Shakir 28:25] Then one of the two women came to him walking bashfully. She said: My father invites you that he may give you the reward of your having watered for us. So when he came to him and gave to him the account, he said: Fear not, you are secure from the unjust people.

[Pickthal 28:25] Then there came unto him one of the two women, walking shyly. She said: Lo! my father biddeth thee, that he may reward thee with a payment for that thou didst water (the flock) for us. Then, when he came unto him and told him the (whole) story, he said: Fear not! Thou hast escaped from the wrongdoing folk.

[Yusufali 28:25] Afterwards one of the (damsels) came (back) to him, walking bashfully. She said: "My father invites thee that he may reward thee for having watered (our flocks) for us." So when he came to him and narrated the story, he said: "Fear thou not: (well) hast thou escaped from unjust people."

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ {26}

[Shakir 28:26] Said one of them: O my father! employ him, surely the best of those that you can employ is the strong man, the faithful one.

[Pickthal 28:26] One of the two women said: O my father! Hire him! For the best (man) that thou canst hire in the strong, the trustworthy.

[Yusufali 28:26] Said one of the (damsels): "O my (dear) father! engage him on wages: truly the best of men for thee to employ is the (man) who is strong and trusty"....

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَانِي حِجَجٍ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَسْأَلَكَ ۖ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ {27}

[Shakir 28:27] He said: I desire to marry one of these two daughters of mine to you on condition that you should serve me for eight years; but if you complete ten, it will be of your own free will, and I do not wish to be hard to you; if Allah please, you will find me one of the good.

[Pickthal 28:27] He said: Lo! I fain would marry thee to one of these two daughters of mine on condition that thou hirest thyself to me for (the term of) eight pilgrimages. Then if thou completest ten it will be of thine own accord, for I would not make it hard for thee. Allah willing, thou wilt find me of the righteous.

[Yusufali 28:27] He said: "I intend to wed one of these my daughters to thee, on condition that thou serve me for eight years; but if thou complete ten years, it will be (grace) from thee. But I intend not to place thee under a difficulty: thou wilt find me, indeed, if Allah wills, one of the righteous."

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ {28}

[Shakir 28:28] He said: This shall be (an agreement) between me and you; whichever of the two terms I fulfill, there shall be no wrongdoing to me; and Allah is a witness of what we say.

[Pickthal 28:28] He said: That (is settled) between thee and me. Whichever of the two terms I fulfil, there will be no injustice to me, and Allah is Surety over what we say.

[Yusufali 28:28] He said: "Be that (the agreement) between me and thee: whichever of the two terms I fulfil, let there be no ill-will to me. Be Allah a witness to what we say."

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ
نَارًا لَعَلِّي آتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ {29}

[Shakir 28:29] So when Musa had fulfilled the term, and he journeyed with his family, he perceived on this side of the mountain a fire. He said to his family: Wait, I have seen a fire, maybe I will bring to you from it some news or a brand of fire, so that you may warm yourselves.

[Pickthal 28:29] Then, when Moses had fulfilled the term, and was travelling with his housefolk, he saw in the distance a fire and said unto his housefolk: Bide ye (here). Lo! I see in the distance a fire; peradventure I shall bring you tidings thence, or a brand from the fire that ye may warm yourselves.

[Yusufali 28:29] Now when Moses had fulfilled the term, and was travelling with his family, he perceived a fire in the direction of Mount Tur. He said to his family: "Tarry ye; I perceive a fire; I hope to bring you from there some information, or a burning firebrand, that ye may warm yourselves."

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَى إِنِّي أَنَا
اللَّهُ رَبُّ الْعَالَمِينَ {30}

[Shakir 28:30] And when he came to it, a voice was uttered from the right side of the valley in the blessed spot of the bush, saying: O Musa! surely I am Allah, the Lord of the worlds.

[Pickthal 28:30] And when he reached it, he was called from the right side of the valley in the blessed field, from the tree: O Moses! Lo! I, even I, am Allah, the Lord of the Worlds;

[Yusufali 28:30] But when he came to the (fire), a voice was heard from the right bank of the valley, from a tree in hallowed ground: "O Moses! Verily I am Allah, the Lord of the Worlds....

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَا مُوسَى أَقْبِلْ وَلَا تَخَفْ
إِنَّكَ مِنَ الْآمِنِينَ {31}

[Shakir 28:31] And saying: Cast down you staff. So when he saw it in motion as if it were a serpent, he turned back retreating, and did not return. O Musa! come forward and fear not; surely you are of those who are secure;

[Pickthal 28:31] Throw down thy staff. And when he saw it writhing as it had been a demon, he turned to flee headlong, (and it was said unto him): O Moses! Draw nigh and fear not. Lo! thou art of those who are secure.

[Yusufali 28:31] "Now do thou throw thy rod!" but when he saw it moving (of its own accord) as if it had been a snake, he turned back in

retreat, and retraced not his steps: O Moses!" (It was said), "Draw near, and fear not: for thou art of those who are secure.

اسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضًا مِنْ غَيْرِ سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَانِكَ

بُرْهَانَانِ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَئِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ {32}

[Shakir 28:32] Enter your hand into the opening of your bosom, it will come forth white without evil, and draw your hand to yourself to ward off fear: so these two shall be two arguments from your Lord to Firon and his chiefs, surely they are a transgressing people.

[Pickthal 28:32] Thrust thy hand into the bosom of thy robe it will come forth white without hurt. And guard thy heart from fear. Then these shall be two proofs from your Lord unto Pharaoh and his chiefs. Lo! they are evil-living folk.

[Yusufali 28:32] "Move thy hand into thy bosom, and it will come forth white without stain (or harm), and draw thy hand close to thy side (to guard) against fear. Those are the two credentials from thy Lord to Pharaoh and his Chiefs: for truly they are a people rebellious and wicked."

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ {33}

[Shakir 28:33] He said: My Lord! surely I killed one of them, so I fear lest they should slay me;

[Pickthal 28:33] He said: My Lord! Lo! I killed a man among them and I fear that they will kill me.

[Yusufali 28:33] He said: "O my Lord! I have slain a man among them, and I fear lest they slay me.

وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ {34}

[Shakir 28:34] And my brother, Haroun, he is more eloquent of tongue than I, therefore send him with me as an aider, verifying me: surely I fear that they would reject me.

[Pickthal 28:34] My brother Aaron is more eloquent than me in speech. Therefor send him with me as a helper to confirm me. Lo! I fear that they will give the lie to me.

[Yusufali 28:34] "And my brother Aaron - He is more eloquent in speech than I: so send him with me as a helper, to confirm (and strengthen) me: for I fear that they may accuse me of falsehood."

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَجَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا ۚ بِآيَاتِنَا أَنْتُمْ وَمَنْ

اتَّبَعَكُمَا الْعَالِيُونَ {35}

[Shakir 28:35] He said: We will strengthen your arm with your brother, and We will give you both an authority, so that they shall not reach you; (go) with Our signs; you two and those who follow you shall be uppermost.

[Pickthal 28:35] He said: We will strengthen thine arm with thy brother, and We will give unto you both power so that they cannot reach you for Our portents. Ye twain, and those who follow you, will be the winners.

[Yusufali 28:35] He said: "We will certainly strengthen thy arm through thy brother, and invest you both with authority, so they shall not be able to

touch you: with Our Sign shall ye triumph,- you two as well as those who follow you."

فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرَىٰ وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ {36}

[Shakir 28:36] So when Musa came to them with Our clear signs, they said: This is nothing but forged enchantment, and we never heard of it amongst our fathers of old.

[Pickthal 28:36] But when Moses came unto them with Our clear tokens, they said: This is naught but invented magic. We never heard of this among our fathers of old.

[Yusufali 28:36] When Moses came to them with Our clear signs, they said: "This is nothing but sorcery faked up: never did we head the like among our fathers of old!"

وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَن جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ وَمَن تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ {37}

[Shakir 28:37] And Musa said: My Lord knows best who comes with guidance from Him, and whose shall be the good end of the abode; surely the unjust shall not be successful.

[Pickthal 28:37] And Moses said: My Lord is Best Aware of him who bringeth guidance from His presence, and whose will be the sequel of the Home (of bliss). Lo! wrong-doers will not be successful.

[Yusufali 28:37] Moses said: "My Lord knows best who it is that comes with guidance from Him and whose end will be best in the Hereafter: certain it is that the wrong-doers will not prosper."

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِي فَأَوْقِدْ لِي يَا هَامَانَ عَلَى الطِّينِ فَاجْعَلْ لِي صَرْحًا لَّعَلِّي أَطَّلِعُ إِلَىٰ إِلَٰهِ مُوسَىٰ وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ {38}

[Shakir 28:38] And Firon said: O chiefs! I do not know of any god for you besides myself; therefore kindle a fire for me, O Haman, for brick, then prepare for me a lofty building so that I may obtain knowledge of Musa's god, and most surely I think him to be one of the liars.

[Pickthal 28:38] And Pharaoh said: O chiefs! I know not that ye have a god other than me, so kindle for me (a fire), O Haman, to bake the mud; and set up for me a lofty tower in order that I may survey the god of Moses; and lo! I deem him of the liars.

[Yusufali 28:38] Pharaoh said: "O Chiefs! no god do I know for you but myself: therefore, O Haman! light me a (kiln to bake bricks) out of clay, and build me a lofty palace, that I may mount up to the god of Moses: but as far as I am concerned, I think (Moses) is a liar!"

وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُم إِلَيْنَا لَا يُرْجَعُونَ {39}

[Shakir 28:39] And he was unjustly proud in the land, he and his hosts, and they deemed that they would not be brought back to Us.

[Pickthal 28:39] And he and his hosts were haughty in the land without right, and deemed that they would never be brought back to Us.

[Yusufali 28:39] *And he was arrogant and insolent in the land, beyond reason,- He and his hosts: they thought that they would not have to return to Us!*

فَأَحَدْنَاهُ وَاَجْنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ {40}

[Shakir 28:40] *So We caught hold of him and his hosts, then We cast them into the sea, and see how was the end of the unjust.*

[Pickthal 28:40] *Therefor We seized him and his hosts, and abandoned them unto the sea. Behold the nature of the consequence for evil-doers!*

[Yusufali 28:40] *So We seized him and his hosts, and We flung them into the sea: Now behold what was the end of those who did wrong!*

وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ {41}

[Shakir 28:41] *And We made them Imams who call to the fire, and on the day of resurrection they shall not be assisted.*

[Pickthal 28:41] *And We made them patterns that invite unto the Fire, and on the Day of Resurrection they will not be helped.*

[Yusufali 28:41] *And we made them (but) leaders inviting to the Fire; and on the Day of Judgment no help shall they find.*

وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ {42}

[Shakir 28:42] *And We caused a curse to follow them in this world, and on the day of resurrection they shall be of those made to appear hideous.*

[Pickthal 28:42] *And We made a curse to follow them in this world, and on the Day of Resurrection they will be among the hateful.*

[Yusufali 28:42] *in this world We made a curse to follow them and on the Day of Judgment they will be among the loathed (and despised).*

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى بَصَائِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً

لَعَلَّهُمْ يَتَذَكَّرُونَ {43}

[Shakir 28:43] *And certainly We gave Musa the Book after We had destroyed the former generations, clear arguments for men and a guidance and a mercy, that they may be mindful.*

[Pickthal 28:43] *And We verily gave the Scripture unto Moses after We had destroyed the generations of old: clear testimonies for mankind, and a guidance and a mercy, that haply they might reflect.*

[Yusufali 28:43] *We did reveal to Moses the Book after We had destroyed the earlier generations, (to give) Insight to men, and guidance and Mercy, that they might receive admonition.*

وَمَا كُنْتَ بِجَانِبِ الْعَرَبِيِّ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ {44}

[Shakir 28:44] *And you were not on the western side when We revealed to Musa the commandment, and you were not among the witnesses;*

[Pickthal 28:44] *And thou (Muhammad) wast not on the western side (of the Mount) when We expounded unto Moses the commandment, and thou wast not among those present;*

[Yusufali 28:44] *Thou wast not on the Western side when We decreed the Commission to Moses, nor wast thou a witness (of those events).*

وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ ۖ وَمَا كُنْتَ ثَاوِيًّا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا
وَلَكِنَّا كُنَّا مُرْسِلِينَ {45}

[Shakir 28:45] *But We raised up generations, then life became prolonged to them; and you were not dwelling among the people of Madyan, reciting to them Our communications, but We were the senders.*

[Pickthal 28:45] *But We brought forth generations, and their lives dragged on for them. And thou wast not a dweller in Midian, reciting unto them Our revelations, but We kept sending (messengers to men).*

[Yusufali 28:45] *But We raised up (new) generations, and long were the ages that passed over them; but thou wast not a dweller among the people of Madyan, rehearsing Our Signs to them; but it is We Who send messengers (with inspiration).*

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ
قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ {46}

[Shakir 28:46] *And you were not on this side of the mountain when We called, but a mercy from your Lord that you may warn a people to whom no warner came before you, that they may be mindful.*

[Pickthal 28:46] *And thou was not beside the Mount when We did call; but (the knowledge of it is) a mercy from thy Lord that thou mayst warn a folk unto whom no warner came before thee, that haply they may give heed.*

[Yusufali 28:46] *Nor wast thou at the side of (the Mountain of) Tur when we called (to Moses). Yet (art thou sent) as Mercy from thy Lord, to give warning to a people to whom no warner had come before thee: in order that they may receive admonition.*

وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ
وَنَكُونَنَّ مِنَ الْمُؤْمِنِينَ {47}

[Shakir 28:47] *And were it not that there should befall them a disaster for what their hands have sent before, then they should say: Our Lord! why didst Thou not send to us a messenger so that we should have followed Thy communications and been of the believers !*

[Pickthal 28:47] *Otherwise, if disaster should afflict them because of that which their own hands have sent before (them), they might say: Our Lord! Why sentest Thou no messenger unto us, that we might have followed Thy revelations and been of the believers?*

[Yusufali 28:47] *If (We had) not (sent thee to the Quraish),- in case a calamity should seize them for (the deeds) that their hands have sent forth, they might say: "Our Lord! why didst Thou not sent us a messenger? We should then have followed Thy Signs and been amongst those who believe!"*

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَى ۖ أَوْلَمْ يَكْفُرُوا بِمَا أُوتِيَ
مُوسَى مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرُونَ {48}

[Shakir 28:48] *But (now) when the truth has come to them from Us, they say: Why is he not given the like of what was given to Musa? What! did they*

not disbelieve in what Musa was given before? They say: Two magicians backing up each other; and they say: Surely we are unbelievers in all.

[Pickthal 28:48] But when there came unto them the Truth from Our presence, they said: Why is he not given the like of what was given unto Moses? Did they not disbelieve in that which was given unto Moses of old? They say: Two magics that support each other; and they say: Lo! in both we are disbelievers.

[Yusufali 28:48] But (now), when the Truth has come to them from Ourselves, they say, "Why are not (Signs) sent to him, like those which were sent to Moses?" Do they not then reject (the Signs) which were formerly sent to Moses? They say: "Two kinds of sorcery, each assisting the other!" And they say: "For us, we reject all (such things)!"

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِن كُنْتُمْ صَادِقِينَ {49}

[Shakir 28:49] Say: Then bring some (other) book from Allah which is a better guide than both of them, (that) I may follow it, if you are truthful.

[Pickthal 28:49] Say (unto them, O Muhammad): Then bring a scripture from the presence of Allah that giveth clearer guidance than these two (that) I may follow it, if ye are truthful.

[Yusufali 28:49] Say: "Then bring ye a Book from Allah, which is a better guide than either of them, that I may follow it! (do), if ye are truthful!"

فَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ ۖ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ

اللَّهِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {50}

[Shakir 28:50] But if they do not answer you, then know that they only follow their low desires; and who is more erring than he who follows his low desires without any guidance from Allah? Surely Allah does not guide the unjust people.

[Pickthal 28:50] And if they answer thee not, then know that what they follow is their lusts. And who goeth farther astray than he who followeth his lust without guidance from Allah. Lo! Allah guideth not wrongdoing folk.

[Yusufali 28:50] But if they hearken not to thee, know that they only follow their own lusts: and who is more astray than one who follow his own lusts, devoid of guidance from Allah? for Allah guides not people given to wrong-doing.

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ {51}

[Shakir 28:51] And certainly We have made the word to reach them so that they may be mindful.

[Pickthal 28:51] And now verily We have caused the Word to reach them, that haply they may give heed.

[Yusufali 28:51] Now have We caused the Word to reach them themselves, in order that they may receive admonition.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ {52}

[Shakir 28:52] (As to) those whom We gave the Book before it, they are believers in it.

[Pickthal 28:52] *Those unto whom We gave the Scripture before it, they believe in it,*

[Yusufali 28:52] *Those to whom We sent the Book before this,- they do believe in this (revelation):*

وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَا إِنَّا كُنَّا مِن قَبْلِهِ مُسْلِمِينَ {53}

[Shakir 28:53] *And when it is recited to them they say: We believe in it surely it is the truth from our Lord; surely we were submitters before this.*

[Pickthal 28:53] *And when it is recited unto them, they say: We believe in it. Lo! it is the Truth from our Lord. Lo! even before it we were of those who surrender (unto Him).*

[Yusufali 28:53] *And when it is recited to them, they say: "We believe therein, for it is the Truth from our Lord: indeed we have been Muslims (bowing to Allah's Will) from before this.*

أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرُءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

{54}

[Shakir 28:54] *These shall be granted their reward twice, because they are steadfast and they repel evil with good and spend out of what We have given them.*

[Pickthal 28:54] *These will be given their reward twice over, because they are steadfast and repel evil with good, and spend of that wherewith We have provided them,*

[Yusufali 28:54] *Twice will they be given their reward, for that they have persevered, that they avert Evil with Good, and that they spend (in charity) out of what We have given them.*

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي

الْجَاهِلِينَ {55}

[Shakir 28:55] *And when they hear idle talk they turn aside from it and say: We shall have our deeds and you shall have your deeds; peace be on you, we do not desire the ignorant.*

[Pickthal 28:55] *And when they hear vanity they withdraw from it and say: Unto us our works and unto you your works. Peace be unto you! We desire not the ignorant.*

[Yusufali 28:55] *And when they hear vain talk, they turn away therefrom and say: "To us our deeds, and to you yours; peace be to you: we seek not the ignorant."*

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ {56}

[Shakir 28:56] *Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right way.*

[Pickthal 28:56] *Lo! thou (O Muhammad) guidest not whom thou lovest, but Allah guideth whom He will. And He is Best Aware of those who walk aright.*

[Yusufali 28:56] *It is true thou wilt not be able to guide every one, whom thou lovest; but Allah guides those whom He will and He knows best those who receive guidance.*

وَقَالُوا إِن تَتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفَ مِنْ أَرْضِنَا ۗ أَوَلَمْ نُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُحْيِي إِلَيْهِ
شِمَارَاتٍ كُلِّ شَيْءٍ رِّزْقًا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {57}

[Shakir 28:57] And they say: If we follow the guidance with you, we shall be carried off from our country. What ! have We not settled them in a safe, sacred territory to which fruits of every kind shall be drawn?-- a sustenance from Us; but most of them do not know.

[Pickthal 28:57] And they say: If we were to follow the Guidance with thee we should be torn out of our land. Have We not established for them a sure sanctuary, whereunto the produce of all things is brought (in trade), a provision from Our presence? But most of them know not.

[Yusufali 28:57] They say: "If we were to follow the guidance with thee, we should be snatched away from our land." Have We not established for them a secure sanctuary, to which are brought as tribute fruits of all kinds,- a provision from Ourselves? but most of them understand not.

وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَتِلْكَ مَسَاكِنُهُمْ لَمْ نُؤَسِّكُنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَكُنَّا
نَحْنُ الْوَارِثِينَ {58}

[Shakir 28:58] And how many a town have We destroyed which exulted in its means of subsistence, so these are their abodes, they have not been dwelt in after them except a little, and We are the inheritors,

[Pickthal 28:58] And how many a community have We destroyed that was thankless for its means of livelihood! And yonder are their dwellings, which have not been inhabited after them save a little. And We, even We, were the inheritors.

[Yusufali 28:58] And how many populations We destroyed, which exulted in their life (of ease and plenty)! now those habitations of theirs, after them, are deserted,- All but a (miserable) few! and We are their heirs!

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمَمٍ رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا ۗ وَمَا كُنَّا مُهْلِكِي
الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ {59}

[Shakir 28:59] And your Lord never destroyed the towns until He raised in their metropolis a messenger, reciting to them Our communications, and We never destroyed the towns except when their people were unjust.

[Pickthal 28:59] And never did thy Lord destroy the townships, till He had raised up in their mother(-town) a messenger reciting unto them Our revelations. And never did We destroy the townships unless the folk thereof were evil-doers.

[Yusufali 28:59] Nor was thy Lord the one to destroy a population until He had sent to its centre a messenger, rehearsing to them Our Signs; nor are We going to destroy a population except when its members practise iniquity.

وَمَا أوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَزِينَتُهَا ۗ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَىٰ ۗ أَفَلَا تَعْقِلُونَ
{60}

[Shakir 28:60] *And whatever things you have been given are only a provision of this world's life and its adornment, and whatever is with Allah is better and more lasting; do you not then understand?*

[Pickthal 28:60] *And whatsoever ye have been given is a comfort of the life of the world and an ornament thereof; and that which Allah hath is better and more lasting. Have ye then no sense?*

[Yusufali 28:60] *The (material) things which ye are given are but the conveniences of this life and the glitter thereof; but that which is with Allah is better and more enduring: will ye not then be wise?*

أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَا فِيهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ

الْمُحْضَرِينَ {61}

[Shakir 28:61] *Is he to whom We have promised a goodly promise which he shall meet with like him whom We have provided with the provisions of this world's life, then on the day of resurrection he shall be of those who are brought up?*

[Pickthal 28:61] *Is he whom We have promised a fair promise which he will find (true) like him whom We suffer to enjoy awhile the comfort of the life of the world, then on the Day of Resurrection he will be of those arraigned?*

[Yusufali 28:61] *Are (these two) alike?- one to whom We have made a goodly promise, and who is going to reach its (fulfilment), and one to whom We have given the good things of this life, but who, on the Day of Judgment, is to be among those brought up (for punishment)?*

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ {62}

[Shakir 28:62] *And on the day when He will call them and say: Where are those whom you deemed to be My associates?*

[Pickthal 28:62] *On the day when He will call unto them and say: Where are My partners whom ye imagined?*

[Yusufali 28:62] *That Day (Allah) will call to them, and say "Where are my 'partners'?- whom ye imagined (to be such)?"*

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا

كَانُوا إِلَّا نَا يَعْبُدُونَ {63}

[Shakir 28:63] *Those against whom the sentence has become confirmed will say: Our Lord! these are they whom we caused to err; we caused them to err as we ourselves did err; to Thee we declare ourselves to be clear (of them); they never served Us.*

[Pickthal 28:63] *Those concerning whom the Word will have come true will say: Our Lord! These are they whom we led astray. We led them astray even as we ourselves were astray. We declare our innocence before Thee: us they never worshipped.*

[Yusufali 28:63] *Those against whom the charge will be proved, will say: "Our Lord! These are the ones whom we led astray: we led them astray, as we were astray ourselves: we free ourselves (from them) in Thy presence: it was not us they worshipped."*

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُم فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ

{64}

[Shakir 28:64] *And it will be said: Call your associate-gods. So they will call upon them, but they will not answer them, and they shall see the punishment; would that they had followed the right way!*

[Pickthal 28:64] *And it will be said: Cry unto your (so-called) partners (of Allah). And they will cry unto them, and they will give no answer unto them, and they will see the Doom. Ah, if they had but been guided!*

[Yusufali 28:64] *It will be said (to them): "Call upon your 'partners' (for help)": they will call upon them, but they will not listen to them; and they will see the Penalty (before them); (how they will wish) 'if only they had been open to guidance!'*

وَيَوْمَ يَنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ {65}

[Shakir 28:65] *And on the day when He shall call them and say: What was the answer you gave to the messengers?*

[Pickthal 28:65] *And on the Day when He will call unto them and say: What answer gave ye to the messengers?*

[Yusufali 28:65] *That Day (Allah) will call to them, and say: "What was the answer ye gave to the messengers?"*

فَعَمِيَّتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ {66}

[Shakir 28:66] *Then the pleas shall become obscure to them on that day, so they shall not ask each other.*

[Pickthal 28:66] *On that day (all) tidings will be dimmed for them, nor will they ask one of another,*

[Yusufali 28:66] *Then the (whole) story that Day will seem obscure to them (like light to the blind) and they will not be able (even) to question each other.*

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ {67}

[Shakir 28:67] *But as to him who repents and believes and does good, maybe he will be among the successful:*

[Pickthal 28:67] *But as for him who shall repent and believe and do right, he haply may be one of the successful.*

[Yusufali 28:67] *But any that (in this life) had repented, believed, and worked righteousness, will have hopes to be among those who achieve salvation.*

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۚ مَا كَانَ لَهُمُ الْخِيَرَةُ ۚ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ {68}

[Shakir 28:68] *And your Lord creates and chooses whom He pleases; to choose is not theirs; glory be to Allah, and exalted be He above what they associate (with Him).*

[Pickthal 28:68] *Thy Lord bringeth to pass what He willeth and chooseth. They have never any choice. Glorified be Allah and Exalted above all that they associate (with Him)!*

[Yusufali 28:68] *Thy Lord does create and choose as He pleases: no choice have they (in the matter): Glory to Allah! and far is He above the partners they ascribe (to Him)!*

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ {69}

[Shakir 28:69] And your Lord knows what their breasts conceal and what they manifest.

[Pickthal 28:69] And thy Lord knoweth what their breasts conceal, and what they publish.

[Yusufali 28:69] And thy Lord knows all that their hearts conceal and all that they reveal.

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ {70}

[Shakir 28:70] And He is Allah, there is no god but He! All praise is due to Him in this (life) and the hereafter, and His is the judgment, and to Him you shall be brought back.

[Pickthal 28:70] And He is Allah; there is no Allah save Him. His is all praise in the former and the latter (state), and His is the command, and unto Him ye will be brought back.

[Yusufali 28:70] And He is Allah: There is no god but He. To Him be praise, at the first and at the last: for Him is the Command, and to Him shall ye (all) be brought back.

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَاءٍ

أَفَلَا تَسْمَعُونَ {71}

[Shakir 28:71] Say: Tell me, if Allah were to make the night to continue incessantly on you till the day of resurrection, who is the god besides Allah that could bring you light? Do you not then hear?

[Pickthal 28:71] Say: Have ye thought, if Allah made night everlasting for you till the Day of Resurrection, who is a god beside Allah who could bring you light? Will ye not then hear?

[Yusufali 28:71] Say: See ye? If Allah were to make the night perpetual over you to the Day of Judgment, what god is there other than Allah, who can give you enlightenment? Will ye not then hearken?

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُم بِلَيْلٍ

تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ {72}

[Shakir 28:72] Say: Tell me, if Allah were to make the day to continue incessantly on you till the day of resurrection, who is the god besides Allah that could bring you the night in which you take rest? Do you not then see?

[Pickthal 28:72] Say: Have ye thought, if Allah made day everlasting for you till the Day of Resurrection, who is a god beside Allah who could bring you night wherein ye rest? Will ye not then see?

[Yusufali 28:72] Say: See ye? If Allah were to make the day perpetual over you to the Day of Judgment, what god is there other than Allah, who can give you a night in which ye can rest? Will ye not then see?

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

{73}

[Shakir 28:73] And out of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His grace, and that you may give thanks.

[Pickthal 28:73] *Of His mercy hath He appointed for you night and day, that therein ye may rest, and that ye may seek His bounty, and that haply ye may be thankful.*

[Yusufali 28:73] *It is out of His Mercy that He has made for you Night and Day,- that ye may rest therein, and that ye may seek of his Grace;- and in order that ye may be grateful.*

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ {74}

[Shakir 28:74] *And on the day when He shall call them and say: Where are those whom you deemed to be My associates?*

[Pickthal 28:74] *And on the Day when He shall call unto them and say: Where are My partners whom ye pretended?*

[Yusufali 28:74] *The Day that He will call on them, He will say: "Where are my 'partners'? whom ye imagined (to be such)?"*

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا

يَفْتَرُونَ {75}

[Shakir 28:75] *And We will draw forth from among every nation a witness and say: Bring your proof; then shall they know that the truth is Allah's, and that which they forged shall depart from them.*

[Pickthal 28:75] *And We shall take out from every nation a witness and We shall say: Bring your proof. Then they will know that Allah hath the Truth, and all that they invented will have failed them.*

[Yusufali 28:75] *And from each people shall We draw a witness, and We shall say: "Produce your Proof": then shall they know that the Truth is in Allah (alone), and the (lies) which they invented will leave them in lurch.*

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ

أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ {76}

[Shakir 28:76] *Surely Qaroun was of the people of Musa, but he rebelled against them, and We had given him of the treasures, so much so that his hoards of wealth would certainly weigh down a company of men possessed of great strength. When his people said to him: Do not exult, surely Allah does not love the exultant;*

[Pickthal 28:76] *Now Korah was of Moses' folk, but he oppressed them; and We gave him so much treasure that the stores thereof would verily have been a burden for a troop of mighty men. When his own folk said unto him: Exult not; lo! Allah loveth not the exultant;*

[Yusufali 28:76] *Qarun was doubtless, of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him that their very keys would have been a burden to a body of strong men, behold, his people said to him: "Exult not, for Allah loveth not those who exult (in riches).*

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ

وَلَا تَتَّبِعِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ {77}

[Shakir 28:77] *And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world, and do good (to others)*

as Allah has done good to you, and do not seek to make mischief in the land, surely Allah does not love the mischief-makers.

[Pickthal 28:77] *But seek the abode of the Hereafter in that which Allah hath given thee and neglect not thy portion of the world, and be thou kind even as Allah hath been kind to thee, and seek not corruption in the earth; lo! Allah loveth not corrupters,*

[Yusufali 28:77] *"But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has been good to thee, and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief."*

قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۖ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرَ جَمْعًا ۖ وَلَا يُسْأَلُ عَن ذُنُوبِهِمُ الْمُجْرِمُونَ {78}

[Shakir 28:78] *He said: I have been given this only on account of the knowledge I have. Did he not know that Allah had destroyed before him of the generations those who were mightier in strength than he and greater in assemblage? And the guilty shall not be asked about their faults.*

[Pickthal 28:78] *He said: I have been given it only on account of knowledge I possess. Knew he not that Allah had destroyed already of the generations before him men who were mightier than him in strength and greater in respect of following? The guilty are not questioned of their sins.*

[Yusufali 28:78] *He said: "This has been given to me because of a certain knowledge which I have." Did he not know that Allah had destroyed, before him, (whole) generations,- which were superior to him in strength and greater in the amount (of riches) they had collected? but the wicked are not called (immediately) to account for their sins.*

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ {79}

[Shakir 28:79] *So he went forth to his people in his finery. Those who desire this world's life said: O would that we had the like of what Qaroun is given; most surely he is possessed of mighty good fortune.*

[Pickthal 28:79] *Then went he forth before his people in his pomp. Those who were desirous of the life of the world said: Ah, would that we had the like of what hath been given unto Korah! Lo! he is lord of rare good fortune.*

[Yusufali 28:79] *So he went forth among his people in the (pride of his wordly) glitter. Said those whose aim is the Life of this World: "Oh! that we had the like of what Qarun has got! for he is truly a lord of mighty good fortune!"*

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ تَوَابُ اللَّهِ خَيْرٌ لِّمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ {80}

[Shakir 28:80] *And those who were given the knowledge said: Woe to you! Allah's reward is better for him who believes and does good, and none is made to receive this except the patient.*

[Pickthal 28:80] *But those who had been given knowledge said: Woe unto you! The reward of Allah for him who believeth and doeth right is better, and only the steadfast will obtain it.*

[Yusufali 28:80] *But those who had been granted (true) knowledge said: "Alas for you! The reward of Allah (in the Hereafter) is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere (in good)."*

فَحَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ

{81}

[Shakir 28:81] *Thus We made the earth to swallow up him and his abode; so he had no body of helpers to assist him against Allah nor was he of those who can defend themselves.*

[Pickthal 28:81] *So We caused the earth to swallow him and his dwelling-place. Then he had no host to help him against Allah, nor was he of those who can save themselves.*

[Yusufali 28:81] *Then We caused the earth to swallow up him and his house; and he had not (the least little) party to help him against Allah, nor could he defend himself.*

وَأَصْحَابِ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيُكَفِّرُ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ

وَيَقْدِرُ لَوْ لَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيُكَفِّرُ اللَّهُ لَا يُفْلِحُ الْكَافِرُونَ {82}

[Shakir 28:82] *And those who yearned for his place only the day before began to say: Ah! (know) that Allah amplifies and straitens the means of subsistence for whom He pleases of His servants; had not Allah been gracious to us, He would most surely have abased us; ah! (know) that the ungrateful are never successful.*

[Pickthal 28:82] *And morning found those who had coveted his place but yesterday crying: Ah, welladay! Allah enlargeth the provision for whom He will of His slaves and straiteneth it (for whom He will). If Allah had not been gracious unto us He would have caused it to swallow us (also). Ah, welladay! the disbelievers never prosper.*

[Yusufali 28:82] *And those who had envied his position the day before began to say on the morrow: "Ah! it is indeed Allah Who enlarges the provision or restricts it, to any of His servants He pleases! had it not been that Allah was gracious to us, He could have caused the earth to swallow us up! Ah! those who reject Allah will assuredly never prosper."*

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ۗ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

{83}

[Shakir 28:83] *(As for) that future abode, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief and the good end is for those who guard (against evil)*

[Pickthal 28:83] *As for that Abode of the Hereafter We assign it unto those who seek not oppression in the earth, nor yet corruption. The sequel is for those who ward off (evil).*

[Yusufali 28:83] *That Home of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: and the end is (best) for the righteous.*

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ {84}

[Shakir 28:84] *Whoever brings good, he shall have better than it, and whoever brings evil, those who do evil shall not be rewarded (for) aught except what they did.*

[Pickthal 28:84] *Whoso bringeth a good deed, he will have better than the same; while as for him who bringeth an ill-deed, those who do ill-deeds will be requited only what they did.*

[Yusufali 28:84] *If any does good, the reward to him is better than his deed; but if any does evil, the doers of evil are only punished (to the extent) of their deeds.*

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ ۗ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ {85}

[Shakir 28:85] *Most surely He Who has made the Quran binding on you will bring you back to the destination. Say: My Lord knows best him who has brought the guidance and him who is in manifest error.*

[Pickthal 28:85] *Lo! He Who hath given thee the Qur'an for a law will surely bring thee home again. Say: My Lord is Best Aware of him who bringeth guidance and him who is in error manifest.*

[Yusufali 28:85] *Verily He Who ordained the Qur'an for thee, will bring thee back to the Place of Return. Say: "My Lord knows best who it is that brings true guidance, and who is in manifest error."*

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ ۗ فَلَا تَكُونَنَّ ظَهِيرًا لِلْكَافِرِينَ {86}

[Shakir 28:86] *And you did not expect that the Book would be inspired to you, but it is a mercy from your Lord, therefore be not a backer-up of the unbelievers.*

[Pickthal 28:86] *Thou hadst no hope that the Scripture would be inspired in thee; but it is a mercy from thy Lord, so never be a helper to the disbelievers.*

[Yusufali 28:86] *And thou hadst not expected that the Book would be sent to thee except as a Mercy from thy Lord: Therefore lend not thou support in any way to those who reject (Allah's Message).*

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أَنْزَلْتُ إِلَيْكَ وَأَدْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ {87}

[Shakir 28:87] *And let them not turn you aside from the communications of Allah after they have been revealed to you, and call (men) to your Lord and be not of the polytheists.*

[Pickthal 28:87] *And let them not divert thee from the revelations of Allah after they have been sent down unto thee; but call (mankind) unto thy Lord, and be not of those who ascribe partners (unto Him).*

[Yusufali 28:87] And let nothing keep thee back from the Signs of Allah after they have been revealed to thee: and invite (men) to thy Lord, and be not of the company of those who join gods with Allah.

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۚ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ {88}

[Shakir 28:88] And call not with Allah any other god; there is no god but He, every thing is perishable but He; His is the judgment, and to Him you shall be brought back.

[Pickthal 28:88] And cry not unto any other god along with Allah. There is no Allah save Him. Everything will perish save His countenance. His is the command, and unto Him ye will be brought back.

[Yusufali 28:88] And call not, besides Allah, on another god. There is no god but He. Everything (that exists) will perish except His own Face. To Him belongs the Command, and to Him will ye (all) be brought back.

سورة العنكبوت (Al-Ankabut)

Sura 29

Aya 1 to 69

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

الم {1}

[Shakir 29:1] Alif Lam Mim.

[Pickthal 29:1] Alif. Lam. Mim.

[Yusufali 29:1] A.L.M.

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ {2}

[Shakir 29:2] Do men think that they will be left alone on saying, We believe, and not be tried?

[Pickthal 29:2] Do men imagine that they will be left (at ease) because they say, We believe, and will not be tested with affliction?

[Yusufali 29:2] Do men think that they will be left alone on saying, "We believe", and that they will not be tested?

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ {3}

[Shakir 29:3] And certainly We tried those before them, so Allah will certainly know those who are true and He will certainly know the liars.

[Pickthal 29:3] Lo! We tested those who were before you. Thus Allah knoweth those who are sincere, and knoweth those who feign.

[Yusufali 29:3] We did test those before them, and Allah will certainly know those who are true from those who are false.

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا ۗ سَاءَ مَا يَحْكُمُونَ {4}

[Shakir 29:4] Or do they who work evil think that they will escape Us? Evil is it that they judge!

[Pickthal 29:4] Or do those who do ill-deeds imagine that they can outstrip Us? Evil (for them) is that which they decide.

[Yusufali 29:4] Do those who practise evil think that they will get the better of Us? Evil is their judgment!

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ {5}

[Shakir 29:5] Whoever hopes to meet Allah, the term appointed by Allah will then most surely come; and He is the Hearing, the Knowing.

[Pickthal 29:5] Whoso looketh forward to the meeting with Allah (let him know that) Allah's reckoning is surely nigh, and He is the Hearer, the Knower.

[Yusufali 29:5] For those whose hopes are in the meeting with Allah (in the Hereafter, let them strive); for the term (appointed) by Allah is surely coming and He hears and knows (all things).

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ ۗ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ {6}

[Shakir 29:6] *And whoever strives hard, he strives only for his own soul; most surely Allah is Self-sufficient, above (need of) the worlds.*

[Pickthal 29:6] *And whosoever striveth, striveth only for himself, for lo! Allah is altogether Independent of (His) creatures.*

[Yusufali 29:6] *And if any strive (with might and main), they do so for their own souls: for Allah is free of all needs from all creation.*

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ {7}

[Shakir 29:7] *And (as for) those who believe and do good, We will most certainly do away with their evil deeds and We will most certainly reward them the best of what they did.*

[Pickthal 29:7] *And as for those who believe and do good works, We shall remit from them their evil deeds and shall repay them the best that they did.*

[Yusufali 29:7] *Those who believe and work righteous deeds,- from them shall We blot out all evil (that may be) in them, and We shall reward them according to the best of their deeds.*

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۗ
إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ {8}

[Shakir 29:8] *And We have enjoined on man goodness to his parents, and if they contend with you that you should associate (others) with Me, of which you have no knowledge, do not obey them, to Me is your return, so I will inform you of what you did.*

[Pickthal 29:8] *We have enjoined on man kindness to parents; but if they strive to make thee join with Me that of which thou hast no knowledge, then obey them not. Unto Me is your return and I shall tell you what ye used to do.*

[Yusufali 29:8] *We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge, obey them not. Ye have (all) to return to me, and I will tell you (the truth) of all that ye did.*

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ {9}

[Shakir 29:9] *And (as for) those who believe and do good, We will most surely cause them to enter among the good.*

[Pickthal 29:9] *And as for those who believe and do good works, We verily shall make them enter in among the righteous.*

[Yusufali 29:9] *And those who believe and work righteous deeds,- them shall We admit to the company of the Righteous.*

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِنْ جَاءَ
نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ ۗ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ {10}

[Shakir 29:10] *And among men is he who says: We believe in Allah; but when he is persecuted in (the way of) Allah he thinks the persecution of men to be as the chastisement of Allah; and if there come assistance from*

your Lord, they would most certainly say: Surely we were with you. What! is not Allah the best knower of what is in the breasts of mankind.

[Pickthal 29:10] Of mankind is he who saith: We believe in Allah, but, if he be made to suffer for the sake of Allah, he mistaketh the persecution of mankind for Allah's punishment; and then, if victory cometh from thy Lord, will say: Lo! we were with you (all the while). Is not Allah Best Aware of what is in the bosoms of (His) creatures?

[Yusufali 29:10] Then there are among men such as say, "We believe in Allah"; but when they suffer affliction in (the cause of) Allah, they treat men's oppression as if it were the Wrath of Allah! And if help comes (to thee) from thy Lord, they are sure to say, "We have (always) been with you!" Does not Allah know best all that is in the hearts of all creation?

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ { 11 }

[Shakir 29:11] And most certainly Allah will know those who believe and most certainly He will know the hypocrites.

[Pickthal 29:11] Verily Allah knoweth those who believe, and verily He knoweth the hypocrites.

[Yusufali 29:11] And Allah most certainly knows those who believe, and as certainly those who are Hypocrites.

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ

خَطَايَاهُمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ { 12 }

[Shakir 29:12] And those who disbelieve say to those who believe: Follow our path and we will bear your wrongs. And never shall they be the bearers of any of their wrongs; most surely they are liars.

[Pickthal 29:12] Those who disbelieve say unto those who believe: Follow our way (of religion) and we verily will bear your sins (for you). They cannot bear aught of their sins. Lo! they verily are liars.

[Yusufali 29:12] And the Unbelievers say to those who believe: "Follow our path, and we will bear (the consequences) of your faults." Never in the least will they bear their faults: in fact they are liars!

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ { 13 }

[Shakir 29:13] And most certainly they shall carry their own burdens, and other burdens with their own burdens, and most certainly they shall be questioned on the resurrection day as to what they forged.

[Pickthal 29:13] But they verily will bear their own loads and other loads beside their own, and they verily will be questioned on the Day of Resurrection concerning that which they invented.

[Yusufali 29:13] They will bear their own burdens, and (other) burdens along with their own, and on the Day of Judgments they will be called to account for their falsehoods.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ

ظَالِمُونَ { 14 }

[Shakir 29:14] And certainly We sent Nuh to his people, so he remained among them a thousand years save fifty years. And the deluge overtook them, while they were unjust.

[Pickthal 29:14] *And verily we sent Noah (as Our messenger) unto his folk, and he continued with them for a thousand years save fifty years; and the flood engulfed them, for they were wrong-doers.*

[Yusufali 29:14] *We (once) sent Noah to his people, and he tarried among them a thousand years less fifty: but the Deluge overwhelmed them while they (persisted in) sin.*

فَأَنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ {15}

[Shakir 29:15] *So We delivered him and the inmates of the ark, and made it a sign to the nations.*

[Pickthal 29:15] *And We rescued him and those with him in the ship, and made of it a portent for the peoples.*

[Yusufali 29:15] *But We saved him and the companions of the Ark, and We made the (Ark) a Sign for all peoples!*

وَأَبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ {16}

[Shakir 29:16] *And (We sent) Ibrahim, when he said to his people: Serve Allah and be careful of (your duty to) Him; this is best for you, if you did but know:*

[Pickthal 29:16] *And Abraham! (Remember) when he said unto his folk: Serve Allah, and keep your duty unto Him; that is better for you if ye did but know.*

[Yusufali 29:16] *And (We also saved) Abraham: behold, he said to his people, "Serve Allah and fear Him: that will be best for you- If ye understand!"*

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ

لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ إِلَيْهِ تُرْجَعُونَ {17}

[Shakir 29:17] *You only worship idols besides Allah and you create a lie surely they whom you serve besides Allah do not control for you any sustenance, therefore seek the sustenance from Allah and serve Him and be grateful to Him; to Him you shall be brought back.*

[Pickthal 29:17] *Ye serve instead of Allah only idols, and ye only invent a lie. Lo! those whom ye serve instead of Allah own no provision for you. So seek your provision from Allah, and serve Him, and give thanks unto Him, (for) unto Him ye will be brought back.*

[Yusufali 29:17] *"For ye do worship idols besides Allah, and ye invent falsehood. The things that ye worship besides Allah have no power to give you sustenance: then seek ye sustenance from Allah, serve Him, and be grateful to Him: to Him will be your return.*

وَإِنْ تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ {18}

[Shakir 29:18] *And if you reject (the truth), nations before you did indeed reject (the truth); and nothing is incumbent on the messenger but a plain delivering (of the message).*

[Pickthal 29:18] *But if ye deny, then nations have denied before you. The messenger is only to convey (the message) plainly.*

[Yusufali 29:18] "And if ye reject (the Message), so did generations before you: and the duty of the messenger is only to preach publicly (and clearly)."

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ {19}

[Shakir 29:19] What! do they not consider how Allah originates the creation, then reproduces it? Surely that is easy to Allah.

[Pickthal 29:19] See they not how Allah produceth creation, then reproduceth it? Lo! for Allah that is easy.

[Yusufali 29:19] See they not how Allah originates creation, then repeats it: truly that is easy for Allah.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ۗ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ ۗ إِنَّ اللَّهَ عَلَىٰ

كُلِّ شَيْءٍ قَدِيرٌ {20}

[Shakir 29:20] Say: Travel in the earth and see how He makes the first creation, then Allah creates the latter creation; surely Allah has power over all things.

[Pickthal 29:20] Say (O Muhammad): Travel in the land and see how He originated creation, then Allah bringeth forth the later growth. Lo! Allah is Able to do all things.

[Yusufali 29:20] Say: "Travel through the earth and see how Allah did originate creation; so will Allah produce a later creation: for Allah has power over all things.

يُعَذِّبُ مَنْ يَشَاءُ وَيَرْحَمُ مَنْ يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ {21}

[Shakir 29:21] He punishes whom He pleases and has mercy on whom He pleases, and to Him you shall be turned back.

[Pickthal 29:21] He punisheth whom He will and showeth mercy unto whom He will, and unto Him ye will be turned.

[Yusufali 29:21] "He punishes whom He pleases, and He grants Mercy to whom He pleases, and towards Him are ye turned.

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

{22}

[Shakir 29:22] And you shall not escape in the earth nor in the heaven, and you have neither a protector nor a helper besides Allah.

[Pickthal 29:22] Ye cannot escape (from Him) in the earth or in the sky, and beside Allah there is for you no friend or helper.

[Yusufali 29:22] "Not on earth nor in heaven will ye be able (fleeing) to frustrate (his Plan), nor have ye, besides Allah, any protector or helper."

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَئِسُوا مِنْ رَحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ {23}

[Shakir 29:23] And (as to) those who disbelieve in the communications of Allah and His meeting, they have despaired of My mercy, and these it is that shall have a painful punishment.

[Pickthal 29:23] Those who disbelieve in the revelations of Allah and in (their) Meeting with Him, such have no hope of My mercy. For such there is a painful doom.

[Yusufali 29:23] *Those who reject the Signs of Allah and the Meeting with Him (in the Hereafter),- it is they who shall despair of My Mercy: it is they who will (suffer) a most grievous Penalty.*

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ

لِقَوْمٍ يُؤْمِنُونَ {24}

[Shakir 29:24] *So naught was the answer of his people except that they said: Slay him or burn him; then Allah delivered him from the fire; most surely there are signs in this for a people who believe.*

[Pickthal 29:24] *But the answer of his folk was only that they said: "Kill him" or "Burn him." Then Allah saved him from the Fire. Lo! herein verily are portents for folk who believe.*

[Yusufali 29:24] *So naught was the answer of (Abraham's) people except that they said: "Slay him or burn him." But Allah did save him from the Fire. Verily in this are Signs for people who believe.*

وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ

بَعْضُكُمْ بِبَعْضٍ وَيَلْعَنُ بَعْضُكُمْ بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ {25}

[Shakir 29:25] *And he said: You have only taken for yourselves idols besides Allah by way of friendship between you in this world's life, then on the resurrection day some of you shall deny others, and some of you shall curse others, and your abode is the fire, and you shall not have any helpers.*

[Pickthal 29:25] *He said: Ye have chosen only idols instead of Allah. The love between you is only in the life of the world. Then on the Day of Resurrection ye will deny each other and curse each other, and your abode will be the Fire, and ye will have no helpers.*

[Yusufali 29:25] *And he said: "For you, ye have taken (for worship) idols besides Allah, out of mutual love and regard between yourselves in this life; but on the Day of Judgment ye shall disown each other and curse each other: and your abode will be the Fire, and ye shall have none to help."*

فَأَمَّنَ لَهُ لُوطٌ ۖ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ {26}

[Shakir 29:26] *And Lut believed in Him, and he said: I am fleeing to my Lord, surely He is the Mighty, the Wise.*

[Pickthal 29:26] *And Lot believed him, and said: Lo! I am a fugitive unto my Lord. Lo! He, only He, is the Mighty, the Wise.*

[Yusufali 29:26] *But Lut had faith in Him: He said: "I will leave home for the sake of my Lord: for He is Exalted in Might, and Wise."*

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَأَتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي

الْآخِرَةِ لَمِنَ الصَّالِحِينَ {27}

[Shakir 29:27] *And We granted him Ishaq and Yaqoub, and caused the t prophethood and the book to remain in his seed, and We gave him his reward in this world, and in the hereafter he will most surely be among the good.*

[Pickthal 29:27] *And We bestowed on him Isaac and Jacob, and We established the prophethood and the Scripture among his seed, and We gave*

him his reward in the world, and lo! in the Hereafter he verily is among the righteous.

[Yusufali 29:27] And We gave (Abraham) Isaac and Jacob, and ordained among his progeny Prophethood and Revelation, and We granted him his reward in this life; and he was in the Hereafter (of the company) of the Righteous.

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأَتَّوْنُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ {28}

[Shakir 29:28] And (We sent) Lut when he said to his people: Most surely you are guilty of an indecency which none of the nations has ever done before you;

[Pickthal 29:28] And Lot! (Remember) when he said unto his folk: Lo! ye commit lewdness such as no creature did before you.

[Yusufali 29:28] And (remember) Lut: behold, he said to his people: "Ye do commit lewdness, such as no people in Creation (ever) committed before you.

أَتَيْتُكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ {29}

[Shakir 29:29] What! do you come to the males and commit robbery on the highway, and you commit evil deeds in your assemblies? But nothing was the answer of his people except that they said: Bring on us Allah's punishment, if you are one of the truthful.

[Pickthal 29:29] For come ye not in unto males, and cut ye not the road (for travellers), and commit ye not abomination in your meetings? But the answer of his folk was only that they said: Bring Allah's doom upon us if thou art a truth-teller!

[Yusufali 29:29] "Do ye indeed approach men, and cut off the highway?- and practise wickedness (even) in your councils?" But his people gave no answer but this: they said: "Bring us the Wrath of Allah if thou tellest the truth."

قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ {30}

[Shakir 29:30] He said: My Lord! help me against the mischievous people.

[Pickthal 29:30] He said: My Lord! Give me victory over folk who work corruption.

[Yusufali 29:30] He said: "O my Lord! help Thou me against people who do mischief!"

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ

{31}

[Shakir 29:31] And when Our messengers came to Ibrahim with the good news, they said: Surely we are going to destroy the people of this town, for its people are unjust.

[Pickthal 29:31] And when Our messengers brought Abraham the good news, they said: Lo! we are about to destroy the people of that township, for its people are wrong-doers.

[Yusufali 29:31] *When Our Messengers came to Abraham with the good news, they said: "We are indeed going to destroy the people of this township: for truly they are (addicted to) crime."*

قَالَ إِنَّ فِيهَا لُوطًا ۖ قَالُوا لَخُنٌّ أَغْلَمُ بِمَنْ فِيهَا لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ كَانَتْ مِنَ الْغَائِبِينَ

{32}

[Shakir 29:32] *He said: Surely in it is Lut. They said: We know well who is in it; we shall certainly deliver him and his followers, except his wife; she shall be of those who remain behind.*

[Pickthal 29:32] *He said: Lo! Lot is there. They said: We are best aware of who is there. We are to deliver him and his household, all save his wife, who is of those who stay behind.*

[Yusufali 29:32] *He said: "But there is Lut there." They said: "Well do we know who is there : we will certainly save him and his following,- except his wife: she is of those who lag behind!"*

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا مُنْجُونَ

وَأَهْلِكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَائِبِينَ {33}

[Shakir 29:33] *And when Our messengers came to Lut he was grieved on account of them, and he felt powerless (to protect) them; and they said: Fear not, nor grieve; surely we will deliver you and your followers, except your wife; she shall be of those who remain behind.*

[Pickthal 29:33] *And when Our messengers came unto Lot, he was troubled upon their account, for he could not protect them; but they said: Fear not, nor grieve! Lo! we are to deliver thee and thy household, (all) save thy wife, who is of those who stay behind.*

[Yusufali 29:33] *And when Our Messengers came to Lut, he was grieved on their account, and felt himself powerless (to protect) them: but they said: "Fear thou not, nor grieve: we are (here) to save thee and thy following, except thy wife: she is of those who lag behind.*

إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ {34}

[Shakir 29:34] *Surely We will cause to come down upon the people of this town a punishment from heaven, because they transgressed.*

[Pickthal 29:34] *Lo! We are about to bring down upon the folk of this township a fury from the sky because they are evil-livers.*

[Yusufali 29:34] *"For we are going to bring down on the people of this township a Punishment from heaven, because they have been wickedly rebellious."*

وَلَقَدْ تَرَكْنَا مِنْهَا آيَةً بَيِّنَةً لِقَوْمٍ يَعْقِلُونَ {35}

[Shakir 29:35] *And certainly We have left a clear sign of it for a people who understand.*

[Pickthal 29:35] *And verily of that We have left a clear sign for people who have sense.*

[Yusufali 29:35] *And We have left thereof an evident Sign, for any people who (care to) understand.*

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْتَوْا فِي الْأَرْضِ
مُفْسِدِينَ {36}

[Shakir 29:36] And to Madyan (We sent) their brother Shuaib, so he said: O my people! serve Allah and fear the latter day and do not act corruptly in the land, making mischief.

[Pickthal 29:36] And unto Midian We sent Shu'eyb, their brother. He said: O my people! Serve Allah, and look forward to the Last Day, and do not evil, making mischief, in the earth.

[Yusufali 29:36] To the Madyan (people) (We sent) their brother Shu'aib. Then he said: "O my people! serve Allah, and fear the Last Day: nor commit evil on the earth, with intent to do mischief."

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثِيمِينَ {37}

[Shakir 29:37] But they rejected him, so a severe earthquake overtook them, and they became motionless bodies in their abode.

[Pickthal 29:37] But they denied him, and the dreadful earthquake took them, and morning found them prostrate in their dwelling place.

[Yusufali 29:37] But they rejected him: Then the mighty Blast seized them, and they lay prostrate in their homes by the morning.

وَعَادًا وَثَمُودَ وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسَاكِينِهِمْ وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ

وَكَانُوا مُسْتَبْصِرِينَ {38}

[Shakir 29:38] And (We destroyed) Ad and Samood, and from their dwellings (this) is apparent to you indeed; and the Shaitan made their deeds fair-seeming to them, so he kept them back from the path, though they were endowed with intelligence and skill,

[Pickthal 29:38] And (the tribes of) A'ad and Thamud! (Their fate) is manifest unto you from their (ruined and deserted) dwellings. Satan made their deeds seem fair unto them and so debarred them from the Way, though they were keen observers.

[Yusufali 29:38] (Remember also) the 'Ad and the Thamud (people): clearly will appear to you from (the traces) of their buildings (their fate): the Evil One made their deeds alluring to them, and kept them back from the Path, though they were gifted with intelligence and skill.

وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَلَقَدْ جَاءَهُمْ مُوسَى بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا

سَابِقِينَ {39}

[Shakir 29:39] And (We destroyed) Qaroun and Firon and Haman; and certainly Musa came to them with clear arguments, but they behaved haughtily in the land; yet they could not outstrip (Us).

[Pickthal 29:39] And Korah, Pharaoh and Haman! Moses came unto them with clear proofs (of Allah's Sovereignty), but they were boastful in the land. And they were not winners (in the race).

[Yusufali 29:39] (Remember also) Qarun, Pharaoh, and Haman: there came to them Moses with Clear Signs, but they behaved with insolence on the earth; yet they could not overreach (Us).

فَكُلًّا أَخَذْنَا بِذَنبِهِ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَنْ
خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا ۚ وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ
{40}

[Shakir 29:40] So each We punished for his sin; of them was he on whom We sent down a violent storm, and of them was he whom the rumbling overtook, and of them was he whom We made to be swallowed up by the earth, and of them was he whom We drowned; and it did not beseem Allah that He should be unjust to them, but they were unjust to their own souls.

[Pickthal 29:40] So We took each one in his sin; of them was he on whom We sent a hurricane, and of them was he who was overtaken by the (Awful) Cry, and of them was he whom We caused the earth to swallow, and of them was he whom We drowned. It was not for Allah to wrong them, but they wronged themselves.

[Yusufali 29:40] Each one of them We seized for his crime: of them, against some We sent a violent tornado (with showers of stones); some were caught by a (mighty) Blast; some We caused the earth to swallow up; and some We drowned (in the waters): It was not Allah Who injured (or oppressed) them:" They injured (and oppressed) their own souls.

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتًا وَإِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ
الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ {41}

[Shakir 29:41] The parable of those who take guardians besides Allah is as the parable of the spider that makes for itself a house; and most surely the frailest of the houses is the spider's house did they but know.

[Pickthal 29:41] The likeness of those who choose other patrons than Allah is as the likeness of the spider when she taketh unto herself a house, and lo! the frailest of all houses is the spider's house, if they but knew.

[Yusufali 29:41] The parable of those who take protectors other than Allah is that of the spider, who builds (to itself) a house; but truly the flimsiest of houses is the spider's house;- if they but knew.

إِنَّ اللَّهَ يَعْلَمُ مَا يُدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ {42}

[Shakir 29:42] Surely Allah knows whatever thing they call upon besides Him; and He is the Mighty, the Wise.

[Pickthal 29:42] Lo! Allah knoweth what thing they invoke instead of Him. He is the Mighty, the Wise.

[Yusufali 29:42] Verily Allah doth know of (every thing) whatever that they call upon besides Him: and He is Exalted (in power), Wise.

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ {43}

[Shakir 29:43] And (as for) these examples, We set them forth for men, and none understand them but the learned.

[Pickthal 29:43] As for these similitudes, We coin them for mankind, but none will grasp their meaning save the wise.

[Yusufali 29:43] And such are the Parables We set forth for mankind, but only those understand them who have knowledge.

خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ {44}

[Shakir 29:44] Allah created the heavens and the earth with truth; most surely there is a sign in this for the believers.

[Pickthal 29:44] Allah created the heavens and the earth with truth. Lo! therein is indeed a portent for believers.

[Yusufali 29:44] Allah created the heavens and the earth in true (proportions): verily in that is a Sign for those who believe.

اِثْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ

وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ {45}

[Shakir 29:45] Recite that which has been revealed to you of the Book and keep up prayer; surely prayer keeps (one) away from indecency and evil, and certainly the remembrance of Allah is the greatest, and Allah knows what you do.

[Pickthal 29:45] Recite that which hath been inspired in thee of the Scripture, and establish worship. Lo! worship preserveth from lewdness and iniquity, but verily remembrance of Allah is more important. And Allah knoweth what ye do.

[Yusufali 29:45] Recite what is sent of the Book by inspiration to thee, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do.

وَلَا تَجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ

إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَيْنَا وَإِلَيْكُمْ وَوَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ {46}

[Shakir 29:46] And do not dispute with the followers of the Book except by what is best, except those of them who act unjustly, and say: We believe in that which has been revealed to us and revealed to you, and our Allah and your Allah is One, and to Him do we submit.

[Pickthal 29:46] And argue not with the People of the Scripture unless it be in (a way) that is better, save with such of them as do wrong; and say: We believe in that which hath been revealed unto us and revealed unto you; our Allah and your Allah is One, and unto Him we surrender.

[Yusufali 29:46] And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, "We believe in the revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam)."

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ ۚ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ ۗ

وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ {47}

[Shakir 29:47] And thus have We revealed the Book to you. So those whom We have given the Book believe in it, and of these there are those who believe in it, and none deny Our communications except the unbelievers.

[Pickthal 29:47] *In like manner We have revealed unto thee the Scripture, and those unto whom We gave the Scripture aforetime will believe therein; and of these (also) there are some who believe therein. And none deny Our revelations save the disbelievers.*

[Yusufali 29:47] *And thus (it is) that We have sent down the Book to thee. So the People of the Book believe therein, as also do some of these (pagan Arabs): and none but Unbelievers reject our signs.*

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَحِطُّهُ بِيَمِينِكَ إِذَا لَارْتَابَ الْمُبْطِلُونَ {48}

[Shakir 29:48] *And you did not recite before it any book, nor did you transcribe one with your right hand, for then could those who say untrue things have doubted.*

[Pickthal 29:48] *And thou (O Muhammad) wast not a reader of any scripture before it, nor didst thou write it with thy right hand, for then might those have doubted, who follow falsehood.*

[Yusufali 29:48] *And thou wast not (able) to recite a Book before this (Book came), nor art thou (able) to transcribe it with thy right hand: In that case, indeed, would the talkers of vanities have doubted.*

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ {49}

[Shakir 29:49] *Nay! these are clear communications in the breasts of those who are granted knowledge; and none deny Our communications except the unjust.*

[Pickthal 29:49] *But it is clear revelations in the hearts of those who have been given knowledge, and none deny Our revelations save wrongdoers.*

[Yusufali 29:49] *Nay, here are Signs self-evident in the hearts of those endowed with knowledge: and none but the unjust reject Our Signs.*

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ {50}

[Shakir 29:50] *And they say: Why are not signs sent down upon him from his Lord? Say: The signs are only with Allah, and I am only a plain warner.*

[Pickthal 29:50] *And they say: Why are not portents sent down upon him from his Lord? Say: Portents are with Allah only, and I am but a plain warner.*

[Yusufali 29:50] *Ye they say: "Why are not Signs sent down to him from his Lord?" Say: "The signs are indeed with Allah: and I am indeed a clear Warner."*

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ ۗ إِنَّ فِي ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ

{51}

[Shakir 29:51] *Is it not enough for them that We have revealed to you the Book which is recited to them? Most surely there is mercy in this and a reminder for a people who believe.*

[Pickthal 29:51] *Is it not enough for them that We have sent down unto thee the Scripture which is read unto them? Lo! herein verily is mercy, and a reminder for folk who believe.*

[Yusufali 29:51] *And is it not enough for them that we have sent down to thee the Book which is rehearsed to them? Verily, in it is Mercy and a Reminder to those who believe.*

قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ
وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ {52}

[Shakir 29:52] *Say: Allah is sufficient as a witness between me and you; He knows what is in the heavens and the earth. And (as for) those who believe in the falsehood and disbelieve in Allah, these it is that are the losers.*

[Pickthal 29:52] *Say (unto them, O Muhammad): Allah sufficeth for witness between me and you. He knoweth whatsoever is in the heavens and the earth. And those who believe in vanity and disbelieve in Allah, they it is who are the losers.*

[Yusufali 29:52] *Say: "Enough is Allah for a witness between me and you: He knows what is in the heavens and on earth. And it is those who believe in vanities and reject Allah, that will perish (in the end).*

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ۗ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْتَةً وَهُمْ لَا
يَشْعُرُونَ {53}

[Shakir 29:53] *And they ask you to hasten on the chastisement; and had not a term been appointed, the chastisement would certainly have come to them; and most certainly it will come to them all of a sudden while they will not perceive.*

[Pickthal 29:53] *They bid thee hasten on the doom (of Allah). And if a term had not been appointed, the doom would assuredly have come unto them (ere now). And verily it will come upon them suddenly when they perceive not.*

[Yusufali 29:53] *They ask thee to hasten on the Punishment (for them): had it not been for a term (of respite) appointed, the Punishment would certainly have come to them: and it will certainly reach them,- of a sudden, while they perceive not!*

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ {54}

[Shakir 29:54] *They ask you to hasten on the chastisement, and most surely hell encompasses the unbelievers;*

[Pickthal 29:54] *They bid thee hasten on the doom, when lo! hell verily will encompass the disbelievers*

[Yusufali 29:54] *They ask thee to hasten on the Punishment: but, of a surety, Hell will encompass the Rejecters of Faith!-*

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنتُمْ تَعْمَلُونَ {55}

[Shakir 29:55] *On the day when the chastisement shall cover them from above them, and from beneath their feet; and He shall say: Taste what you did.*

[Pickthal 29:55] *On the day when the doom will overwhelm them from above them and from underneath their feet, and He will say: Taste what ye used to do!*

[Yusufali 29:55] *On the Day that the Punishment shall cover them from above them and from below them, and (a Voice) shall say: "Taste ye (the fruits) of your deeds!"*

يَا عِبَادِي الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ {56}

[Shakir 29:56] *O My servants who believe! surely My earth is vast, therefore Me alone should you serve.*

[Pickthal 29:56] *O my bondmen who believe! Lo! My earth is spacious. Therefor serve Me only.*

[Yusufali 29:56] *O My servants who believe! truly, spacious is My Earth: therefore serve ye Me - (and Me alone)!*

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ {57}

[Shakir 29:57] *Every soul must taste of death, then to Us you shall be brought back.*

[Pickthal 29:57] *Every soul will taste of death. Then unto Us ye will be returned.*

[Yusufali 29:57] *Every soul shall have a taste of death in the end to Us shall ye be brought back.*

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

نِعْمَ أَجْرُ الْعَامِلِينَ {58}

[Shakir 29:58] *And (as for) those who believe and do good, We will certainly give them abode in the high places in gardens beneath which rivers flow, abiding therein; how good the reward of the workers:*

[Pickthal 29:58] *Those who believe and do good works, them verily We shall house in lofty dwellings of the Garden underneath which rivers flow. There they will dwell secure. How sweet the guerdon of the toilers,*

[Yusufali 29:58] *But those who believe and work deeds of righteousness - to them shall We give a Home in Heaven,- lofty mansions beneath which flow rivers,- to dwell therein for aye;- an excellent reward for those who do (good)!-*

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ {59}

[Shakir 29:59] *Those who are patient, and on their Lord do they rely.*

[Pickthal 29:59] *Who persevere, and put their trust in their Lord!*

[Yusufali 29:59] *Those who persevere in patience, and put their trust, in their Lord and Cherisher.*

وَكَايْنٍ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ {60}

[Shakir 29:60] *And how many a living creature that does not carry its sustenance: Allah sustains it and yourselves; and He is the Hearing, the Knowing.*

[Pickthal 29:60] *And how many an animal there is that beareth not its own provision! Allah provideth for it and for you. He is the Hearer, the Knower.*

[Yusufali 29:60] *How many are the creatures that carry not their own sustenance? It is Allah who feeds (both) them and you: for He hears and knows (all things).*

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ

{61}

[Shakir 29:61] And if you ask them, Who created the heavens and the earth and made the sun and the moon subservient, they will certainly say, Allah. Whence are they then turned away?

[Pickthal 29:61] And if thou wert to ask them: Who created the heavens and the earth, and constrained the sun and the moon (to their appointed work)? they would say: Allah. How then are they turned away?

[Yusufali 29:61] If indeed thou ask them who has created the heavens and the earth and subjected the sun and the moon (to his Law), they will certainly reply, "Allah". How are they then deluded away (from the truth)?

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۖ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {62}

[Shakir 29:62] Allah makes abundant the means of subsistence for whom He pleases of His servants, and straitens them for whom (He pleases) surely Allah is Cognizant of all things.

[Pickthal 29:62] Allah maketh the provision wide for whom He will of His bondmen, and straiteneth it for whom (He will). Lo! Allah is Aware of all things.

[Yusufali 29:62] Allah enlarges the sustenance (which He gives) to whichever of His servants He pleases; and He (similarly) grants by (strict) measure, (as He pleases): for Allah has full knowledge of all things.

وَلَيْنَ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا لَيَقُولُنَّ اللَّهُ ۗ قُلِ الْحَمْدُ

لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ {63}

[Shakir 29:63] And if you ask them Who is it that sends down water from the clouds, then gives life to the earth with it after its death, they will certainly say, Allah. Say: All praise is due to Allah. Nay, most of them do not understand.

[Pickthal 29:63] And if thou wert to ask them: Who causeth water to come down from the sky, and therewith reviveth the earth after its death? they verily would say: Allah. Say: Praise be to Allah! But most of them have no sense.

[Yusufali 29:63] And if indeed thou ask them who it is that sends down rain from the sky, and gives life therewith to the earth after its death, they will certainly reply, "Allah!" Say, "Praise be to Allah!" But most of them understand not.

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُمْ وَلَعِبٌ ۖ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ ۗ لَوْ كَانُوا يَعْلَمُونَ

{64}

[Shakir 29:64] And this life of the world is nothing but a sport and a play; and as for the next abode, that most surely is the life-- did they but know!

[Pickthal 29:64] This life of the world is but a pastime and a game. Lo! the home of the Hereafter - that is Life, if they but knew.

[Yusufali 29:64] What is the life of this world but amusement and play? but verily the Home in the Hereafter,- that is life indeed, if they but knew.

فَإِذَا رَكِبُوا فِي الْفُلِّكَ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ {65}

[Shakir 29:65] So when they ride in the ships they call upon Allah, being sincerely obedient to Him, but when He brings them safe to the land, lo! they associate others (with Him);

[Pickthal 29:65] And when they mount upon the ships they pray to Allah, making their faith pure for Him only, but when He bringeth them safe to land, behold! they ascribe partners (unto Him),

[Yusufali 29:65] Now, if they embark on a boat, they call on Allah, making their devotion sincerely (and exclusively) to Him; but when He has delivered them safely to (dry) land, behold, they give a share (of their worship to others)!-

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا فَسَوْفَ يَعْلَمُونَ {66}

[Shakir 29:66] Thus they become ungrateful for what We have given them, so that they may enjoy; but they shall soon know.

[Pickthal 29:66] That they may disbelieve in that which We have given them, and that they may take their ease. But they will come to know.

[Yusufali 29:66] Disdaining ungratefully Our gifts, and giving themselves up to (worldly) enjoyment! But soon will they know.

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ

يَكْفُرُونَ {67}

[Shakir 29:67] Do they not see that We have made a sacred territory secure, while men are carried off by force from around them? Will they still believe in the falsehood and disbelieve in the favour of Allah?

[Pickthal 29:67] Have they not seen that We have appointed a sanctuary immune (from violence), while mankind are ravaged all around them? Do they then believe in falsehood and disbelieve in the bounty of Allah?

[Yusufali 29:67] Do they not then see that We have made a sanctuary secure, and that men are being snatched away from all around them? Then, do they believe in that which is vain, and reject the Grace of Allah?

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى

لِلْكَافِرِينَ {68}

[Shakir 29:68] And who is more unjust than one who forges a lie against Allah, or gives the lie to the truth when it has come to him? Will not in hell be the abode of the unbelievers?

[Pickthal 29:68] Who doeth greater wrong than he who inventeth a lie concerning Allah, or denieth the truth when it cometh unto him? Is not there a home in hell for disbelievers?

[Yusufali 29:68] And who does more wrong than he who invents a lie against Allah or rejects the Truth when it reaches him? Is there not a home in Hell for those who reject Faith?

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۗ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ {69}

[Shakir 29:69] And (as for) those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good.

[Pickthal 29:69] As for those who strive in Us, We surely guide them to Our paths, and lo! Allah is with the good.

[Yusufali 29:69] And those who strive in Our (cause),- We will certainly guide them to our Paths: For verily Allah is with those who do right.

سورة الروم (Ar-Rum)

Sura 30

Aya 1 to 60

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

الم {1}

[Shakir 30:1] Alif Lam Mim.

[Pickthal 30:1] Alif. Lam. Mim.

[Yusufali 30:1] A. L. M.

غَلِبَتِ الرُّومُ {2}

[Shakir 30:2] The Romans are vanquished,

[Pickthal 30:2] The Romans have been defeated

[Yusufali 30:2] The Roman Empire has been defeated-

فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ {3}

[Shakir 30:3] In a near land, and they, after being vanquished, shall overcome,

[Pickthal 30:3] In the nearer land, and they, after their defeat will be victorious

[Yusufali 30:3] In a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious-

فِي بَضْعِ سِنِينَ ۗ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدٍ ۗ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ {4}

[Shakir 30:4] Within a few years. Allah's is the command before and after; and on that day the believers shall rejoice,

[Pickthal 30:4] Within ten years - Allah's is the command in the former case and in the latter - and in that day believers will rejoice

[Yusufali 30:4] Within a few years. With Allah is the Decision, in the past and in the Future: on that Day shall the Believers rejoice-

بِنَصْرِ اللَّهِ ۗ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ {5}

[Shakir 30:5] With the help of Allah; He helps whom He pleases; and He is the Mighty, the Merciful;

[Pickthal 30:5] In Allah's help to victory. He helpeth to victory whom He will. He is the Mighty, the Merciful.

[Yusufali 30:5] With the help of Allah. He helps whom He will, and He is exalted in might, most merciful.

وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {6}

[Shakir 30:6] (This is) Allah's promise! Allah will not fail His promise, but most people do not know.

[Pickthal 30:6] It is a promise of Allah. Allah faileth not His promise, but most of mankind know not.

[Yusufali 30:6] *(It is) the promise of Allah. Never does Allah depart from His promise: but most men understand not.*

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ {7}

[Shakir 30:7] *They know the outward of this world's life, but of the hereafter they are absolutely heedless.*

[Pickthal 30:7] *They know only some appearance of the life of the world, and are heedless of the Hereafter.*

[Yusufali 30:7] *They know but the outer (things) in the life of this world: but of the End of things they are heedless.*

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ۗ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ

مُسَمًّى ۗ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَاءِ رَبِّهِمْ لَكَافِرُونَ {8}

[Shakir 30:8] *Do they not reflect within themselves: Allah did not create the heavens and the earth and what is between them two but with truth, and (for) an appointed term? And most surely most of the people are deniers of the meeting of their Lord.*

[Pickthal 30:8] *Have they not pondered upon themselves? Allah created not the heavens and the earth, and that which is between them, save with truth and for a destined end. But truly many of mankind are disbelievers in the meeting with their Lord.*

[Yusufali 30:8] *Do they not reflect in their own minds? Not but for just ends and for a term appointed, did Allah create the heavens and the earth, and all between them: yet are there truly many among men who deny the meeting with their Lord (at the Resurrection)!*

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۗ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً
وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ
وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ {9}

[Shakir 30:9] *Have they not travelled in the earth and seen how was the end of those before them? They were stronger than these in prowess, and dug up the earth, and built on it in greater abundance than these have built on it, and there came to them their messengers with clear arguments; so it was not beseeming for Allah that He should deal with them unjustly, but they dealt unjustly with their own souls.*

[Pickthal 30:9] *Have they not travelled in the land and seen the nature of the consequence for those who were before them? They were stronger than these in power, and they dug the earth and built upon it more than these have built. Messengers of their own came unto them with clear proofs (of Allah's Sovereignty). Surely Allah wronged them not, but they did wrong themselves.*

[Yusufali 30:9] *Do they not travel through the earth, and see what was the end of those before them? They were superior to them in strength: they tilled the soil and populated it in greater numbers than these have done: there came to them their messengers with Clear (Signs). (Which they rejected, to their own destruction): It was not Allah Who wronged them, but they wronged their own souls.*

ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوْأَىٰ أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ {10}

[Shakir 30:10] Then evil was the end of those who did evil, because they / rejected the communications of Allah and used to mock them.

[Pickthal 30:10] Then evil was the consequence to those who dealt in evil, because they denied the revelations of Allah and made a mock of them.

[Yusufali 30:10] In the long run evil in the extreme will be the End of those who do evil; for that they rejected the Signs of Allah, and held them up to ridicule.

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ {11}

[Shakir 30:11] Allah originates the creation, then reproduces it, then to Him you shall be brought back.

[Pickthal 30:11] Allah produceth creation, then He reproduceth it, then unto Him ye will be returned.

[Yusufali 30:11] It is Allah Who begins (the process of) creation; then repeats it; then shall ye be brought back to Him.

وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ {12}

[Shakir 30:12] And at the time when the hour shall come the guilty shall be in despair.

[Pickthal 30:12] And in the day when the Hour riseth the unrighteous will despair.

[Yusufali 30:12] On the Day that the Hour will be established, the guilty will be struck dumb with despair.

وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاءٌ وَكَانُوا بِشُرَكَائِهِمْ كَافِرِينَ {13}

[Shakir 30:13] And they shall not have any intercessors from among their gods they have joined with Allah, and they shall be deniers of their associate-gods.

[Pickthal 30:13] There will be none to intercede for them of those whom they made equal with Allah. And they will reject their partners (whom they ascribed unto Him).

[Yusufali 30:13] No intercessor will they have among their "Partners" and they will (themselves) reject their "Partners".

وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِرُونَ {14}

[Shakir 30:14] And at the time when the hour shall come, at that time they shall become separated one from the other.

[Pickthal 30:14] In the day when the Hour cometh, in that day they will be sundered.

[Yusufali 30:14] On the Day that the Hour will be established,- that Day shall (all men) be sorted out.

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ {15}

[Shakir 30:15] Then as to those who believed and did good, they shall be made happy in a garden.

[Pickthal 30:15] As for those who believed and did good works, they will be made happy in a Garden.

[Yusufali 30:15] Then those who have believed and worked righteous deeds, shall be made happy in a Mead of Delight.

وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ {16}

[Shakir 30:16] And as to those who disbelieved and rejected Our communications and the meeting of the hereafter, these shall be brought over to the chastisement.

[Pickthal 30:16] But as for those who disbelieved and denied Our revelations, and denied the meeting of the Hereafter, such will be brought to doom.

[Yusufali 30:16] And those who have rejected Faith and falsely denied our Signs and the meeting of the Hereafter,- such shall be brought forth to Punishment.

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ {17}

[Shakir 30:17] Therefore glory be to Allah when you enter upon the time of the evening and when you enter upon the time of the morning.

[Pickthal 30:17] So glory be to Allah when ye enter the night and when ye enter the morning -

[Yusufali 30:17] So (give) glory to Allah, when ye reach eventide and when ye rise in the morning;

وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ {18}

[Shakir 30:18] And to Him belongs praise in the heavens and the earth, and at nightfall and when you are at midday.

[Pickthal 30:18] Unto Him be praise in the heavens and the earth! - and at the sun's decline and in the noonday.

[Yusufali 30:18] Yea, to Him be praise, in the heavens and on earth; and in the late afternoon and when the day begins to decline.

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۗ وَكَذَٰلِكَ تُخْرَجُونَ

{19}

[Shakir 30:19] He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death, and thus shall you be brought forth.

[Pickthal 30:19] He bringeth forth the living from the dead, and He bringeth forth the dead from the living, and He reviveth the earth after her death. And even so will ye be brought forth.

[Yusufali 30:19] It is He Who brings out the living from the dead, and brings out the dead from the living, and Who gives life to the earth after it is dead: and thus shall ye be brought out (from the dead).

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ {20}

[Shakir 30:20] And one of His signs is that He created you from dust, then lo! you are mortals (who) scatter.

[Pickthal 30:20] And of His signs is this: He created you of dust, and behold you human beings, ranging widely!

[Yusufali 30:20] Among His Signs in this, that He created you from dust; and then,- behold, ye are men scattered (far and wide)!

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۗ

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ {21}

[Shakir 30:21] *And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there are signs in this for a people who reflect.*

[Pickthal 30:21] *And of His signs is this: He created for you helpmeets from yourselves that ye might find rest in them, and He ordained between you love and mercy. Lo! herein indeed are portents for folk who reflect.*

[Yusufali 30:21] *And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect.*

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّلْعَالَمِينَ {22}

[Shakir 30:22] *And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colors; most surely there are signs in this for the learned.*

[Pickthal 30:22] *And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Lo! herein indeed are portents for men of knowledge.*

[Yusufali 30:22] *And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know.*

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
يَسْمَعُونَ {23}

[Shakir 30:23] *And one of His signs is your sleeping and your seeking of His grace by night and (by) day; most surely there are signs in this for a people who would hear.*

[Pickthal 30:23] *And of His signs is your slumber by night and by day, and your seeking of His bounty. Lo! herein indeed are portents for folk who heed.*

[Yusufali 30:23] *And among His Signs is the sleep that ye take by night and by day, and the quest that ye (make for livelihood) out of His Bounty: verily in that are signs for those who hearken.*

وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ {24}

[Shakir 30:24] *And one of His signs is that He shows you the lightning for fear and for hope, and sends down water from the clouds then gives life therewith to the earth after its death; most surely there are signs in this for a people who understand*

[Pickthal 30:24] *And of His signs is this: He showeth you the lightning for a fear and for a hope, and sendeth down water from the sky, and thereby quickeneth the earth after her death. Lo! herein indeed are portents for folk who understand.*

[Yusufali 30:24] *And among His Signs, He shows you the lightning, by way both of fear and of hope, and He sends down rain from the sky and with it gives life to the earth after it is dead: verily in that are Signs for those who are wise.*

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ۗ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ
تَخْرُجُونَ {25}

[Shakir 30:25] *And one of His signs is that the heaven and the earth subsist by His command, then when He calls you with a (single) call from out of the earth, lo! you come forth.*

[Pickthal 30:25] *And of His signs is this: The heavens and the earth stand fast by His command, and afterward, when He calleth you, lo! from the earth ye will emerge.*

[Yusufali 30:25] *And among His Signs is this, that heaven and earth stand by His Command: then when He calls you, by a single call, from the earth, behold, ye (straightway) come forth.*

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَهٍ قَانِتُونَ {26}

[Shakir 30:26] *And His is whosoever is in the heavens and the earth; all are obedient to Him.*

[Pickthal 30:26] *Unto Him belongeth whosoever is in the heavens and the earth. All are obedient unto Him.*

[Yusufali 30:26] *To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him.*

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ۗ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ
وَهُوَ الْعَزِيزُ الْحَكِيمُ {27}

[Shakir 30:27] *And He it is Who originates the creation, then reproduces it, and it is easy to Him; and His are the most exalted attributes in the heavens and the earth, and He is the Mighty, the Wise.*

[Pickthal 30:27] *He it is Who produceth creation, then reproduceth it, and it is easier for Him. His is the Sublime Similitude in the heavens and the earth. He is the Mighty, the Wise.*

[Yusufali 30:27] *It is He Who begins (the process of) creation; then repeats it; and for Him it is most easy. To Him belongs the loftiest similitude (we can think of) in the heavens and the earth: for He is Exalted in Might, full of wisdom.*

صَرَبَ لَكُمْ مَثَلًا مِنْ أَنْفُسِكُمْ هَلْ لَكُمْ مِنْ مَا مَلَكَتْ أَيْمَانُكُمْ مِنْ شُرَكَاءَ فِي مَا
رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ ۗ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ
يَعْقِلُونَ {28}

[Shakir 30:28] *He sets forth to you a parable relating to yourselves: Have you among those whom your right hands possess partners in what We have given you for sustenance, so that with respect to it you are alike; you fear them as you fear each other? Thus do We make the communications distinct for a people who understand.*

[Pickthal 30:28] He coineth for you a similitude of yourselves. Have ye, from among those whom your right hands possess, partners in the wealth We have bestowed upon you, equal with you in respect thereof, so that ye fear them as ye fear each other (that ye ascribe unto Us partners out of that which We created)? Thus We display the revelations for people who have sense.

[Yusufali 30:28] He does propound to you a similitude from your own (experience): do ye have partners among those whom your right hands possess, to share as equals in the wealth We have bestowed on you? Do ye fear them as ye fear each other? Thus do we explain the Signs in detail to a people that understand.

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِنْ نَاصِرِينَ
{29}

[Shakir 30:29] Nay! those who are unjust follow their low desires without any knowledge; so who can guide him whom Allah makes err? And they shall have no helpers.

[Pickthal 30:29] Nay, but those who do wrong follow their own lusts without knowledge. Who is able to guide him whom Allah hath sent astray? For such there are no helpers.

[Yusufali 30:29] Nay, the wrong-doers (merely) follow their own lusts, being devoid of knowledge. But who will guide those whom Allah leaves astray? To them there will be no helpers.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۗ ذَٰلِكَ
الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {30}

[Shakir 30:30] Then set your face upright for religion in the right state - the nature made by Allah in which He has made men; there is no altering of Allah's creation; that is the right religion, but most people do not know -

[Pickthal 30:30] So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of Allah, in which He hath created man. There is no altering (the laws of) Allah's creation. That is the right religion, but most men know not -

[Yusufali 30:30] So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not.

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ {31}

[Shakir 30:31] Turning to Him, and be careful of (your duty to) Him and keep up prayer and be not of the polytheists

[Pickthal 30:31] Turning unto Him (only); and be careful of your duty unto Him and establish worship, and be not of those who ascribe partners (unto Him);

[Yusufali 30:31] Turn ye back in repentance to Him, and fear Him: establish regular prayers, and be not ye among those who join gods with Allah,-

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ {32}

[Shakir 30:32] *Of those who divided their religion and became seas every sect rejoicing in what they had with them*

[Pickthal 30:32] *Of those who split up their religion and became schismatics, each sect exulting in its tenets.*

[Yusufali 30:32] *Those who split up their Religion, and become (mere) Sects,- each party rejoicing in that which is with itself!*

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آذَاهُمْ مِنْهُ رَحْمَةٌ إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ

يُشْرِكُونَ {33}

[Shakir 30:33] *And when harm afflicts men, they call upon their Lord, turning to Him, then when He makes them taste of mercy from Him, lo! some of them begin to associate (others) with their Lord,*

[Pickthal 30:33] *And when harm toucheth men they cry unto their Lord, turning to Him in repentance; then, when they have tasted of His mercy, behold! some of them attribute partners to their Lord*

[Yusufali 30:33] *When trouble touches men, they cry to their Lord, turning back to Him in repentance: but when He gives them a taste of Mercy as from Himself, behold, some of them pay part-worship to other god's besides their Lord,-*

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۖ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ {34}

[Shakir 30:34] *So as to be ungrateful for what We have given them; but enjoy yourselves (for a while), for you shall soon come to know.*

[Pickthal 30:34] *So as to disbelieve in that which We have given them. (Unto such it is said): Enjoy yourselves awhile, but ye will come to know.*

[Yusufali 30:34] *(As if) to show their ingratitude for the (favours) We have bestowed on them! Then enjoy (your brief day); but soon will ye know (your folly).*

أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ {35}

[Shakir 30:35] *Or, have We sent down upon them an authority so that it speaks of that which they associate with Him?*

[Pickthal 30:35] *Or have We revealed unto them any warrant which speaketh of that which they associate with Him?*

[Yusufali 30:35] *Or have We sent down authority to them, which points out to them the things to which they pay part-worship?*

وَإِذَا آذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ {36}

[Shakir 30:36] *And when We make people taste of mercy they rejoice in it, and if an evil befall them for what their hands have already wrought, lo! they are in despair.*

[Pickthal 30:36] *And when We cause mankind to taste of mercy they rejoice therein; but if an evil thing befall them as the consequence of their own deeds, lo! they are in despair!*

[Yusufali 30:36] *When We give men a taste of Mercy, they exult thereat: and when some evil afflicts them because of what their (own) hands have sent forth, behold, they are in despair!*

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ {37}

[Shakir 30:37] Do they not see that Allah makes ample provision for whom He pleases, or straitens? Most surely there are signs in this for a people who believe.

[Pickthal 30:37] See they not that Allah enlargeth the provision for whom He will, and straiteneth (it for whom He will). Lo! herein indeed are portents for folk who believe.

[Yusufali 30:37] See they not that Allah enlarges the provision and restricts it, to whomsoever He pleases? Verily in that are Signs for those who believe.

فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ۗ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ

هُمُ الْمُفْلِحُونَ {38}

[Shakir 30:38] Then give to the near of kin his due, and to the needy and the wayfarer; this is best for those who desire Allah's pleasure, and these it is who are successful.

[Pickthal 30:38] So give to the kinsman his due, and to the needy, and to the wayfarer. That is best for those who seek Allah's Countenance. And such are they who are successful.

[Yusufali 30:38] So give what is due to kindred, the needy, and the wayfarer. That is best for those who seek the Countenance, of Allah, and it is they who will prosper.

وَمَا آتَيْتُمْ مِنْ رَبًّا لِيَرْبُو فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ ۗ وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ

فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ {39}

[Shakir 30:39] And whatever you lay out as usury, so that it may increase in the property of men, it shall not increase with Allah; and whatever you give in charity, desiring Allah's pleasure-- it is these (persons) that shall get manifold.

[Pickthal 30:39] That which ye give in usury in order that it may increase on (other) people's property hath no increase with Allah; but that which ye give in charity, seeking Allah's Countenance, hath increase manifold.

[Yusufali 30:39] That which ye lay out for increase through the property of (other) people, will have no increase with Allah: but that which ye lay out for charity, seeking the Countenance of Allah, (will increase): it is these who will get a recompense multiplied.

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ۗ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ

ذَلِكُمْ مِنْ شَيْءٍ ۗ سُبْحَانَہُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ {40}

[Shakir 30:40] Allah is He Who created you, then gave you sustenance, then He causes you to die, then brings you to life. Is there any of your associate-gods who does aught of it? Glory be to Him, and exalted be He above what they associate (with Him).

[Pickthal 30:40] Allah is He Who created you and then sustained you, then causeth you to die, then giveth life to you again. Is there any of your (so-called) partners (of Allah) that doeth aught of that? Praised and Exalted be He above what they associate (with Him)!

[Yusufali 30:40] *It is Allah Who has created you: further, He has provided for your sustenance; then He will cause you to die; and again He will give you life. Are there any of your (false) "Partners" who can do any single one of these things? Glory to Him! and high is He above the partners they attribute (to him)!*

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ

يَرْجِعُونَ {41}

[Shakir 30:41] *Corruption has appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of that which they have done, so that they may return.*

[Pickthal 30:41] *Corruption doth appear on land and sea because of (the evil) which men's hands have done, that He may make them taste a part of that which they have done, in order that they may return.*

[Yusufali 30:41] *Mischief has appeared on land and sea because of (the deed) that the hands of men have earned, that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil).*

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ ۚ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ {42}

[Shakir 30:42] *Say: Travel in the land, then see how was the end of those before; most of them were polytheists.*

[Pickthal 30:42] *Say (O Muhammad, to the disbelievers): Travel in the land, and see the nature of the consequence for those who were before you! Most of them were idolaters.*

[Yusufali 30:42] *Say: "Travel through the earth and see what was the end of those before (you): Most of them worshipped others besides Allah."*

فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ يَوْمَئِذٍ يُصَدِّعُونَ {43}

[Shakir 30:43] *Then turn thy face straight to the right religion before there come from Allah the day which cannot be averted; on that day they shall become separated.*

[Pickthal 30:43] *So set thy purpose resolutely for the right religion, before the inevitable day cometh from Allah. On that day mankind will be sundered-*

[Yusufali 30:43] *But set thou thy face to the right Religion before there come from Allah the Day which there is no chance of averting: on that Day shall men be divided (in two).*

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسَ لَهُ يَمْهَدُونَ {44}

[Shakir 30:44] *Whoever disbelieves, he shall be responsible for his disbelief, and whoever does good, they prepare (good) for their own souls,*

[Pickthal 30:44] *Whoso disbelieveth must (then) bear the consequences of his disbelief, while those who do right make provision for themselves -*

[Yusufali 30:44] *Those who reject Faith will suffer from that rejection: and those who work righteousness will spread their couch (of repose) for themselves (in heaven):*

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ۚ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ {45}

[Shakir 30:45] *That He may reward those who believe and do good out of His grace; surely He does not love the unbelievers.*

[Pickthal 30:45] *That He may reward out of His bounty those who believe and do good works. Lo! He loveth not the disbelievers (in His guidance).*

[Yusufali 30:45] *That He may reward those who believe and work righteous deeds, out of his Bounty. For He loves not those who reject Faith.*

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا
مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ {46}

[Shakir 30:46] *And one of His signs is that He sends forth the winds bearing good news, and that He may make your taste of His mercy, and that the ships may run by His command, and that you may seek of His grace, and that you may be grateful.*

[Pickthal 30:46] *And of His signs is this: He sendeth herald winds to make you taste His mercy, and that the ships may sail at His command, and that ye may seek his favour, and that haply ye may be thankful.*

[Yusufali 30:46] *Among His Signs is this, that He sends the Winds, as heralds of Glad Tidings, giving you a taste of His (Grace and) Mercy,- that the ships may sail (majestically) by His Command and that ye may seek of His Bounty: in order that ye may be grateful.*

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَأَنْتَقَمْنَا مِنَ الَّذِينَ أَجْرُمْوا وَكَانَ
حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ {47}

[Shakir 30:47] *And certainly We sent before you messengers to their people, so they came to them with clear arguments, then We gave the punishment to those who were guilty; and helping the believers is ever incumbent on Us.*

[Pickthal 30:47] *Verily We sent before thee (Muhammad) messengers to their own folk. Then we took vengeance upon those who were guilty (in regard to them). To help believers is ever incumbent upon Us.*

[Yusufali 30:47] *We did indeed send, before thee, messengers to their (respective) peoples, and they came to them with Clear Signs: then, to those who transgressed, We meted out Retribution: and it was due from Us to aid those who believed.*

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا فَتَرَى الْوَدْقَ
يَخْرُجُ مِنْ خِلَالِهِ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ {48}

[Shakir 30:48] *Allah is he Who sends forth the winds so they raise a cloud, then He spreads it forth in the sky as He pleases, and He breaks it up so that you see the rain coming forth from inside it; then when He causes it to fall upon whom He pleases of His servants, lo! they are joyful*

[Pickthal 30:48] *Allah is He Who sendeth the winds so that they raise clouds, and spreadeth them along the sky as pleaseth Him, and causeth them to break and thou seest the rain downpouring from within them. And when He maketh it to fall on whom He will of His bondmen, lo! they rejoice;*

[Yusufali 30:48] *It is Allah Who sends the Winds, and they raise the Clouds: then does He spread them in the sky as He wills, and break them*

into fragments, until thou seest rain-drops issue from the midst thereof: then when He has made them reach such of his servants as He wills behold, they do rejoice!-

وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنزَّلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَمُبْلِسِينَ {49}

[Shakir 30:49] Though they were before this, before it was sent down upon them, confounded in sure despair.

[Pickthal 30:49] Though before that, even before it was sent down upon them, they were in despair.

[Yusufali 30:49] Even though, before they received (the rain) - just before this - they were dumb with despair!

فَانظُرْ إِلَى آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ ذَلِكَ لَمُحْيِي الْمَوْتَىٰ وَهُوَ عَلِيمٌ

كُلِّ شَيْءٍ قَدِيرٌ {50}

[Shakir 30:50] Look then at the signs of Allah's mercy, how He gives life to the earth after its death, most surely He will raise the dead to life; and He has power over all things.

[Pickthal 30:50] Look, therefore, at the prints of Allah's mercy (in creation): how He quickeneth the earth after her death. Lo! He verily is the Quickener of the Dead, and He is Able to do all things.

[Yusufali 30:50] Then contemplate (O man!) the memorials of Allah's Mercy!- how He gives life to the earth after its death: verily the same will give life to the men who are dead: for He has power over all things.

وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ {51}

[Shakir 30:51] And if We send a wind and they see it to be yellow, they would after that certainly continue to disbelieve

[Pickthal 30:51] And if We sent a wind and they beheld it yellow, they verily would still continue in their disbelief.

[Yusufali 30:51] And if We (but) send a Wind from which they see (their tilth) turn yellow,- behold, they become, thereafter, Ungrateful (Unbelievers)!

فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ {52}

[Shakir 30:52] For surely you cannot, make the dead to hear and you cannot make the deaf to hear the call, when they turn back and

[Pickthal 30:52] For verily thou (Muhammad) canst not make the dead to hear, nor canst thou make the deaf to hear the call when they have turned to flee.

[Yusufali 30:52] So verily thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they show their backs and turn away.

وَمَا أَنْتَ بِهَادِ الْعُمْيَ عَنْ ضَلَالَتِهِمْ ۚ إِنَّ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ {53}

[Shakir 30:53] Nor can you lead away the blind out of their error. You cannot make to hear any but those who believe in Our communications so they shall submit.

[Pickthal 30:53] Nor canst thou guide the blind out of their error. Thou canst make none to hear save those who believe in Our revelations so that they surrender (unto Him).

[Yusufali 30:53] *Nor canst thou lead back the blind from their straying: only those wilt thou make to hear, who believe in Our signs and submit (their wills in Islam).*

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا
وَسَيْبَةً ۗ يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ {54}

[Shakir 30:54] *Allah is He Who created you from a state of weakness then He gave strength after weakness, then ordained weakness and hoary hair after strength; He creates what He pleases, and He is the Knowing, the Powerful.*

[Pickthal 30:54] *Allah is He Who shaped you out of weakness, then appointed after weakness strength, then, after strength, appointed weakness and grey hair. He createth what He will. He is the Knower, the Mighty.*

[Yusufali 30:54] *It is Allah Who created you in a state of (helpless) weakness, then gave (you) strength after weakness, then, after strength, gave (you) weakness and a hoary head: He creates as He wills, and it is He Who has all knowledge and power.*

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ ۗ كَذَلِكَ كَانُوا يُؤْفَكُونَ {55}

[Shakir 30:55] *And at the time when the hour shall come, the guilty shall swear (that) they did not tarry but an hour; thus are they ever turned away.*

[Pickthal 30:55] *And on the day when the Hour riseth the guilty will vow that they did tarry but an hour - thus were they ever deceived.*

[Yusufali 30:55] *On the Day that the Hour (of Reckoning) will be established, the transgressors will swear that they tarried not but an hour: thus were they used to being deluded!*

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ
وَلَكِن كُنْتُمْ كُنْتُمْ لَا تَعْلَمُونَ {56}

[Shakir 30:56] *And those who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the day of resurrection, so this is the day of resurrection, but you did not know.*

[Pickthal 30:56] *But those to whom knowledge and faith are given will say: The truth is, ye have tarried, by Allah's decree, until the Day of Resurrection. This is the Day of Resurrection, but ye used not to know.*

[Yusufali 30:56] *But those endued with knowledge and faith will say: "Indeed ye did tarry, within Allah's Decree, to the Day of Resurrection, and this is the Day of Resurrection: but ye - ye were not aware!"*

فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ {57}

[Shakir 30:57] *But on that day their excuse shall not profit those who were unjust, nor shall they be regarded with goodwill.*

[Pickthal 30:57] *In that day their excuses will not profit those who did injustice, nor will they be allowed to make amends.*

[Yusufali 30:57] *So on that Day no excuse of theirs will avail the transgressors, nor will they be invited (then) to seek grace (by repentance).*

وَلَقَدْ صَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ ۚ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ
أَنْتُمْ إِلَّا مُطَّلُونَ {58}

[Shakir 30:58] And certainly We have set forth for men every kind of example in this Quran; and if you should bring them a communication, those who disbelieve would certainly say: You are naught but false claimants.

[Pickthal 30:58] Verily We have coined for mankind in this Qur'an all kinds of similitudes; and indeed if thou camest unto them with a miracle, those who disbelieve would verily exclaim: Ye are but tricksters!

[Yusufali 30:58] verily We have propounded for men, in this Qur'an every kind of Parable: But if thou bring to them any Sign, the Unbelievers are sure to say, "Ye do nothing but talk vanities."

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ {59}

[Shakir 30:59] Thus does Allah set a seal on the hearts of those who do not know.

[Pickthal 30:59] Thus doth Allah seal the hearts of those who know not.

[Yusufali 30:59] Thus does Allah seal up the hearts of those who understand not.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنَكَ الَّذِينَ لَا يُوقِنُونَ {60}

[Shakir 30:60] Therefore be patient; surely the promise of Allah is true and let not those who have no certainty hold you in light estimation.

[Pickthal 30:60] So have patience (O Muhammad)! Allah's promise is the very truth, and let not those who have no certainty make thee impatient.

[Yusufali 30:60] So patiently persevere: for verily the promise of Allah is true: nor let those shake thy firmness, who have (themselves) no certainty of faith.

سورة لقمان (Luqman)

Sura 31

Aya 1 to 34

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

الم {1}

[Shakir 31:1] Alif Lam Mim.

[Pickthal 31:1] Alif. Lam. Mim.

[Yusufali 31:1] A. L. M.

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ {2}

[Shakir 31:2] These are verses of the Book of Wisdom

[Pickthal 31:2] These are revelations of the wise Scripture,

[Yusufali 31:2] These are Verses of the Wise Book,-

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ {3}

[Shakir 31:3] A guidance and a mercy for the doers of goodness,

[Pickthal 31:3] A guidance and a mercy for the good,

[Yusufali 31:3] A Guide and a Mercy to the Doers of Good,-

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ {4}

[Shakir 31:4] Those who keep up prayer and pay the poor-rate and they are certain of the hereafter.

[Pickthal 31:4] Those who establish worship and pay the poor-due and have sure faith in the Hereafter.

[Yusufali 31:4] Those who establish regular Prayer, and give regular Charity, and have (in their hearts) the assurance of the Hereafter.

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ {5}

[Shakir 31:5] These are on a guidance from their Lord, and these are they who are successful:

[Pickthal 31:5] Such have guidance from their Lord. Such are the successful.

[Yusufali 31:5] These are on (true) guidance from their Lord: and these are the ones who will prosper.

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا ۗ أُولَئِكَ

لَهُمْ عَذَابٌ مُّهِينٌ {6}

[Shakir 31:6] And of men is he who takes instead frivolous discourse to lead astray from Allah's path without knowledge, and to take it for a mockery; these shall have an abasing chastisement.

[Pickthal 31:6] And of mankind is he who payeth for mere pastime of discourse, that he may mislead from Allah's way without knowledge, and maketh it the butt of mockery. For such there is a shameful doom.

[Yusufali 31:6] *But there are, among men, those who purchase idle tales, without knowledge (or meaning), to mislead (men) from the Path of Allah and throw ridicule (on the Path): for such there will be a Humiliating Penalty.*

وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَرَأَىٰ مَسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا فَبَسَّشْرَهُ بَعْدَآبِ أَيْمٍ
{7}

[Shakir 31:7] *And when Our communications are recited to him, he turns back proudly, as if he had not heard them, as though in his ears were a heaviness, therefore announce to him a painful chastisement.*

[Pickthal 31:7] *And when Our revelations are recited unto him he turneth away in pride as if he heard them not, as if there were a deafness in his ears. So give him tidings of a painful doom.*

[Yusufali 31:7] *When Our Signs are rehearsed to such a one, he turns away in arrogance, as if he heard them not, as if there were deafness in both his ears: announce to him a grievous Penalty.*

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ {8}

[Shakir 31:8] *(As for) those who believe and do good, they shall surely have gardens of bliss,*

[Pickthal 31:8] *Lo! those who believe and do good works, for them are the gardens of delight,*

[Yusufali 31:8] *For those who believe and work righteous deeds, there will be Gardens of Bliss,-*

خَالِدِينَ فِيهَا وَعَدَّ اللَّهُ حَقًّا ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ {9}

[Shakir 31:9] *Abiding in them; the promise of Allah; (a) true (promise), and He is the Mighty, the Wise.*

[Pickthal 31:9] *Wherein they will abide. It is a promise of Allah in truth. He is the Mighty, the Wise.*

[Yusufali 31:9] *To dwell therein. The promise of Allah is true: and He is Exalted in Power, Wise.*

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۚ وَالْفَلَقِ فِي الْأَرْضِ رَوَاسِي أَنْ تُمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ

دَابَّةٍ ۗ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ {10}

[Shakir 31:10] *He created the heavens without pillars as you see them, and put mountains upon the earth lest it might convulse with you, and He spread in it animals of every kind; and We sent down water from the cloud, then caused to grow therein (vegetation) of every noble kind.*

[Pickthal 31:10] *He hath created the heavens without supports that ye can see, and hath cast into the earth firm hills, so that it quake not with you; and He hath dispersed therein all kinds of beasts. And We send down water from the sky and We cause (plants) of every goodly kind to grow therein.*

[Yusufali 31:10] *He created the heavens without any pillars that ye can see; He set on the earth mountains standing firm, lest it should shake with you; and He scattered through it beasts of all kinds. We send down rain from the sky, and produce on the earth every kind of noble creature, in pairs.*

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۗ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ {11}

[Shakir 31:11] This is Allah's creation, but show Me what those besides Him have created. Nay, the unjust are in manifest error

[Pickthal 31:11] This is the Creation of Allah. Now show me that which those (ye worship) beside Him have created. Nay, but the wrong-doers are in error manifest!

[Yusufali 31:11] Such is the Creation of Allah: now show Me what is there that others besides Him have created: nay, but the Transgressors are in manifest error.

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ

اللَّهُ غَنِيٌّ حَمِيدٌ {12}

[Shakir 31:12] And certainly We gave wisdom to Luqman, saying: Be grateful to Allah. And whoever is grateful, he is on!y grateful for his own soul; and whoever is ungrateful, then surely Allah is Self-sufficient, Praised.

[Pickthal 31:12] And verily We gave Luqman wisdom, saying: Give thanks unto Allah; and whosoever giveth thanks, he giveth thanks for (the good of) his soul. And whosoever refuseth - Lo! Allah is Absolute, Owner of Praise.

[Yusufali 31:12] we bestowed (in the past) Wisdom on Luqman: "Show (thy) gratitude to Allah." Any who is (so) grateful does so to the profit of his own soul: but if any is ungrateful, verily Allah is free of all wants, Worthy of all praise.

وَأَذَقْنَا لُقْمَانَ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ {13}

[Shakir 31:13] And when Luqman said to his son while he admonished him: O my son! do not associate aught with Allah; most surely polytheism is a grievous iniquity--

[Pickthal 31:13] And (remember) when Luqman said unto his son, when he was exhorting him: O my dear son! Ascribe no partners unto Allah. Lo! to ascribe partners (unto Him) is a tremendous wrong -

[Yusufali 31:13] Behold, Luqman said to his son by way of instruction: "O my son! join not in worship (others) with Allah: for false worship is indeed the highest wrong-doing."

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفَصَّالَهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ

الْمَصِيرُ {14}

[Shakir 31:14] And We have enjoined man in respect of his parents-- his mother bears him with faintings upon faintings and his weaning takes two years-- saying: Be grateful to Me and to both your parents; to Me is the eventual coming.

[Pickthal 31:14] And We have enjoined upon man concerning his partners - His mother beareth him in weakness upon weakness, and his weaning is in two years - Give thanks unto Me and unto thy parents. Unto Me is the journeying.

[Yusufali 31:14] *And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to Me and to thy parents: to Me is (thy final) Goal.*

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا
وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۖ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {15}

[Shakir 31:15] *And if they contend with you that you should associate with Me what you have no knowledge of, do not obey them, and keep company with them in this world kindly, and follow the way of him who turns to Me, then to Me is your return, then will I inform you of what you did--*

[Pickthal 31:15] *But if they strive with thee to make thee ascribe unto Me as partner that of which thou hast no knowledge, then obey them not. Consort with them in the world kindly, and follow the path of him who repenteth unto Me. Then unto Me will be your return, and I shall tell you what ye used to do -*

[Yusufali 31:15] *"But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to me (in love): in the end the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did."*

يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ {16}

[Shakir 31:16] *O my son! surely if it is the very weight of the grain of a mustard-seed, even though it is in (the heart of) rock, or (high above) in the heaven or (deep down) in the earth, Allah will bring it (to light); surely Allah is Knower of subtleties, Aware;*

[Pickthal 31:16] *O my dear son! Lo! though it be but the weight of a grain of mustard-seed, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Lo! Allah is Subtile, Aware.*

[Yusufali 31:16] *"O my son!" (said Luqman), "If there be (but) the weight of a mustard-seed and it were (hidden) in a rock, or (anywhere) in the heavens or on earth, Allah will bring it forth: for Allah understands the finest mysteries, (and) is well-acquainted (with them).*

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ {17}

[Shakir 31:17] *O my son! keep up prayer and enjoin the good and forbid the evil, and bear patiently that which befalls you; surely these acts require courage;*

[Pickthal 31:17] *O my dear son! Establish worship and enjoin kindness and forbid iniquity, and persevere whatever may befall thee. Lo! that is of the steadfast heart of things.*

[Yusufali 31:17] "O my son! establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ {18}

[Shakir 31:18] And do not turn your face away from people in contempt, nor go about in the land exulting overmuch; surely Allah does not love any self-conceited boaster;

[Pickthal 31:18] Turn not thy cheek in scorn toward folk, nor walk with pertness in the land. Lo! Allah loveth not each braggart boaster.

[Yusufali 31:18] "And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for Allah loveth not any arrogant boaster.

وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ {19}

[Shakir 31:19] And pursue the right course in your going about and lower your voice; surely the most hateful of voices is braying of the asses.

[Pickthal 31:19] Be modest in thy bearing and subdue thy voice. Lo! the harshest of all voices is the voice of the ass.

[Yusufali 31:19] "And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass."

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً

وَبَاطِنَةً ۗ وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ {20}

[Shakir 31:20] Do you not see that Allah has made what is in the heavens and what is in the earth subservient to you, and made complete to you His favors outwardly and inwardly? And among men is he who disputes in respect of Allah though having no knowledge nor guidance, nor a book giving light.

[Pickthal 31:20] See ye not how Allah hath made serviceable unto you whatsoever is in the skies and whatsoever is in the earth and hath loaded you with His favours both without and within? Yet of mankind is he who disputeth concerning Allah, without knowledge or guidance or a scripture giving light.

[Yusufali 31:20] Do ye not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, (both) seen and unseen? Yet there are among men those who dispute about Allah, without knowledge and without guidance, and without a Book to enlighten them!

وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۗ أُولَٰئِكَ كَانَ الشَّيْطَانُ

يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ {21}

[Shakir 31:21] And when it is said to them: Follow what Allah has revealed, they say: Nay, we follow that on which we found our fathers. What! though the Shaitan calls them to the chastisement of the burning fire!

[Pickthal 31:21] And if it be said unto them: Follow that which Allah hath revealed, they say: Nay, but we follow that wherein we found our

fathers. What! Even though the devil were inviting them unto the doom of flame?

[Yusufali 31:21] When they are told to follow the (Revelation) that Allah has sent down, they say: "Nay, we shall follow the ways that we found our fathers (following). "What! even if it is Satan beckoning them to the Penalty of the (Blazing) Fire?

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۗ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ

{22}

[Shakir 31:22] And whoever submits himself wholly to Allah and he is the doer of good (to others), he indeed has taken hold of the firmest thing upon which one can lay hold; and Allah's is the end of affairs.

[Pickthal 31:22] Whosoever surrendereth his purpose to Allah while doing good, he verily hath grasped the firm hand-hold. Unto Allah belongeth the sequel of all things.

[Yusufali 31:22] Whoever submits his whole self to Allah, and is a doer of good, has grasped indeed the most trustworthy hand-hold: and with Allah rests the End and Decision of (all) affairs.

وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ ۗ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا ۗ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ

الصُّدُورِ {23}

[Shakir 31:23] And whoever disbelieves, let not his disbelief grieve you; to Us is their return, then will We inform them of what they did surely Allah is the Knower of what is in the breasts.

[Pickthal 31:23] And whosoever disbelieveth, let not his disbelief afflict thee (O Muhammad). Unto Us is their return, and We shall tell them what they did. Lo! Allah is Aware of what is in the breasts (of men).

[Yusufali 31:23] But if any reject Faith, let not his rejection grieve thee: to Us is their return, and We shall tell them the truth of their deeds: for Allah knows well all that is in (men's) hearts.

نُمتّعهم قليلاً ثم نضطرهم إلى عذابٍ غليظٍ {24}

[Shakir 31:24] We give them to enjoy a little, then will We drive them to a severe chastisement.

[Pickthal 31:24] We give them comfort for a little, and then We drive them to a heavy doom.

[Yusufali 31:24] We grant them their pleasure for a little while: in the end shall We drive them to a chastisement unrelenting.

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۗ قُلِ الْحَمْدُ لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا

يَعْلَمُونَ {25}

[Shakir 31:25] And if you ask them who created the heavens and the earth, they will certainly say: Allah. Say: (All) praise is due to Allah; nay! most of them do not know.

[Pickthal 31:25] If thou shouldst ask them: Who created the heavens and the earth? they would answer: Allah. Say: Praise be to Allah! But most of them know not.

[Yusufali 31:25] *If thou ask them, who it is that created the heavens and the earth. They will certainly say, "Allah". Say: "Praise be to Allah!" But most of them understand not.*

لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ إِنَّ اللَّهَ هُوَ الْعَنِيُّ الْحَمِيدُ {26}

[Shakir 31:26] *What is in the heavens and the earth is Allah's; surely Allah is the Self-sufficient, the Praised.*

[Pickthal 31:26] *Unto Allah belongeth whatsoever is in the heavens and the earth. Lo! Allah, He is the Absolute, the Owner of Praise.*

[Yusufali 31:26] *To Allah belong all things in heaven and earth: verily Allah is He (that is) free of all wants, worthy of all praise.*

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ ۗ

إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {27}

[Shakir 31:27] *And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an end; surely Allah is Mighty, Wise.*

[Pickthal 31:27] *And if all the trees in the earth were pens, and the sea, with seven more seas to help it, (were ink), the words of Allah could not be exhausted. Lo! Allah is Mighty, Wise.*

[Yusufali 31:27] *And if all the trees on earth were pens and the ocean (were ink), with seven oceans behind it to add to its (supply), yet would not the words of Allah be exhausted (in the writing): for Allah is Exalted in Power, full of Wisdom.*

مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ۗ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ {28}

[Shakir 31:28] *Neither your creation nor your raising is anything but as a single soul; surely Allah is Hearing, Seeing.*

[Pickthal 31:28] *Your creation and your raising (from the dead) are only as (the creation and the raising of) a single soul. Lo! Allah is Hearer, Knower.*

[Yusufali 31:28] *And your creation or your resurrection is in no wise but as an individual soul: for Allah is He Who hears and sees (all things).*

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلَّ يَجْرِي إِلَىٰ

أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ {29}

[Shakir 31:29] *Do you not see that Allah makes the night to enter into the day, and He makes the day to enter into the night, and He has made the sun and the moon subservient (to you); each pursues its course till an appointed time; and that Allah is Aware of what you do?*

[Pickthal 31:29] *Hast thou not seen how Allah causeth the night to pass into the day and causeth the day to pass into the night, and hath subdued the sun and the moon (to do their work), each running unto an appointed term; and that Allah is Informed of what ye do?*

[Yusufali 31:29] *Seest thou not that Allah merges Night into Day and he merges Day into Night; that He has subjected the sun, and the moon (to his Law), each running its course for a term appointed; and that Allah is well-acquainted with all that ye do?*

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ {30}

[Shakir 31:30] This is because Allah is the Truth, and that which they call upon besides Him is the falsehood, and that Allah is the High, the Great.

[Pickthal 31:30] That (is so) because Allah, He is the True, and that which they invoke beside Him is the False, and because Allah, He is the Sublime, the Great.

[Yusufali 31:30] That is because Allah is the (only) Reality, and because whatever else they invoke besides Him is Falsehood; and because Allah,- He is the Most High, Most Great.

أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ

صَبَّارٍ شَكُورٍ {31}

[Shakir 31:31] Do you not see that the ships run on in the sea by Allah's favor that He may show you of His signs? Most surely there are signs in this for every patient endurer, grateful one.

[Pickthal 31:31] Hast thou not seen how the ships glide on the sea by Allah's grace, that He may show you of His wonders? Lo! therein indeed are portents for every steadfast, grateful (heart).

[Yusufali 31:31] Seest thou not that the ships sail through the ocean by the Grace of Allah?- that He may show you of His Signs? Verily in this are Signs for all who constantly persevere and give thanks.

وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظَّلِيلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ ۚ

وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ {32}

[Shakir 31:32] And when a wave like mountains covers them they call upon Allah, being sincere to Him in obedience, but when He brings them safe to the land, some of them follow the middle course; and none denies Our signs but every perfidious, ungrateful one.

[Pickthal 31:32] And if a wave enshroudeh them like awnings, they cry unto Allah, making their faith pure for Him only. But when He bringeth them safe to land, some of them compromise. None denieth Our signs save every traitor ingrate.

[Yusufali 31:32] When a wave covers them like the canopy (of clouds), they call to Allah, offering Him sincere devotion. But when He has delivered them safely to land, there are among them those that halt between (right and wrong). But none reject Our Signs except only a perfidious ungrateful (wretch)!

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنْ وَالِدِهِ

شَيْئًا ۚ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ {33}

[Shakir 31:33] O people! guard against (the punishment of) your Lord and dread the day when a father shall not make any satisfaction for his son, nor shall the child be the maker of any satisfaction for his father; surely the promise of Allah is true, therefore let not this world's life deceive you, nor let the archdeceiver deceive you in respect of Allah.

[Pickthal 31:33] O mankind! Keep your duty to your Lord and fear a Day when the parent will not be able to avail the child in aught, nor the child to avail the parent. Lo! Allah's promise is the very truth. Let not the life of the world beguile you, nor let the deceiver beguile you, in regard to Allah.

[Yusufali 31:33] O mankind! do your duty to your Lord, and fear (the coming of) a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of Allah is true: let not then this present life deceive you, nor let the chief Deceiver deceive you about Allah.

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ
عَدًّا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ {34}

[Shakir 31:34] Surely Allah is He with Whom is the knowledge of the hour, and He sends down the rain and He knows what is in the wombs; and no one knows what he shall earn on the morrow; and no one knows in what land he shall die; surely Allah is Knowing, Aware.

[Pickthal 31:34] Lo! Allah! With Him is knowledge of the Hour. He sendeth down the rain, and knoweth that which is in the wombs. No soul knoweth what it will earn to-morrow, and no soul knoweth in what land it will die. Lo! Allah is Knower, Aware.

[Yusufali 31:34] Verily the knowledge of the Hour is with Allah (alone). It is He Who sends down rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: Nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things).

سورة السجدة (As-Sajda)

Sura 32

Aya 1 to 30

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

الم {1}

[Shakir 32:1] Alif Lam Mim.

[Pickthal 32:1] Alif. Lam. Mim

[Yusufali 32:1] A. L. M.

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ {2}

[Shakir 32:2] The revelation of the Book, there is no doubt in it, is from the Lord of the worlds.

[Pickthal 32:2] The revelation of the Scripture whereof there is no doubt is from the Lord of the Worlds.

[Yusufali 32:2] (This is) the Revelation of the Book in which there is no doubt,- from the Lord of the Worlds.

أَمْ يَقُولُونَ افْتَرَاهُ ۗ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ

يَهْتَدُونَ {3}

[Shakir 32:3] Or do they say: He has forged it? Nay! it is the truth from your Lord that you may warn a people to whom no warner has come before you, that they may follow the right direction.

[Pickthal 32:3] Or say they: He hath invented it? Nay, but it is the Truth from thy Lord, that thou mayst warn a folk to whom no warner came before thee, that haply they may walk aright.

[Yusufali 32:3] Or do they say, "He has forged it"? Nay, it is the Truth from thy Lord, that thou mayest admonish a people to whom no warner has come before thee: in order that they may receive guidance.

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُمْ

مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ ۗ أَفَلَا تَتَذَكَّرُونَ {4}

[Shakir 32:4] Allah is He Who created the heavens and the earth and what is between them in six periods, and He mounted the throne (of authority); you have not besides Him any guardian or any intercessor, will you not then mind?

[Pickthal 32:4] Allah it is Who created the heavens and the earth, and that which is between them, in six Days. Then He mounted the Throne. Ye have not, beside Him, a protecting friend or mediator. Will ye not then remember?

[Yusufali 32:4] It is Allah Who has created the heavens and the earth, and all between them, in six Days, and is firmly established on the Throne

(of Authority): ye have none, besides Him, to protect or intercede (for you):
will ye not then receive admonition?

يُدَبِّرُ الْأُمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

{5}

[Shakir 32:5] He regulates the affair from the heaven to the earth; then shall it ascend to Him in a day the measure of which is a thousand years of what you count.

[Pickthal 32:5] He directeth the ordinance from the heaven unto the earth; then it ascendeth unto Him in a Day, whereof the measure is a thousand years of that ye reckon.

[Yusufali 32:5] He rules (all) affairs from the heavens to the earth: in the end will (all affairs) go up to Him, on a Day, the space whereof will be (as) a thousand years of your reckoning.

ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ {6}

[Shakir 32:6] This is the Knower of the unseen and the seen, the Mighty the Merciful,

[Pickthal 32:6] Such is the Knower of the Invisible and the Visible, the Mighty, the Merciful,

[Yusufali 32:6] Such is He, the Knower of all things, hidden and open, the Exalted (in power), the Merciful;-

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ {7}

[Shakir 32:7] Who made good everything that He has created, and He began the creation of man from dust.

[Pickthal 32:7] Who made all things good which He created, and He began the creation of man from clay;

[Yusufali 32:7] He Who has made everything which He has created most good: He began the creation of man with (nothing more than) clay,

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ {8}

[Shakir 32:8] Then He made his progeny of an extract, of water held in light estimation.

[Pickthal 32:8] Then He made his seed from a draught of despised fluid;

[Yusufali 32:8] And made his progeny from a quintessence of the nature of a fluid despised:

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۗ قَلِيلًا مَّا تَشْكُرُونَ

{9}

[Shakir 32:9] Then He made him complete and breathed into him of His spirit, and made for you the ears and the eyes and the hearts; little is it that you give thanks.

[Pickthal 32:9] Then He fashioned him and breathed into him of His Spirit; and appointed for you hearing and sight and hearts. Small thanks give ye!

[Yusufali 32:9] But He fashioned him in due proportion, and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding): little thanks do ye give!

وَقَالُوا إِذَا صَلَّلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ۗ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ {10}

[Shakir 32:10] *And they say: What! when we have become lost in the earth, shall we then certainly be in a new creation? Nay! they are disbelievers in the meeting of their Lord.*

[Pickthal 32:10] *And they say: When we are lost in the earth, how can we then be re-created? Nay but they are disbelievers in the meeting with their Lord.*

[Yusufali 32:10] *And they say: "What! when we lie, hidden and lost, in the earth, shall we indeed be in a Creation renewed? Nay, they deny the Meeting with their Lord.*

قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ {11}

[Shakir 32:11] *Say: The angel of death who is given charge of you shall cause you to die, then to your Lord you shall be brought back.*

[Pickthal 32:11] *Say: The angel of death, who hath charge concerning you, will gather you, and afterward unto your Lord ye will be returned.*

[Yusufali 32:11] *Say: "The Angel of Death, put in charge of you, will (duly) take your souls: then shall ye be brought back to your Lord."*

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ تَاكُسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا

مُوقِنُونَ {12}

[Shakir 32:12] *And could you but see when the guilty shall hang down their heads before their Lord: Our Lord! we have seen and we have heard, therefore send us back, we will do good; surely (now) we are certain.*

[Pickthal 32:12] *Couldst thou but see when the guilty hang their heads before their Lord, (and say): Our Lord! We have now seen and heard, so send us back; we will do right, now we are sure.*

[Yusufali 32:12] *If only thou couldst see when the guilty ones will bend low their heads before their Lord, (saying:) "Our Lord! We have seen and we have heard: Now then send us back (to the world): we will work righteousness: for we do indeed (now) believe."*

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ

أَجْمَعِينَ {13}

[Shakir 32:13] *And if We had pleased We would certainly have given to every soul its guidance, but the word (which had gone forth) from Me was just: I will certainly fill hell with the jinn and men together.*

[Pickthal 32:13] *And if We had so willed, We could have given every soul its guidance, but the word from Me concerning evildoers took effect: that I will fill hell with the jinn and mankind together.*

[Yusufali 32:13] *If We had so willed, We could certainly have brought every soul its true guidance: but the Word from Me will come true, "I will fill Hell with Jinns and men all together."*

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ

{14}

[Shakir 32:14] So taste, because you neglected the meeting of this day of yours; surely We forsake you; and taste the abiding chastisement for what you did.

[Pickthal 32:14] So taste (the evil of your deeds). Forasmuch as ye forgot the meeting of this your day, lo! We forget you. Taste the doom of immortality because of what ye used to do.

[Yusufali 32:14] "Taste ye then - for ye forgot the Meeting of this Day of yours, and We too will forget you - taste ye the Penalty of Eternity for your (evil) deeds!"

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾

{ 15 }

[Shakir 32:15] Only they believe in Our communications who, when they are reminded of them, fall down in prostration and celebrate the praise of their Lord, and they are not proud.

[Pickthal 32:15] Only those believe in Our revelations who, when they are reminded of them, fall down prostrate and hymn the praise of their Lord, and they are not scornful,

[Yusufali 32:15] Only those believe in Our Signs, who, when they are recited to them, fall down in prostration, and celebrate the praises of their Lord, nor are they (ever) puffed up with pride.

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾

[Shakir 32:16] Their sides draw away from (their) beds, they call upon their Lord in fear and in hope, and they spend (benevolently) out of what We have given them.

[Pickthal 32:16] Who forsake their beds to cry unto their Lord in fear and hope, and spend of that We have bestowed on them.

[Yusufali 32:16] Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope: and they spend (in charity) out of the sustenance which We have bestowed on them.

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

[Shakir 32:17] So no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did.

[Pickthal 32:17] No soul knoweth what is kept hid for them of joy, as a reward for what they used to do.

[Yusufali 32:17] Now no person knows what delights of the eye are kept hidden (in reserve) for them - as a reward for their (good) deeds.

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ۗ لَا يَسْتَوُونَ ﴿١٨﴾

[Shakir 32:18] Is he then who is a believer like him who is a transgressor? They are not equal.

[Pickthal 32:18] Is he who is a believer like unto him who is an evil-liver? They are not alike.

[Yusufali 32:18] Is then the man who believes no better than the man who is rebellious and wicked? Not equal are they.

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَى نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾

[Shakir 32:19] As for those who believe and do good, the gardens are their abiding-place; an entertainment for what they did.

[Pickthal 32:19] But as for those who believe and do good works, for them are the Gardens of Retreat - a welcome (in reward) for what they used to do.

[Yusufali 32:19] For those who believe and do righteous deeds are Gardens as hospitable homes, for their (good) deeds.

وَأَمَّا الَّذِينَ فَسَفُوا فَمَا وَاهُمْ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا
عَذَابَ النَّارِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ {20}

[Shakir 32:20] And as for those who transgress, their abode is the fire; whenever they desire to go forth from it they shall be brought back into it, and it will be said to them: Taste the chastisement of the fire which you called a lie.

[Pickthal 32:20] And as for those who do evil, their retreat is the Fire. Whenever they desire to issue forth from thence, they are brought back thither. Unto them it is said: Taste the torment of the Fire which ye used to deny.

[Yusufali 32:20] As to those who are rebellious and wicked, their abode will be the Fire: every time they wish to get away therefrom, they will be forced thereinto, and it will be said to them: "Taste ye the Penalty of the Fire, the which ye were wont to reject as false."

وَلَنذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَلِيمِ الْأَكْبَرَ لَعَلَّهُمْ يَرْجِعُونَ {21}

[Shakir 32:21] And most certainly We will make them taste of the nearer chastisement before the greater chastisement that haply they may turn.

[Pickthal 32:21] And verily We make them taste the lower punishment before the greater, that haply they may return.

[Yusufali 32:21] And indeed We will make them taste of the Penalty of this (life) prior to the supreme Penalty, in order that they may (repent and) return.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا ۗ إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ {22}

[Shakir 32:22] And who is more unjust than he who is reminded of the communications of his Lord, then he turns away from them? Surely We will give punishment to the guilty.

[Pickthal 32:22] And who doth greater wrong than he who is reminded of the revelations of his Lord, then turneth from them. Lo! We shall requite the guilty.

[Yusufali 32:22] And who does more wrong than one to whom are recited the Signs of his Lord, and who then turns away therefrom? Verily from those who transgress We shall exact (due) Retribution.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ {23}

[Shakir 32:23] And certainly We gave the Book to Musa, so be not in doubt concerning the receiving of it, and We made it a guide for the children of Israel.

[Pickthal 32:23] We verily gave Moses the Scripture; so be not ye in doubt of his receiving it; and We appointed it a guidance for the Children of Israel.

[Yusufali 32:23] We did indeed aforetime give the Book to Moses: be not then in doubt of its reaching (thee): and We made it a guide to the Children of Israel.

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ {24}

[Shakir 32:24] And We made of them Imams to guide by Our command when they were patient, and they were certain of Our communications.

[Pickthal 32:24] And when they became steadfast and believed firmly in Our revelations, We appointed from among them leaders who guided by Our command.

[Yusufali 32:24] And We appointed, from among them, leaders, giving guidance under Our command, so long as they persevered with patience and continued to have faith in Our Signs.

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {25}

[Shakir 32:25] Surely your Lord will judge between them on the day of resurrection concerning that wherein they differ.

[Pickthal 32:25] Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.

[Yusufali 32:25] Verily thy Lord will judge between them on the Day of Judgment, in the matters wherein they differ (among themselves)

أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ

أَفَلَا يَسْمَعُونَ {26}

[Shakir 32:26] Does it not point out to them the right way, how many of the generations, in whose abodes they go about, did We destroy before them? Most surely there are signs in this; will they not then hear?

[Pickthal 32:26] Is it not a guidance for them (to observe) how many generations We destroyed before them, amid whose dwelling places they do walk? Lo! therein verily are portents! Will they not then heed?

[Yusufali 32:26] Does it not teach them a lesson, how many generations We destroyed before them, in whose dwellings they (now) go to and fro? Verily in that are Signs: Do they not then listen?

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا

يُبْصِرُونَ {27}

[Shakir 32:27] Do they not see that We drive the water to a land having no herbage, then We bring forth thereby seed-produce of which their cattle and they themselves eat; will they not then see?

[Pickthal 32:27] Have they not seen how We lead the water to the barren land and therewith bring forth crops whereof their cattle eat, and they themselves? Will they not then see?

[Yusufali 32:27] And do they not see that We do drive rain to parched soil (bare of herbage), and produce therewith crops, providing food for their cattle and themselves? Have they not the vision?

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنْتُمْ صَادِقِينَ {28}

[Shakir 32:28] *And they say: When will this judgment take place, If you are truthful?*

[Pickthal 32:28] *And they say: When cometh this victory (of yours) if ye are truthful?*

[Yusufali 32:28] *They say: "When will this decision be, if ye are telling the truth?"*

فَلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ {29}

[Shakir 32:29] *Say: On the day of judgment the faith of those who (now) disbelieve will not profit them, nor will they be respited.*

[Pickthal 32:29] *Say (unto them): On the day of the victory the faith of those who disbelieve (and who then will believe) will not avail them, neither will they be reprieved.*

[Yusufali 32:29] *Say: "On the Day of Decision, no profit will it be to Unbelievers if they (then) believe! nor will they be granted a respite."*

فَأَعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ مُنْتَضِرُونَ {30}

[Shakir 32:30] *Therefore turn away from them and wait, surely they too are waiting.*

[Pickthal 32:30] *So withdraw from them (O Muhammad), and await (the event). Lo! they (also) are awaiting (it).*

[Yusufali 32:30] *So turn away from them, and wait: they too are waiting.*

سورة الأحزاب (Al-Ahzab)

Sura 33

Aya 1 to 73

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِيعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا {1}

[Shakir 33:1] O Prophet! be careful of (your duty to) Allah and do not comply with (the wishes of) the unbelievers and the hypocrites; surely Allah is Knowing, Wise;

[Pickthal 33:1] O Prophet! Keep thy duty to Allah and obey not the disbelievers and the hypocrites. Lo! Allah is Knower, Wise.

[Yusufali 33:1] O Prophet! Fear Allah, and hearken not to the Unbelievers and the Hypocrites: verily Allah is full of Knowledge and Wisdom.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِنْ رَبِّكَ ۗ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا {2}

[Shakir 33:2] And follow what is revealed to you from your Lord; surely Allah is Aware of what you do;

[Pickthal 33:2] And follow that which is inspired in thee from thy Lord. Lo! Allah is Aware of what ye do.

[Yusufali 33:2] But follow that which comes to thee by inspiration from thy Lord: for Allah is well acquainted with (all) that ye do.

وَتَوَكَّلْ عَلَى اللَّهِ ۗ وَكَفَىٰ بِاللَّهِ وَكِيلًا {3}

[Shakir 33:3] And rely on Allah; and Allah is sufficient for a Protector.

[Pickthal 33:3] And put thy trust in Allah, for Allah is sufficient as Trustee.

[Yusufali 33:3] And put thy trust in Allah, and enough is Allah as a disposer of affairs.

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ ۗ وَمَا جَعَلَ أَزْوَاجَكُمْ اللَّائِي تُظَاهَرُونَ مِنْهِنَّ أُمَّهَاتِكُمْ ۗ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۗ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ {4}

[Shakir 33:4] Allah has not made for any man two hearts within him; nor has He made your wives whose backs you liken to the backs of your mothers as your mothers, nor has He made those whom you assert to be your sons your real sons; these are the words of your mouths; and Allah speaks the truth and He guides to the way.

[Pickthal 33:4] Allah hath not assigned unto any man two hearts within his body, nor hath He made your wives whom ye declare (to be your mothers) your mothers, nor hath He made those whom ye claim (to be your

sons) your sons. This is but a saying of your mouths. But Allah saith the truth and He showeth the way.

[Yusufali 33:4] Allah has not made for any man two hearts in his (one) body: nor has He made your wives whom ye divorce by Zihar your mothers: nor has He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the Truth, and He shows the (right) Way.

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۚ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ
 ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا

رَجِيمًا {5}

[Shakir 33:5] Assert their relationship to their fathers; this is more equitable with Allah; but if you do not know their fathers, then they are your brethren in faith and your friends; and there is no blame on you concerning that in which you made a mistake, but (concerning) that which your hearts do purposely (blame may rest on you), and Allah is Forgiving, Merciful.

[Pickthal 33:5] Proclaim their real parentage. That will be more equitable in the sight of Allah. And if ye know not their fathers, then (they are) your brethren in the faith, and your clients. And there is no sin for you in the mistakes that ye make unintentionally, but what your hearts purpose (that will be a sin for you). Allah is ever Forgiving, Merciful.

[Yusufali 33:5] Call them by (the names of) their fathers: that is juster in the sight of Allah. But if ye know not their father's (names, call them) your Brothers in faith, or your maulas. But there is no blame on you if ye make a mistake therein: (what counts is) the intention of your hearts: and Allah is Oft-Returning, Most Merciful.

التَّبِيِّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۗ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا ۚ كَانَ ذَلِكَ فِي الْكِتَابِ

مَسْطُورًا {6}

[Shakir 33:6] The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers; and the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (other) believers, and (than) those who have fled (their homes), except that you do some good to your friends; this is written in the Book.

[Pickthal 33:6] The Prophet is closer to the believers than their selves, and his wives are (as) their mothers. And the owners of kinship are closer one to another in the ordinance of Allah than (other) believers and the fugitives (who fled from Mecca), except that ye should do kindness to your friends. This is written in the Book (of nature).

[Yusufali 33:6] The Prophet is closer to the Believers than their own selves, and his wives are their mothers. Blood-relations among each other have closer personal ties, in the Decree of Allah. Than (the Brotherhood

of) Believers and Muhajirs: nevertheless do ye what is just to your closest friends: such is the writing in the Decree (of Allah).

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا {7}

[Shakir 33:7] And when We made a covenant with the prophets and with you, and with Nuh and Ibrahim and Musa and Isa, son of Marium, and We made with them a strong covenant

[Pickthal 33:7] And when We exacted a covenant from the prophets, and from thee (O Muhammad) and from Noah and Abraham and Moses and Jesus son of Mary. We took from them a solemn covenant;

[Yusufali 33:7] And remember We took from the prophets their covenant: As (We did) from thee: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn covenant:

لِيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ ۚ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا {8}

[Shakir 33:8] That He may question the truthful of their truth, and He has prepared for the unbelievers a painful punishment.

[Pickthal 33:8] That He may ask the loyal of their loyalty. And He hath prepared a painful doom for the unfaithful.

[Yusufali 33:8] That (Allah) may question the (custodians) of Truth concerning the Truth they (were charged with): And He has prepared for the Unbelievers a grievous Penalty.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا {9}

[Shakir 33:9] O you who believe! call to mind the favor of Allah to you when there came down upon you hosts, so We sent against them a strong wind and hosts, that you saw not, and Allah is Seeing what you do.

[Pickthal 33:9] O ye who believe! Remember Allah's favour unto you when there came against you hosts, and We sent against them a great wind and hosts ye could not see. And Allah is ever Seer of what ye do.

[Yusufali 33:9] O ye who believe! Remember the Grace of Allah, (bestowed) on you, when there came down on you hosts (to overwhelm you): But We sent against them a hurricane and forces that ye saw not: but Allah sees (clearly) all that ye do.

إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا {10}

[Shakir 33:10] When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts of Allah.

[Pickthal 33:10] When they came upon you from above you and from below you, and when eyes grew wild and hearts reached to the throats, and ye were imagining vain thoughts concerning Allah.

[Yusufali 33:10] Behold! they came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about Allah!

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زَلْزَالًا شَدِيدًا { 11 }

[Shakir 33:11] There the believers were tried and they were shaken with severe shaking.

[Pickthal 33:11] There were the believers sorely tried, and shaken with a mighty shock.

[Yusufali 33:11] In that situation were the Believers tried: they were shaken as by a tremendous shaking.

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا { 12 }

[Shakir 33:12] And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Messenger did not promise us (victory) but only to deceive.

[Pickthal 33:12] And when the hypocrites, and those in whose hearts is a disease, were saying: Allah and His messenger promised us naught but delusion.

[Yusufali 33:12] And behold! The Hypocrites and those in whose hearts is a disease (even) say: "Allah and His Messenger promised us nothing but delusion!"

وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا ۚ وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ

يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا { 13 }

[Shakir 33:13] And when a party of them said: O people of Yasrib! there IS no place to stand for you (here), therefore go back; and a party of them asked permission of the prophet, saying. Surely our houses are exposed; and they were not exposed; they only desired to fly away.

[Pickthal 33:13] And when a party of them said: O folk of Yathrib! There is no stand (possible) for you, therefor turn back. And certain of them (even) sought permission of the Prophet, saying: Our homes lie open (to the enemy). And they lay not open. They but wished to flee.

[Yusufali 33:13] Behold! A party among them said: "Ye men of Yathrib! ye cannot stand (the attack)! therefore go back!" And a band of them ask for leave of the Prophet, saying, "Truly our houses are bare and exposed," though they were not exposed they intended nothing but to run away.

وَلَوْ دَخَلَتْ عَلَيْهِمْ مِنْ أَفْطَارِهَا ثُمَّ سَأَلُوا الْفِتْنَةَ لَآتَوَّهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا { 14 }

[Shakir 33:14] And if an entry were made upon them from the outlying parts of it, then they were asked to wage war, they would certainly have done it, and they would not have stayed in it but a little while.

[Pickthal 33:14] If the enemy had entered from all sides and they had been exhorted to treachery, they would have committed it, and would have hesitated thereupon but little.

[Yusufali 33:14] And if an entry had been effected to them from the sides of the (city), and they had been incited to sedition, they would certainly have brought it to pass, with none but a brief delay!

وَلَقَدْ كَانُوا عَاهَدُوا اللَّهَ مِنْ قَبْلُ لَا يُولُونَ الأدْبَارَ ۚ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا { 15 }

[Shakir 33:15] *And certainly they had made a covenant with Allah before, that they would not turn (their) backs; and Allah's covenant shall be inquired of.*

[Pickthal 33:15] *And verily they had already sworn unto Allah that they would not turn their backs (to the foe). An oath to Allah must be answered for.*

[Yusufali 33:15] *And yet they had already covenanted with Allah not to turn their backs, and a covenant with Allah must (surely) be answered for.*

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تُمْتَعُونَ إِلَّا قَلِيلًا {16}

[Shakir 33:16] *Say: Flight shall not do you any good if you fly from death or slaughter, and in that case you will not be allowed to enjoy yourselves but a little.*

[Pickthal 33:16] *Say: Flight will not avail you if ye flee from death or killing, and then ye dwell in comfort but a little while.*

[Yusufali 33:16] *Say: "Running away will not profit you if ye are running away from death or slaughter; and even if (ye do escape), no more than a brief (respite) will ye be allowed to enjoy!"*

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۗ وَلَا يَجِدُونَ لَهُمْ

مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا {17}

[Shakir 33:17] *Say: Who is it that can withhold you from Allah if He intends to do you evil, rather He intends to show you mercy? And they will not find for themselves besides Allah any guardian or a helper.*

[Pickthal 33:17] *Say: Who is he who can preserve you from Allah if He intendeth harm for you, or intendeth mercy for you. They will not find that they have any friend or helper other than Allah.*

[Yusufali 33:17] *Say: "Who is it that can screen you from Allah if it be His wish to give you punishment or to give you Mercy?" Nor will they find for themselves, besides Allah, any protector or helper.*

قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا

{18}

[Shakir 33:18] *Allah knows indeed those among you who hinder others and those who say to their brethren: Come to us; and they come not to the fight but a little,*

[Pickthal 33:18] *Allah already knoweth those of you who hinder, and those who say unto their brethren: "Come ye hither unto us!" and they come not to the stress of battle save a little,*

[Yusufali 33:18] *Verily Allah knows those among you who keep back (men) and those who say to their brethren, "Come along to us", but come not to the fight except for just a little while.*

أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْتَنَّى عَلَيْهِ مِنَ

الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِاللِّسَانِ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ ۗ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ

أَعْمَالَهُمْ ۗ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا {19}

[Shakir 33:19] Being niggardly with respect to you; but when fear comes, you will see them looking to you, their eyes rolling like one swooning because of death; but when the fear is gone they smite you with sharp tongues, being niggardly of the good things. These have not believed, therefore Allah has made their doing naught; and this is easy to Allah.

[Pickthal 33:19] Being sparing of their help to you (believers). But when the fear cometh, then thou (Muhammad) seest them regarding thee with rolling eyes like one who fainteth unto death. Then, when the fear departeth, they scald you with sharp tongues in their greed for wealth (from the spoil). Such have not believed. Therefor Allah maketh their deeds fruitless. And that is easy for Allah.

[Yusufali 33:19] Covetous over you. Then when fear comes, thou wilt see them looking to thee, their eyes revolving, like (those of) one over whom hovers death: but when the fear is past, they will smite you with sharp tongues, covetous of goods. Such men have no faith, and so Allah has made their deeds of none effect: and that is easy for Allah.

يَحْسُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا {20}

[Shakir 33:20] They think the allies are not gone, and if the allies should come (again) they would fain be in the deserts with the desert Arabs asking for news about you, and if they were among you they would not fight save a little.

[Pickthal 33:20] They hold that the clans have not retired (for good); and if the clans should advance (again), they would fain be in the desert with the wandering Arabs, asking for the news of you; and if they were among you, they would not give battle, save a little.

[Yusufali 33:20] They think that the Confederates have not withdrawn; and if the Confederates should come (again), they would wish they were in the deserts (wandering) among the Bedouins, and seeking news about you (from a safe distance); and if they were in your midst, they would fight but little.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا {21}

[Shakir 33:21] Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much.

[Pickthal 33:21] Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much.

[Yusufali 33:21] Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ ۗ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا {22}

[Shakir 33:22] *And when the believers saw the allies, they said: This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth; and it only increased them in faith and submission.*

[Pickthal 33:22] *And when the true believers saw the clans, they said: This is that which Allah and His messenger promised us. Allah and His messenger are true. It did but confirm them in their faith and resignation.*

[Yusufali 33:22] *When the Believers saw the Confederate forces, they said: "This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true." And it only added to their faith and their zeal in obedience.*

مِنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا {23}

[Shakir 33:23] *Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least*

[Pickthal 33:23] *Of the believers are men who are true to that which they covenanted with Allah. Some of them have paid their vow by death (in battle), and some of them still are waiting; and they have not altered in the least;*

[Yusufali 33:23] *Among the Believers are men who have been true to their covenant with Allah: of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least:*

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ ۗ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا {24}

[Shakir 33:24] *That Allah may reward the truthful for their truth, and punish the hypocrites if He please or turn to them (mercifully); surely Allah is Forgiving, Merciful.*

[Pickthal 33:24] *That Allah may reward the true men for their truth, and punish the hypocrites if He will, or relent toward them (if He will). Lo! Allah is Forgiving, Merciful.*

[Yusufali 33:24] *That Allah may reward the men of Truth for their Truth, and punish the Hypocrites if that be His Will, or turn to them in Mercy: for Allah is Oft-Forgiving, Most Merciful.*

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا ۗ وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ ۗ وَكَانَ اللَّهُ قَوِيًّا غَزِيرًا {25}

[Shakir 33:25] *And Allah turned back the unbelievers in their rage; they did not obtain any advantage, and Allah sufficed the believers in fighting; and Allah is Strong, Mighty.*

[Pickthal 33:25] *And Allah repulsed the disbelievers in their wrath; they gained no good. Allah averted their attack from the believers. Allah is ever Strong, Mighty.*

[Yusufali 33:25] And Allah turned back the Unbelievers for (all) their fury: no advantage did they gain; and enough is Allah for the believers in their fight. And Allah is full of Strength, able to enforce His Will.

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا {26}

[Shakir 33:26] And He drove down those of the followers of the Book who backed them from their fortresses and He cast awe into their hearts; some you killed and you took captive another part.

[Pickthal 33:26] And He brought those of the People of the Scripture who supported them down from their strongholds, and cast panic into their hearts. Some ye slew, and ye made captive some.

[Yusufali 33:26] And those of the People of the Book who aided them - Allah did take them down from their strongholds and cast terror into their hearts. (So that) some ye slew, and some ye made prisoners.

وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّوُّهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا {27}

[Shakir 33:27] And He made you heirs to their land and their dwellings and their property, and (to) a land which you have not yet trodden, and Allah has power over all things.

[Pickthal 33:27] And He caused you to inherit their land and their houses and their wealth, and land ye have not trodden. Allah is ever Able to do all things.

[Yusufali 33:27] And He made you heirs of their lands, their houses, and their goods, and of a land which ye had not frequented (before). And Allah has power over all things.

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسْرَحْكُنَّ سَرَاحًا جَمِيلًا {28}

[Shakir 33:28] O Prophet! say to your wives: If you desire this world's life and its adornment, then come, I will give you a provision and allow you to depart a goodly departing

[Pickthal 33:28] O Prophet! Say unto thy wives: If ye desire the world's life and its adornment, come! I will content you and will release you with a fair release.

[Yusufali 33:28] O Prophet! Say to thy Consorts: "If it be that ye desire the life of this World, and its glitter,- then come! I will provide for your enjoyment and set you free in a handsome manner.

وَإِنْ كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أُجْرًا عَظِيمًا {29}

[Shakir 33:29] And if you desire Allah and His Messenger and the latter abode, then surely Allah has prepared for the doers of good among you a mighty reward.

[Pickthal 33:29] But if ye desire Allah and His messenger and the abode of the Hereafter, then lo! Allah hath prepared for the good among you an immense reward.

[Yusufali 33:29] *But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward.*

يَا نِسَاءَ النَّبِيِّ مَنْ يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۗ وَكَانَ ذَلِكَ عَلَى
اللَّهِ يَسِيرًا {30}

[Shakir 33:30] *O wives of the prophet! whoever of you commits an open indecency, the punishment shall be increased to her doubly; and this IS easy to Allah.*

[Pickthal 33:30] *O ye wives of the Prophet! Whosoever of you committeth manifest lewdness, the punishment for her will be doubled, and that is easy for Allah.*

[Yusufali 33:30] *O Consorts of the Prophet! If any of you were guilty of evident unseemly conduct, the Punishment would be doubled to her, and that is easy for Allah.*

وَمَنْ يَفْعَلْ مِنْكُنَّ لِلَّهِ وَرَسُولِهِ وِتْعَمَلْ صَالِحًا نُؤْتَهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا
{31}

[Shakir 33:31] *And whoever of you is obedient to Allah and His Messenger and does good, We will give to her her reward doubly, and We have prepared for her an honorable sustenance.*

[Pickthal 33:31] *And whosoever of you is submissive unto Allah and His messenger and doeth right, We shall give her her reward twice over, and We have prepared for her a rich provision.*

[Yusufali 33:31] *But any of you that is devout in the service of Allah and His Messenger, and works righteousness,- to her shall We grant her reward twice: and We have prepared for her a generous Sustenance.*

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ ۗ إِنِ اتَّقَيْتُنَّ فَلَا تَحْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ
مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا {32}

[Shakir 33:32] *O wives of the Prophet! you are not like any other of the women; If you will be on your guard, then be not soft in (your) speech, lest he in whose heart is a disease yearn; and speak a good word.*

[Pickthal 33:32] *O ye wives of the Prophet! Ye are not like any other women. If ye keep your duty (to Allah), then be not soft of speech, lest he in whose heart is a disease aspire (to you), but utter customary speech.*

[Yusufali 33:32] *O Consorts of the Prophet! Ye are not like any of the (other) women: if ye do fear (Allah), be not too complacent of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just.*

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ
وَرَسُولَهُ ۗ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا {33}

[Shakir 33:33] *And stay in your houses and do not display your finery like the displaying of the ignorance of yore; and keep up prayer, and pay the poor-rate, and obey Allah and His Messenger. Allah only desires to keep*

away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying.

[Pickthal 33:33] And stay in your houses. Bedizen not yourselves with the bedizenment of the Time of Ignorance. Be regular in prayer, and pay the poor-due, and obey Allah and His messenger. Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing.

[Yusufali 33:33] And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless.

وَأَذْكُرَنَّ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۚ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا {34}

[Shakir 33:34] And keep to mind what is recited in your houses of the communications of Allah and the wisdom; surely Allah is Knower of subtleties, Aware.

[Pickthal 33:34] And bear in mind that which is recited in your houses of the revelations of Allah and wisdom. Lo! Allah is Subtile, Aware.

[Yusufali 33:34] And recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom: for Allah understands the finest mysteries and is well-acquainted (with them).

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا {35}

[Shakir 33:35] Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women and the humble men and the humble women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember-- Allah has prepared for them forgiveness and a mighty reward.

[Pickthal 33:35] Lo! men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty), and men who remember Allah much and women who remember - Allah hath prepared for them forgiveness and a vast reward.

[Yusufali 33:35] For Muslim men and women,- for believing men and women, for devout men and women, for true men and women, for men and

women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise,- for them has Allah prepared forgiveness and great reward.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا {36}

[Shakir 33:36] And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Messenger have decided a matter; and whoever disobeys Allah and His Messenger, he surely strays off a manifest straying.

[Pickthal 33:36] And it becometh not a believing man or a believing woman, when Allah and His messenger have decided an affair (for them), that they should (after that) claim any say in their affair; and whoso is rebellious to Allah and His messenger, he verily goeth astray in error manifest.

[Yusufali 33:36] It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا ۗ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا {37}

[Shakir 33:37] And when you said to him to whom Allah had shown favor and to whom you had shown a favor: Keep your wife to yourself and be careful of (your duty to) Allah; and you concealed in your soul what Allah would bring to light, and you feared men, and Allah had a greater right that you should fear Him. But when Zaid had accomplished his want of her, We gave her to you as a wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's command shall be performed.

[Pickthal 33:37] And when thou saidst unto him on whom Allah hath conferred favour and thou hast conferred favour: Keep thy wife to thyself, and fear Allah. And thou didst hide in thy mind that which Allah was to bring to light, and thou didst fear mankind whereas Allah hath a better right that thou shouldst fear Him. So when Zeyd had performed that necessary formality (of divorce) from her, We gave her unto thee in marriage, so that (henceforth) there may be no sin for believers in respect of wives of their adopted sons, when the latter have performed the necessary formality (of release) from them. The commandment of Allah must be fulfilled.

[Yusufali 33:37] Behold! Thou didst say to one who had received the grace of Allah and thy favour: "Retain thou (in wedlock) thy wife, and fear Allah." But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allah's command must be fulfilled.

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۗ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا {38}

[Shakir 33:38] There is no harm in the Prophet doing that which Allah has ordained for him; such has been the course of Allah with respect to those who have gone before; and the command of Allah is a decree that is made absolute:

[Pickthal 33:38] There is no reproach for the Prophet in that which Allah maketh his due. That was Allah's way with those who passed away of old - and the commandment of Allah is certain destiny -

[Yusufali 33:38] There can be no difficulty to the Prophet in what Allah has indicated to him as a duty. It was the practice (approved) of Allah amongst those of old that have passed away. And the command of Allah is a decree determined.

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَى بِاللَّهِ حَسِيبًا {39}

[Shakir 33:39] Those who deliver the messages of Allah and fear Him, and do not fear any one but Allah; and Allah is sufficient to take account.

[Pickthal 33:39] Who delivered the messages of Allah and feared Him, and feared none save Allah. Allah keepeth good account.

[Yusufali 33:39] (It is the practice of those) who preach the Messages of Allah, and fear Him, and fear none but Allah. And enough is Allah to call (men) to account.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا {40}

[Shakir 33:40] Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Last of the prophets; and Allah is cognizant of all things.

[Pickthal 33:40] Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is ever Aware of all things.

[Yusufali 33:40] Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا {41}

[Shakir 33:41] O you who believe! remember Allah, remembering frequently,

[Pickthal 33:41] O ye who believe! Remember Allah with much remembrance.

[Yusufali 33:41] O ye who believe! Celebrate the praises of Allah, and do this often;

وَسَبِّحْهُ بُكْرَةً وَأَصِيلًا {42}

[Shakir 33:42] And glorify Him morning and evening.

[Pickthal 33:42] And glorify Him early and late.

[Yusufali 33:42] And glorify Him morning and evening.

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَكَانَ بِالْمُؤْمِنِينَ

رَحِيمًا {43}

[Shakir 33:43] He it is Who sends His blessings on you, and (so do) His angels, that He may bring you forth out of utter darkness into the light; and He is Merciful to the believers.

[Pickthal 33:43] He it is Who blesseth you, and His angels (bless you), that He may bring you forth from darkness unto light; and He is ever Merciful to the believers.

[Yusufali 33:43] He it is Who sends blessings on you, as do His angels, that He may bring you out from the depths of Darkness into Light: and He is Full of Mercy to the Believers.

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۗ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا {44}

[Shakir 33:44] Their salutation on the day that they meet Him shall be, Peace, and He has prepared for them an honourable reward.

[Pickthal 33:44] Their salutation on the day when they shall meet Him will be: Peace. And He hath prepared for them a goodly recompense.

[Yusufali 33:44] Their salutation on the Day they meet Him will be "Peace!"; and He has prepared for them a generous Reward.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا {45}

[Shakir 33:45] O Prophet! surely We have sent you as a witness, and as a bearer of good news and as a warner,

[Pickthal 33:45] O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a warner.

[Yusufali 33:45] O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings, and Warner,-

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا {46}

[Shakir 33:46] And as one inviting to Allah by His permission, and as a light-giving torch.

[Pickthal 33:46] And as a summoner unto Allah by His permission, and as a lamp that giveth light.

[Yusufali 33:46] And as one who invites to Allah's (grace) by His leave, and as a lamp spreading light.

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللَّهِ فَضْلًا كَبِيرًا {47}

[Shakir 33:47] And give to the believers the good news that they shall have a great grace from Allah.

[Pickthal 33:47] And announce unto the believers the good tidings that they will have great bounty from Allah.

[Yusufali 33:47] Then give the Glad Tidings to the Believers, that they shall have from Allah a very great Bounty.

وَلَا تُطِيعِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذَاهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَى بِاللَّهِ وَكِيلًا {48}

[Shakir 33:48] And be not compliant to the unbelievers and the hypocrites, and leave unregarded their annoying talk, and rely on Allah; and Allah is sufficient as a Protector.

[Pickthal 33:48] And incline not to the disbelievers and the hypocrites. Disregard their noxious talk, and put thy trust in Allah. Allah is sufficient as Trustee.

[Yusufali 33:48] And obey not (the behests) of the Unbelievers and the Hypocrites, and heed not their annoyances, but put thy Trust in Allah. For enough is Allah as a Disposer of affairs.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَنْعُوهُنَّ وَسَرَحُوهُنَّ سَرَاحًا جَمِيلًا {49}

[Shakir 33:49] O you who believe! when you marry the believing women, then divorce them before you touch them, you have in their case no term which you should reckon; so make some provision for them and send them forth a goodly sending forth.

[Pickthal 33:49] O ye who believe! If ye wed believing women and divorce them before ye have touched them, then there is no period that ye should reckon. But content them and release them handsomely.

[Yusufali 33:49] O ye who believe! When ye marry believing women, and then divorce them before ye have touched them, no period of 'Iddat have ye to count in respect of them: so give them a present. And set them free in a handsome manner.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمَّكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {50}

[Shakir 33:50] O Prophet! surely We have made lawful to you your wives whom you have given their dowries, and those whom your right hand possesses out of those whom Allah has given to you as prisoners of war, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who fled with you; and a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her-- specially for you, not for the (rest of) believers; We know what We have ordained for

them concerning their wives and those whom their right hands possess in order that no blame may attach to you; and Allah is Forgiving, Merciful.

[Pickthal 33:50] O Prophet! Lo! We have made lawful unto thee thy wives unto whom thou hast paid their dowries, and those whom thy right hand possesseth of those whom Allah hath given thee as spoils of war, and the daughters of thine uncle on the father's side and the daughters of thine aunts on the father's side, and the daughters of thine uncle on the mother's side and the daughters of thine aunts on the mother's side who emigrated with thee, and a believing woman if she give herself unto the Prophet and the Prophet desire to ask her in marriage - a privilege for thee only, not for the (rest of) believers - We are Aware of that which We enjoined upon them concerning their wives and those whom their right hands possess - that thou mayst be free from blame, for Allah is ever Forgiving, Merciful.

[Yusufali 33:50] O Prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee; and daughters of thy paternal uncles and aunts, and daughters of thy maternal uncles and aunts, who migrated (from Makka) with thee; and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her;- this only for thee, and not for the Believers (at large); We know what We have appointed for them as to their wives and the captives whom their right hands possess;- in order that there should be no difficulty for thee. And Allah is Oft-Forgiving, Most Merciful.

تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَنْ تَشَاءُ وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۗ
 ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلَّهُنَّ ۗ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ ۗ
 وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا {51}

[Shakir 33:51] You may put off whom you please of them, and you may take to you whom you please, and whom you desire of those whom you had separated provisionally; no blame attaches to you; this is most proper, so that their eyes may be cool and they may not grieve, and that they should be pleased, all of them with what you give them, and Allah knows what is in your hearts; and Allah is Knowing, Forbearing.

[Pickthal 33:51] Thou canst defer whom thou wilt of them and receive unto thee whom thou wilt, and whomsoever thou desirest of those whom thou hast set aside (temporarily), it is no sin for thee (to receive her again); that is better; that they may be comforted and not grieve, and may all be pleased with what thou givest them. Allah knoweth what is in your hearts (O men), and Allah is ever Forgiving, Clement.

[Yusufali 33:51] Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose (turn) thou hadst set aside. This were nigher to the cooling of their eyes, the prevention of their grief, and their satisfaction - that of all of them - with that which thou hast to give them: and Allah knows (all) that is in your hearts: and Allah is All-Knowing, Most Forbearing.

لَا يَجِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ
يَمِينُكَ ۗ وَكَانَ اللَّهُ عَلِيمًا كُلِّ شَيْءٍ رَقِيبًا {52}

[Shakir 33:52] It is not allowed to you to take women afterwards, nor that you should change them for other wives, though their beauty be pleasing to you, except what your right hand possesses and Allah is Watchful over all things.

[Pickthal 33:52] It is not allowed thee to take (other) women henceforth, nor that thou shouldst change them for other wives even though their beauty pleased thee, save those whom thy right hand possesseth. And Allah is ever Watcher over all things.

[Yusufali 33:52] It is not lawful for thee (to marry more) women after this, nor to change them for (other) wives, even though their beauty attract thee, except any thy right hand should possess (as handmaidens): and Allah doth watch over all things.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَاظِرِينَ إِنَاءً وَلَكِنْ
إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ۚ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ
فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ۗ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ
ۚ ذَلِكُمْ أَظْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۗ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَزْوَاجَهُ
مِنْ بَعْدِهِ أَبَدًا ۚ إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا {53}

[Shakir 33:53] O you who believe! do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished-- but when you are invited, enter, and when you have taken the food, then disperse-- not seeking to listen to talk; surely this gives the Prophet trouble, but he forbears from you, and Allah does not forbear from the truth And when you ask of them any goods, ask of them from behind a curtain; this is purer for your hearts and (for) their hearts; and it does not behove you that you should give trouble to the Messenger of Allah, nor that you should marry his wives after him ever; surely this is grievous in the sight of Allah.

[Pickthal 33:53] O Ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time, unless permission be granted you. But if ye are invited, enter, and, when your meal is ended, then disperse. Linger not for conversation. Lo! that would cause annoyance to the Prophet, and he would be shy of (asking) you (to go); but Allah is not shy of the truth. And when ye ask of them (the wives of the Prophet) anything, ask it of them from behind a curtain. That is purer for your hearts and for their hearts. And it is not for you to cause annoyance to the messenger of Allah, nor that ye should ever marry his wives after him. Lo! that in Allah's sight would be an enormity.

[Yusufali 33:53] O ye who believe! Enter not the Prophet's houses,- until leave is given you,- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys the

Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Messenger, or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity.

إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا {54}

[Shakir 33:54] **If you do a thing openly or do it in secret, then surely Allah is Cognizant of all things.**

[Pickthal 33:54] **Whether ye divulge a thing or keep it hidden, lo! Allah is ever Knower of all things.**

[Yusufali 33:54] **Whether ye reveal anything or conceal it, verily Allah has full knowledge of all things.**

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَبْنَاءَ إِخْوَانِهِنَّ وَلَا أَخَوَاتِهِنَّ وَلَا

نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ ۗ وَاتَّقِينَ اللَّهَ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا {55}

[Shakir 33:55] **There is no blame on them in respect of their fathers, nor their brothers, nor their brothers' sons, nor their sisters' sons nor their own women, nor of what their right hands possess; and be careful of (your duty to) Allah; surely Allah is a witness of all things.**

[Pickthal 33:55] **It is no sin for them (thy wives) to converse freely) with their fathers, or their sons, or their brothers, or their brothers' sons, or the sons of their sisters or of their own women, or their slaves. O women! Keep your duty to Allah. Lo! Allah is ever Witness over all things.**

[Yusufali 33:55] **There is no blame (on these ladies if they appear) before their fathers or their sons, their brothers, or their brother's sons, or their sisters' sons, or their women, or the (slaves) whom their right hands possess. And, (ladies), fear Allah; for Allah is Witness to all things.**

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

{56}

[Shakir 33:56] **Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation.**

[Pickthal 33:56] **Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation.**

[Yusufali 33:56] **Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect.**

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا {57}

[Shakir 33:57] **Surely (as for) those who speak evil things of Allah and His Messenger, Allah has cursed them in this world and the here after, and He has prepared for them a chastisement bringing disgrace.**

[Pickthal 33:57] **Lo! those who malign Allah and His messenger, Allah hath cursed them in the world and the Hereafter, and hath prepared for them the doom of the disdained.**

[Yusufali 33:57] *Those who annoy Allah and His Messenger - Allah has cursed them in this World and in the Hereafter, and has prepared for them a humiliating Punishment.*

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا كَتَبْنَا لَهُمْ فَحَدِّدْ لَهُمْ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ {58}

[Shakir 33:58] *And those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty indeed of a false accusation and a manifest sin.*

[Pickthal 33:58] *And those who malign believing men and believing women undeservedly, they bear the guilt of slander and manifest sin.*

[Yusufali 33:58] *And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin.*

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ

أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۗ وَكَانَ اللَّهُ عَفُورًا رَحِيمًا {59}

[Shakir 33:59] *O Prophet! say to your wives and your daughters and the women of the believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful.*

[Pickthal 33:59] *O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go abroad). That will be better, so that they may be recognised and not annoyed. Allah is ever Forgiving, Merciful.*

[Yusufali 33:59] *O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful.*

لَئِنْ لَمْ يَنْتَهِ الْمُتَافِفُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا

يَجَارُونَكَ فِيهَا إِلَّا قَلِيلًا {60}

[Shakir 33:60] *If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly set you over them, then they shall not be your neighbors in it but for a little while;*

[Pickthal 33:60] *If the hypocrites, and those in whose hearts is a disease, and the alarmists in the city do not cease, We verily shall urge thee on against them, then they will be your neighbours in it but a little while.*

[Yusufali 33:60] *Truly, if the Hypocrites, and those in whose hearts is a disease, and those who stir up sedition in the City, desist not, We shall certainly stir thee up against them: Then will they not be able to stay in it as thy neighbours for any length of time:*

مَلْعُونِينَ أَيْنَمَا تَقِفُوا أُخِذُوا وَقُتِلُوا تَقْتِيلًا {61}

[Shakir 33:61] *Cursed: wherever they are found they shall be seized and murdered, a (horrible) murdering.*

[Pickthal 33:61] *Accursed, they will be seized wherever found and slain with a (fierce) slaughter.*

[Yusufali 33:61] *They shall have a curse on them: whenever they are found, they shall be seized and slain (without mercy).*

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا {62}

[Shakir 33:62] (Such has been) the course of Allah with respect to those who have gone before; and you shall not find any change in the course of Allah.

[Pickthal 33:62] That was the way of Allah in the case of those who passed away of old; thou wilt not find for the way of Allah aught of power to change.

[Yusufali 33:62] (Such was) the practice (approved) of Allah among those who lived aforetime: No change wilt thou find in the practice (approved) of Allah.

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ ۖ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا

{63}

[Shakir 33:63] Men ask you about the hour; say: The knowledge of it is only with Allah, and what will make you comprehend that the : hour may be nigh.

[Pickthal 33:63] Men ask thee of the Hour. Say: The knowledge of it is with Allah only. What can convey (the knowledge) unto thee? It may be that the Hour is nigh.

[Yusufali 33:63] Men ask thee concerning the Hour: Say, "The knowledge thereof is with Allah (alone)": and what will make thee understand?- perchance the Hour is nigh!

إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا {64}

[Shakir 33:64] Surely Allah has cursed the unbelievers and has prepared for them a burning fire,

[Pickthal 33:64] Lo! Allah hath cursed the disbelievers, and hath prepared for them a flaming fire,

[Yusufali 33:64] Verily Allah has cursed the Unbelievers and prepared for them a Blazing Fire,-

خَالِدِينَ فِيهَا أَبَدًا لَا يَجِدُونَ وِلِيًّا وَلَا نَصِيرًا {65}

[Shakir 33:65] To abide therein for a long time; they shall not find a protector or a helper.

[Pickthal 33:65] Wherein they will abide for ever. They will find (then) no protecting friend nor helper.

[Yusufali 33:65] To dwell therein for ever: no protector will they find, nor helper.

يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ {66}

[Shakir 33:66] On the day when their faces shall be turned back into the fire, they shall say: O would that we had obeyed Allah and obeyed the Messenger!

[Pickthal 33:66] On the day when their faces are turned over in the Fire, they say: Oh, would that we had obeyed Allah and had obeyed His messenger!

[Yusufali 33:66] The Day that their faces will be turned upside down in the Fire, they will say: "Woe to us! Would that we had obeyed Allah and obeyed the Messenger!"

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلًا {67}

[Shakir 33:67] *And they shall say: O our Lord! surely we obeyed our leaders and our great men, so they led us astray from the path;*

[Pickthal 33:67] *And they say: Our Lord! Lo! we obeyed our princes and great men, and they misled us from the Way.*

[Yusufali 33:67] *And they would say: "Our Lord! We obeyed our chiefs and our great ones, and they misled us as to the (right) Path.*

رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا {68}

[Shakir 33:68] *O our Lord! give them a double punishment and curse them with a great curse.*

[Pickthal 33:68] *Our Lord! Oh, give them double torment and curse them with a mighty curse.*

[Yusufali 33:68] *"Our Lord! Give them double Penalty and curse them with a very great Curse!"*

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا ۗ وَكَانَ عِنْدَ اللَّهِ وَجِيهًا

{69}

[Shakir 33:69] *O you who believe! be not like those who spoke evil things of Musa, but Allah cleared him of what they said, and he was worthy of regard with Allah.*

[Pickthal 33:69] *O ye who believe! Be not as those who slandered Moses, but Allah proved his innocence of that which they alleged, and he was well esteemed in Allah's sight.*

[Yusufali 33:69] *O ye who believe! Be ye not like those who vexed and insulted Moses, but Allah cleared him of the (calumnies) they had uttered: and he was honourable in Allah's sight.*

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا {70}

[Shakir 33:70] *O you who believe! be careful of (your duty to) Allah and speak the right word,*

[Pickthal 33:70] *O ye who believe! Guard your duty to Allah, and speak words straight to the point;*

[Yusufali 33:70] *O ye who believe! Fear Allah, and (always) say a word directed to the Right:*

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

{71}

[Shakir 33:71] *He will put your deeds into a right state for you, and forgive you your faults; and whoever obeys Allah and His Messenger, he indeed achieves a mighty success.*

[Pickthal 33:71] *He will adjust your works for you and will forgive you your sins. Whosoever obeyeth Allah and His messenger, he verily hath gained a signal victory.*

[Yusufali 33:71] *That He may make your conduct whole and sound and forgive you your sins: He that obeys Allah and His Messenger, has already attained the highest achievement.*

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا {72}

[Shakir 33:72] Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant;

[Pickthal 33:72] Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! he hath proved a tyrant and a fool.

[Yusufali 33:72] We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it;- He was indeed unjust and foolish;-

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا {73}

[Shakir 33:73] So Allah will chastise the hypocritical men and the hypocritical women and the polytheistic men and the polytheistic women, and Allah will turn (mercifully) to [the believing men and] the believing women, and Allah is Forgiving, Merciful. (Note: text enclosed in brackets added by the DILP as it has been mistakenly omitted from some editions of the translation.)

[Pickthal 33:73] So Allah punisheth hypocritical men and hypocritical women, and idolatrous men and idolatrous women. But Allah pardoneth believing men and believing women, and Allah is ever Forgiving, Merciful.

[Yusufali 33:73] (With the result) that Allah has to punish the Hypocrites, men and women, and the Unbelievers, men and women, and Allah turns in Mercy to the Believers, men and women: for Allah is Oft-Forgiving, Most Merciful.

سورة سبأ (Saba)

Sura 34

Aya 1 to 54

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ ۗ وَهُوَ الْحَكِيمُ الْخَبِيرُ

{1}

[Shakir 34:1] (All) praise is due to Allah, Whose is what is in the heavens and what is in the earth, and to Him is due (all) praise in the hereafter; and He is the Wise, the Aware.

[Pickthal 34:1] Praise be to Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. His is the praise in the Hereafter, and He is the Wise, the Aware.

[Yusufali 34:1] Praise be to Allah, to Whom belong all things in the heavens and on earth: to Him be Praise in the Hereafter: and He is Full of Wisdom, acquainted with all things.

يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۗ وَهُوَ الرَّحِيمُ

الْعَفُورُ {2}

[Shakir 34:2] He knows that which goes down into the earth and that which comes out of it, and that which comes down from the heaven and that which goes up to it; and He is the Merciful, the Forgiving.

[Pickthal 34:2] He knoweth that which goeth into the earth and that which cometh forth from it, and that descendeth from the heaven and that which ascendeth into it. He is the Merciful, the Forgiving.

[Yusufali 34:2] He knows all that goes into the earth, and all that comes out thereof; all that comes down from the sky and all that ascends thereto and He is the Most Merciful, the Oft-Forgiving.

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عَالِمِ الْغَيْبِ لَا يَعْزُبُ عَنْهُ

مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ {3}

[Shakir 34:3] And those who disbelieve say: The hour shall not come upon us. Say: Yea! by my Lord, the Knower of the unseen, it shall certainly come upon you; not the weight of an atom becomes absent from Him, in the heavens or in the earth, and neither less than that nor greater, but (all) is in a clear book

[Pickthal 34:3] Those who disbelieve say: The Hour will never come unto us. Say: Nay, by my Lord, but it is coming unto you surely. (He is) the Knower of the Unseen. Not an atom's weight, or less than that or greater, escapeth Him in the heavens or in the earth, but it is in a clear Record,

[Yusufali 34:3] The Unbelievers say, "Never to us will come the Hour": Say, "Nay! but most surely, by my Lord, it will come upon you;- by Him

Who knows the unseen,- from Whom is not hidden the least little atom in the heavens or on earth: Nor is there anything less than that, or greater, but is in the Record Perspicuous:

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ {4}

[Shakir 34:4] That He may reward those who believe and do good; these it is for whom is forgiveness and an honorable sustenance.

[Pickthal 34:4] That He may reward those who believe and do good works. For them is pardon and a rich provision.

[Yusufali 34:4] That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous."

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٌ {5}

[Shakir 34:5] And (as for) those who strive hard in opposing Our communications, these it is for whom is a painful chastisement of an evil kind.

[Pickthal 34:5] But those who strive against Our revelations, challenging (Us), theirs will be a painful doom of wrath.

[Yusufali 34:5] But those who strive against Our Signs, to frustrate them,- for such will be a Penalty,- a Punishment most humiliating.

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ

{6}

[Shakir 34:6] And those to whom the knowledge has been given see that which has been revealed to you from your Lord, that is the truth, and it guides into the path of the Mighty, the Praised.

[Pickthal 34:6] Those who have been given knowledge see that what is revealed unto thee from thy Lord is the truth and leadeth unto the path of the Mighty, the Owner of Praise.

[Yusufali 34:6] And those to whom knowledge has come see that the (Revelation) sent down to thee from thy Lord - that is the Truth, and that it guides to the Path of the Exalted (in might), Worthy of all praise.

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنْبئُكُمْ إِذَا مُرِّقْتُمْ كُلَّ مُمَرِّقٍ إِنَّكُمْ لَفِي خَلْقٍ

جَدِيدٍ {7}

[Shakir 34:7] And those who disbelieve say: Shall we point out to you a man who informs you that when you are scattered the utmost scattering you shall then be most surely (raised) in (to) a new creation?

[Pickthal 34:7] Those who disbelieve say: Shall we show you a man who will tell you (that) when ye have become dispersed in dust with most complete dispersal still, even then, ye will be created anew?

[Yusufali 34:7] The Unbelievers say (in ridicule): "Shall we point out to you a man that will tell you, when ye are all scattered to pieces in disintegration, that ye shall (then be raised) in a New Creation?"

أَفَتَرَىٰ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ ۗ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ

{8}

[Shakir 34:8] *He has forged a lie against Allah or there is madness in him. Nay! those who do not believe in the hereafter are in torment and in great error.*

[Pickthal 34:8] *Hath he invented a lie concerning Allah, or is there in him a madness? Nay, but those who disbelieve in the Hereafter are in torment and far error.*

[Yusufali 34:8] *"Has he invented a falsehood against Allah, or has a spirit (seized) him?"- Nay, it is those who believe not in the Hereafter, that are in (real) Penalty, and in farthest error.*

أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۚ إِنَّ نَاشِئًا خَفِيفٌ بِهِمُ الْأَرْضَ أَوْ
نُشِقْطًا عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُنِيبٍ {9}

[Shakir 34:9] *Do they not then consider what is before them and what is behind them of the heaven and the earth? If We please We will make them disappear in the land or bring down upon them a portion from the heaven; most surely there is a sign in this for every servant turning (to Allah).*

[Pickthal 34:9] *Have they not observed what is before them and what is behind them of the sky and the earth? If We will, We can make the earth swallow them, or cause obliteration from the sky to fall on them. Lo! herein surely is a portent for every slave who turneth (to Allah) repentant.*

[Yusufali 34:9] *See they not what is before them and behind them, of the sky and the earth? If We wished, We could cause the earth to swallow them up, or cause a piece of the sky to fall upon them. Verily in this is a Sign for every devotee that turns to Allah (in repentance).*

وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ ۗ وَآلْنَا لَهُ الْحَدِيدَ {10}

[Shakir 34:10] *And certainly We gave to Dawood excellence from Us: O mountains! sing praises with him, and the birds; and We made the iron pliant to him,*

[Pickthal 34:10] *And assuredly We gave David grace from Us, (saying): O ye hills and birds, echo his psalms of praise! And We made the iron supple unto him,*

[Yusufali 34:10] *We bestowed Grace aforetime on David from ourselves: "O ye Mountains! Sing ye back the Praises of Allah with him! and ye birds (also)! And We made the iron soft for him;-*

أَنْ أَعْمَلَ سَابِغَاتٍ وَقَدْرِفٍ السَّرْدِ ۖ وَاعْمَلُوا صَالِحًا ۖ إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ {11}

[Shakir 34:11] *Saying: Make ample (coats of mail), and assign a time to the making of coats of mail and do good; surely I am Seeing what you do.*

[Pickthal 34:11] *Saying: Make thou long coats of mail and measure the links (thereof). And do ye right. Lo! I am Seer of what ye do.*

[Yusufali 34:11] (Commanding), *"Make thou coast of mail, balancing well the rings of chain armour, and work ye righteousness; for be sure I see (clearly) all that ye do."*

وَلِسْلِيمَانَ الرَّيْحِ غُدُوها شَهْرٌ وَرَوَّاحِها شَهْرٌ ۖ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ ۖ وَمِنَ الْجِبِّ مَنْ يَعْمَلُ بَيْنَ
يَدَيْهِ بِإِذْنِ رَبِّهِ ۖ وَمَنْ يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ {12}

[Shakir 34:12] And (We made) the wind (subservient) to Sulaiman, which made a month's journey in the morning and a month's journey in the evening, and We made a fountain of molten copper to flow out for him, and of the jinn there were those who worked before him by the command of his Lord; and whoever turned aside from Our command from among them, We made him taste of the punishment of burning.

[Pickthal 34:12] And unto Solomon (We gave) the wind, whereof the morning course was a month's journey and the evening course a month's journey, and We caused the fount of copper to gush forth for him, and (We gave him) certain of the jinn who worked before him by permission of his Lord. And such of them as deviated from Our command, them We caused to taste the punishment of flaming Fire.

[Yusufali 34:12] And to Solomon (We made) the Wind (obedient): Its early morning (stride) was a month's (journey), and its evening (stride) was a month's (journey); and We made a Font of molten brass to flow for him; and there were Jinns that worked in front of him, by the leave of his Lord, and if any of them turned aside from our command, We made him taste of the Penalty of the Blazing Fire.

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَاسِيَاتٍ ۗ اعْمَلُوا آلَ دَاوُدَ

شُكْرًا ۗ وَقَلِيلٌ مِنْ عِبَادِيَ الشَّاكِرُونَ {13}

[Shakir 34:13] They made for him what he pleased of fortresses and images, and bowls (large) as watering-troughs and cooking-pots that will not move from their place; give thanks, O family of Dawood! and very few of My servants are grateful.

[Pickthal 34:13] They made for him what he willed: synagogues and statues, basins like wells and boilers built into the ground. Give thanks, O House of David! Few of My bondmen are thankful.

[Yusufali 34:13] They worked for him as he desired, (making) arches, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places): "Work ye, sons of David, with thanks! but few of My servants are grateful!"

فَلَمَّا فَصَّيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتْ

الْحِجْرُ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْعَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ {14}

[Shakir 34:14] But when We decreed death for him, naught showed them his death but a creature of the earth that ate away his staff; and when it fell down, the jinn came to know plainly that if they had known the unseen, they would not have tarried in abasing torment.

[Pickthal 34:14] And when We decreed death for him, nothing showed his death to them save a creeping creature of the earth which gnawed away his staff. And when he fell the jinn saw clearly how, if they had known the Unseen, they would not have continued in despised toil.

[Yusufali 34:14] Then, when We decreed (Solomon's) death, nothing showed them his death except a little worm of the earth, which kept (slowly) gnawing away at his staff: so when he fell down, the Jinns saw plainly that if they had known the unseen, they would not have tarried in the humiliating Penalty (of their Task).

لَقَدْ كَانَ لِسَابِ فِي مَسْكِنِهِمْ آيَةٌ جَنَّاتٍ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۗ
بَلَدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ {15}

[Shakir 34:15] Certainly there was a sign for Saba in their abode; two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord!

[Pickthal 34:15] There was indeed a sign for Sheba in their dwelling-place: Two gardens on the right hand and the left (as who should say): Eat of the provision of your Lord and render thanks to Him. A fair land and an indulgent Lord!

[Yusufali 34:15] There was, for Saba, aforetime, a Sign in their homeland - two Gardens to the right and to the left. "Eat of the Sustenance (provided) by your Lord, and be grateful to Him: a territory fair and happy, and a Lord Oft-Forgiving!"

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِي أُكُلٍ خَمْطٍ وَأَثَلٍ وَشَيْءٍ
مِنْ سِدْرٍ قَلِيلٍ {16}

[Shakir 34:16] But they turned aside, so We sent upon them a torrent of which the rush could not be withstood, and in place of their two gardens We gave to them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees.

[Pickthal 34:16] But they were froward, so We sent on them the flood of 'Iram, and in exchange for their two gardens gave them two gardens bearing bitter fruit, the tamarisk and here and there a lote-tree.

[Yusufali 34:16] But they turned away (from Allah), and We sent against them the Flood (released) from the dams, and We converted their two garden (rows) into "gardens" producing bitter fruit, and tamarisks, and some few (stunted) Lote-trees.

ذَلِكَ جَزَيْنَاهُمْ بِمَا كَفَرُوا وَهَلْ نُجَازِي إِلَّا الْكَفُورَ {17}

[Shakir 34:17] This We requited them with because they disbelieved; and We do not punish any but the ungrateful.

[Pickthal 34:17] This We awarded them because of their ingratitude. Punish We ever any save the ingrates?

[Yusufali 34:17] That was the Requital We gave them because they ungratefully rejected Faith: and never do We give (such) requital except to such as are ungrateful rejecters.

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا فُرى ظَاهِرَةً وَقَدَّرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِي
وَأَيَّامًا آمِنِينَ {18}

[Shakir 34:18] And We made between them and the towns which We had blessed (other) towns to be easily seen, and We apportioned the journey therein: Travel through them nights and days, secure.

[Pickthal 34:18] And We set, between them and the towns which We had blessed, towns easy to be seen, and We made the stage between them easy, (saying): Travel in them safely both by night and day.

[Yusufali 34:18] Between them and the Cities on which We had poured our blessings, We had placed Cities in prominent positions, and between

them We had appointed stages of journey in due proportion: "Travel therein, secure, by night and by day."

فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَا لَهُمْ مَرَجًا مُتَرَكًَا وَمَرَجًا مُمْرِقًا ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ {19}

[Shakir 34:19] And they said: O our Lord! make spaces to be longer between our journeys; and they were unjust to themselves so We made them stories and scattered them with an utter scattering; most surely there are signs in this for every patient, grateful one

[Pickthal 34:19] But they said: Our Lord! Make the stage between our journeys longer. And they wronged themselves, therefore We made them bywords (in the land) and scattered them abroad, a total scattering. Lo! herein verily are portents for each steadfast, grateful (heart).

[Yusufali 34:19] But they said: "Our Lord! Place longer distances between our journey-stages": but they wronged themselves (therein). At length We made them as a tale (that is told), and We dispersed them all in scattered fragments. Verily in this are Signs for every (soul that is) patiently constant and grateful.

وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا قَرِيقًا مِنَ الْمُؤْمِنِينَ {20}

[Shakir 34:20] And certainly the Shaitan found true his conjecture concerning them, so they follow him, except a party of the believers.

[Pickthal 34:20] And Satan indeed found his calculation true concerning them, for they follow him, all save a group of true believers.

[Yusufali 34:20] And on them did Satan prove true his idea, and they followed him, all but a party that believed.

وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِيَعْلَمَ مَنْ يُوْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ ۚ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ {21}

[Shakir 34:21] And he has no authority over them, but that We may distinguish him who believes in the hereafter from him who is in doubt concerning it; and your Lord is the Preserver of all things

[Pickthal 34:21] And he had no warrant whatsoever against them, save that We would know him who believeth in the Hereafter from him who is in doubt thereof; and thy Lord (O Muhammad) taketh note of all things.

[Yusufali 34:21] But he had no authority over them,- except that We might test the man who believes in the Hereafter from him who is in doubt concerning it: and thy Lord doth watch over all things.

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهَا مِنْ شَرِكٍ ۚ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ {22}

[Shakir 34:22] Say: Call upon those whom you assert besides Allah; they do not control the weight of an atom in the heavens or in the earth nor have they any partnership in either, nor has He among them any one to back (Him) up.

[Pickthal 34:22] Say (O Muhammad): Call upon those whom ye set up beside Allah! They possess not an atom's weight either in the heavens or in

the earth, nor have they any share in either, nor hath He an auxiliary among them.

[Yusufali 34:22] Say: "Call upon other (gods) whom ye fancy, besides Allah: They have no power,- not the weight of an atom,- in the heavens or on earth: No (sort of) share have they therein, nor is any of them a helper to Allah.

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۚ حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ
قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ {23}

[Shakir 34:23] And intercession will not avail aught with Him save of him whom He permits. Until when fear shall be removed from their hearts, They shall say: What is it that your Lord said? They shall say: The truth. And He is the Most High, the Great.

[Pickthal 34:23] No intercession availeth with Him save for him whom He permitteth. Yet, when fear is banished from their hearts, they say: What was it that your Lord said? They say: The Truth. And He is the Sublime, the Great.

[Yusufali 34:23] "No intercession can avail in His Presence, except for those for whom He has granted permission. So far (is this the case) that, when terror is removed from their hearts (at the Day of Judgment, then) will they say, 'what is it that your Lord commanded?' they will say, 'That which is true and just; and He is the Most High Most Great'."

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ
مُبِينٍ {24}

[Shakir 34:24] Say: Who gives you the sustenance from the heavens and the earth? Say: Allah. And most surely we or you are on a right way or in manifest error

[Pickthal 34:24] Say: Who giveth you provision from the sky and the earth? Say: Allah, Lo! we or you assuredly are rightly guided or in error manifest.

[Yusufali 34:24] Say: "Who gives you sustenance, from the heavens and the earth?" Say: "It is Allah; and certain it is that either we or ye are on right guidance or in manifest error!"

قُلْ لَا تَسْأَلُونَنَا عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ {25}

[Shakir 34:25] Say: You will not be questioned as to what we are guilty of, nor shall we be questioned as to what you do.

[Pickthal 34:25] Say: Ye will not be asked of what we committed, nor shall we be asked of what ye do.

[Yusufali 34:25] Say: "Ye shall not be questioned as to our sins, nor shall we be questioned as to what ye do."

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ {26}

[Shakir 34:26] Say: Our Lord will gather us together, then will He judge between us with the truth; and He is the greatest Judge, the All-knowing.

[Pickthal 34:26] Say: Our Lord will bring us all together, then He will judge between us with truth. He is the All-knowing Judge.

[Yusufali 34:26] Say: "Our Lord will gather us together and will in the end decide the matter between us (and you) in truth and justice: and He is the one to decide, the One Who knows all."

قُلْ أَرُونِي الَّذِينَ أَحَقُّنَّكُمْ بِهِ شُرَكَاءَ كَلَّا ۚ بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ {27}

[Shakir 34:27] Say: Show me those whom you have joined with Him as associates; by no means (can you do it). Nay! He is Allah, the Mighty, the Wise.

[Pickthal 34:27] Say: Show me those whom ye have joined unto Him as partners. Nay (ye dare not)! For He is Allah, the Mighty, the Wise.

[Yusufali 34:27] Say: "Show me those whom ye have joined with Him as partners: by no means (can ye). Nay, He is Allah, the Exalted in Power, the Wise."

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {28}

[Shakir 34:28] And We have not sent you but to all the men as a bearer of good news and as a warner, but most men do not know.

[Pickthal 34:28] And We have not sent thee (O Muhammad) save as a bringer of good tidings and a warner unto all mankind; but most of mankind know not.

[Yusufali 34:28] We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ {29}

[Shakir 34:29] And they say: When will this promise be (fulfilled) if you are truthful?

[Pickthal 34:29] And they say: When is this promise (to be fulfilled) if ye are truthful?

[Yusufali 34:29] They say: "When will this promise (come to pass) if ye are telling the truth?"

قُلْ لَكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَأْخِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ {30}

[Shakir 34:30] Say: You have the appointment of a day from which you cannot hold back any while, nor can you bring it on.

[Pickthal 34:30] Say (O Muhammad): Yours is the promise of a Day which ye cannot postpone nor hasten by an hour.

[Yusufali 34:30] Say: "The appointment to you is for a Day, which ye cannot put back for an hour nor put forward."

وَقَالَ الَّذِينَ كَفَرُوا لَنْ نُؤْمِنَ بِهَذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ ۗ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْجُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ {31}

[Shakir 34:31] And those who disbelieve say: By no means will we believe in this Quran, nor in that which is before it; and could you see when the unjust shall be made to stand before their Lord, bandying words one with another! Those who were reckoned weak shall say to those who were proud: Had it not been for you we would certainly have been believers.

[Pickthal 34:31] *And those who disbelieve say: We believe not in this Qur'an nor in that which was before it; but oh, if thou couldst see, when the wrong-doers are brought up before their Lord, how they cast the blame one to another; how those who were despised (in the earth) say unto those who were proud: But for you, we should have been believers.*

[Yusufali 34:31] *The Unbelievers say: "We shall neither believe in this scripture nor in (any) that (came) before it." Couldst thou but see when the wrong-doers will be made to stand before their Lord, throwing back the word (of blame) on one another! Those who had been despised will say to the arrogant ones: "Had it not been for you, we should certainly have been believers!"*

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعُّوهُمُ أَنَحْنُ صَدَدْنَاكُمْ عَنِ الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ
مُجْرِمِينَ {32}

[Shakir 34:32] *Those who were proud shall say to those who were deemed weak: Did we turn you away from the guidance after it had come to you? Nay, you (yourselves) were guilty*

[Pickthal 34:32] *Those who were proud say unto those who were despised: Did we drive you away from the guidance after it had come unto you? Nay, but ye were guilty.*

[Yusufali 34:32] *The arrogant ones will say to those who had been despised: "Was it we who kept you back from Guidance after it reached you? Nay, rather, it was ye who transgressed.*

وَقَالَ الَّذِينَ اسْتَضَعُّوهُمُ لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ
وَنَجْعَلَ لَهُ أَنْدَادًا ۗ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوْا الْعَذَابَ وَجَعَلْنَا الْأَغْلَالَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا ۗ
هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ {33}

[Shakir 34:33] *And those who were deemed weak shall say to those who were proud. Nay, (it was) planning by night and day when you told us to disbelieve in Allah and to set up likes with Him. And they shall conceal regret when they shall see the punishment; and We will put shackles on the necks of those who disbelieved; they shall not be requited but what they did.*

[Pickthal 34:33] *Those who were despised say unto those who were proud: Nay but (it was your) scheming night and day, when ye commanded us to disbelieve in Allah and set up rivals unto Him. And they are filled with remorse when they behold the doom; and We place carcans on the necks of those who disbelieved. Are they requited aught save what they used to do?*

[Yusufali 34:33] *Those who had been despised will say to the arrogant ones: "Nay! it was a plot (of yours) by day and by night: Behold! Ye (constantly) ordered us to be ungrateful to Allah and to attribute equals to Him!" They will declare (their) repentance when they see the Penalty: We shall put yokes on the necks of the Unbelievers: It would only be a requital for their (ill) Deeds.*

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ {34}

[Shakir 34:34] *And We never sent a warner to a town but those who led lives in ease in it said: We are surely disbelievers in what you are sent with.*

[Pickthal 34:34] *And We sent not unto any township a warner, but its pampered ones declared: Lo! we are disbelievers in that wherewith ye have been sent.*

[Yusufali 34:34] *Never did We send a warner to a population, but the wealthy ones among them said: "We believe not in the (Message) with which ye have been sent."*

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ {35}

[Shakir 34:35] *And they say: We have more wealth and children, and we shall not be punished.*

[Pickthal 34:35] *And they say: We are more (than you) in wealth and children. We are not the punished!*

[Yusufali 34:35] *They said: "We have more in wealth and in sons, and we cannot be punished."*

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {36}

[Shakir 34:36] *Say: Surely my Lord amplifies the means of subsistence for whom He pleases and straitens (for whom He pleases), but most men do not know.*

[Pickthal 34:36] *Say (O Muhammad): Lo! my Lord enlargeth the provision for whom He will and narroweth it (for whom He will). But most of mankind know not.*

[Yusufali 34:36] *Say: "Verily my Lord enlarges and restricts the Provision to whom He pleases, but most men understand not."*

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرَّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَن آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ

لَهُمْ جَزَاءُ الصَّعْفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ {37}

[Shakir 34:37] *And not your wealth nor your children, are the things which bring you near Us in station, but whoever believes and does good, these it is for whom is a double reward for what they do, and they shall be secure in the highest places.*

[Pickthal 34:37] *And it is not your wealth nor your children that will bring you near unto Us, but he who believeth and doeth good (he draweth near). As for such, theirs will be twofold reward for what they did and they will dwell secure in lofty halls.*

[Yusufali 34:37] *It is not your wealth nor your sons, that will bring you nearer to Us in degree: but only those who believe and work righteousness - these are the ones for whom there is a multiplied Reward for their deeds, while secure they (reside) in the dwellings on high!*

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ {38}

[Shakir 34:38] *And (as for) those who strive in opposing Our communications, they shall be caused to be brought to the chastisement.*

[Pickthal 34:38] *And as for those who strive against Our revelations, challenging, they will be brought to the doom.*

[Yusufali 34:38] *Those who strive against Our Signs, to frustrate them, will be given over into Punishment.*

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۖ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ
وَهُوَ خَيْرُ الرَّازِقِينَ {39}

[Shakir 34:39] Say: Surely my Lord amplifies the means of subsistence for whom He pleases of His servants and straitens (them) for whom (He pleases), and whatever thing you spend, He exceeds it in reward, and He is the best of Sustainers.

[Pickthal 34:39] Say: Lo! my Lord enlargeth the provision for whom He will of His bondmen, and narroweth (it) for him. And whatsoever ye spend (for good) He replaceth it. And He is the Best of Providers.

[Yusufali 34:39] Say: "Verily my Lord enlarges and restricts the Sustenance to such of his servants as He pleases: and nothing do ye spend in the least (in His cause) but He replaces it: for He is the Best of those who grant Sustenance.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ {40}

[Shakir 34:40] And on the day when He will gather them all together, then will He say to the angels: Did these worship you?

[Pickthal 34:40] And on the day when He will gather them all together, He will say unto the angels: Did these worship you?

[Yusufali 34:40] One Day He will gather them all together, and say to the angels, "Was it you that these men used to worship?"

قَالُوا سُبْحَانَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ {41}

[Shakir 34:41] They shall say: Glory be to Thee! Thou art our Guardian, not they; nay! they worshipped the jinn; most of them were believers in them.

[Pickthal 34:41] They will say: Be Thou Glorified. Thou (alone) art our Guardian, not them! Nay, but they worshipped the jinn; most of them were believers in them.

[Yusufali 34:41] They will say, "Glory to Thee! our (tie) is with Thee - as Protector - not with them. Nay, but they worshipped the Jinns: most of them believed in them."

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي
كُنْتُمْ بِهَا تُكَذِّبُونَ {42}

[Shakir 34:42] So on that day one of you shall not control profit or harm for another, and We will say to those who were unjust: Taste the chastisement of the fire which you called a lie.

[Pickthal 34:42] That day ye will possess no use nor hurt one for another. And We shall say unto those who did wrong: Taste the doom of the Fire which ye used to deny.

[Yusufali 34:42] So on that Day no power shall they have over each other, for profit or harm: and We shall say to the wrong-doers, "Taste ye the Penalty of the Fire,- the which ye were wont to deny!"

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤَكُمْ
 وَقَالُوا مَا هَذَا إِلَّا إِفْكٌ مُفْتَرَى ۖ وَقَالَ الَّذِينَ كَفَرُوا لَوَلَّوْا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ
 {43}

[Shakir 34:43] And when Our clear communications are recited to them, they say: This is naught but a man who desires to turn you away from that which your fathers worshipped. And they say: This is naught but a lie that is forged. And those who disbelieve say of the truth when it comes to them: This is only clear enchantment.

[Pickthal 34:43] And if Our revelations are recited unto them in plain terms, they say: This is naught else than a man who would turn you away from what your fathers used to worship; and they say: This is naught else than an invented lie. Those who disbelieve say of the truth when it reacheth them: This is naught else than mere magic.

[Yusufali 34:43] When Our Clear Signs are rehearsed to them, they say, "This is only a man who wishes to hinder you from the (worship) which your fathers practised." And they say, "This is only a falsehood invented!" and the Unbelievers say of the Truth when it comes to them, "This is nothing but evident magic!"

وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ {44}

[Shakir 34:44] And We have not given them any books which they read, nor did We send to them before you a warner.

[Pickthal 34:44] And We have given them no scriptures which they study, nor sent We unto them, before thee, any warner.

[Yusufali 34:44] But We had not given them Books which they could study, nor sent messengers to them before thee as Warners.

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَغُوا مِعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ

{45}

[Shakir 34:45] And those before them rejected (the truth), and these have not yet attained a tenth of what We gave them, but they gave the lie to My messengers, then how was the manifestation of My disapproval?

[Pickthal 34:45] Those before them denied, and these have not attained a tithe of that which We bestowed on them (of old); yet they denied My messengers. How intense then was My abhorrence (of them)!

[Yusufali 34:45] And their predecessors rejected (the Truth); these have not received a tenth of what We had granted to those: yet when they rejected My messengers, how (terrible) was My rejection (of them)!

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مِثْلَىٰ خِزْفٍ وَمَنْ يَنْصُرْكُمْ فَإِنَّ يَدَيْكُمْ فِي يَدَيْهِمْ وَأَنْ يَكْفُرُوا فَإِنَّ يَدَيْكُمْ فِي يَدَيْهِمْ وَأَنْ يَكْفُرُوا فَإِنَّ يَدَيْكُمْ فِي يَدَيْهِمْ وَأَنْ يَكْفُرُوا فَإِنَّ يَدَيْكُمْ فِي يَدَيْهِمْ

ۚ إِنَّ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ {46}

[Shakir 34:46] Say: I exhort you only to one thing, that rise up for Allah's sake in twos and singly, then ponder: there is no madness in your fellow-citizen; he is only a warner to you before a severe chastisement.

[Pickthal 34:46] Say (unto them, O Muhammad): I exhort you unto one thing only: that ye awake, for Allah's sake, by twos and singly, and then

reflect: *There is no madness in your comrade. He is naught else than a warner unto you in face of a terrific doom.*

[Yusufali 34:46] Say: "I do admonish you on one point: that ye do stand up before Allah,- (It may be) in pairs, or (it may be) singly,- and reflect (within yourselves): your Companion is not possessed: he is no less than a warner to you, in face of a terrible Penalty."

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنَّ أَجْرِي إِلَّا عَلَى اللَّهِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ {47}

[Shakir 34:47] Say: *Whatever reward I have asked of you, that is only for yourselves; my reward is only with Allah, and He is a witness of all things.*

[Pickthal 34:47] Say: *Whatever reward I might have asked of you is yours. My reward is the affair of Allah only. He is Witness over all things.*

[Yusufali 34:47] Say: "No reward do I ask of you: it is (all) in your interest: my reward is only due from Allah: And He is witness to all things."

قُلْ إِنَّ رَبِّي يَفْضِلُ بِالْحَقِّ عَلَٰمُ الْغُيُوبِ {48}

[Shakir 34:48] Say: *Surely my Lord utters the truth, the great Knower of the unseen.*

[Pickthal 34:48] Say: *Lo! my Lord hurleth the truth. (He is) the Knower of Things Hidden.*

[Yusufali 34:48] Say: "Verily my Lord doth cast the (mantle of) Truth (over His servants),- He that has full knowledge of (all) that is hidden."

قُلْ جَاءَ الْحَقُّ وَمَا يُبَدِّلُ الْبَاطِلَ وَمَا يُعِيدُ {49}

[Shakir 34:49] Say: *The truth has come, and the falsehood shall vanish and shall not come back.*

[Pickthal 34:49] Say: *The Truth hath come, and falsehood showeth not its face and will not return.*

[Yusufali 34:49] Say: "The Truth has arrived, and Falsehood neither creates anything new, nor restores anything."

قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنِ اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي ۚ إِنَّهُ سَمِيعٌ قَرِيبٌ

{50}

[Shakir 34:50] Say: *If I err, I err only against my own soul, and if I follow a right direction, it ?s because of what my Lord reveals to me; surely He is Hearing, Nigh.*

[Pickthal 34:50] Say: *If I err, I err only to my own loss, and if I am rightly guided it is because of that which my Lord hath revealed unto me. Lo! He is Hearer, Nigh.*

[Yusufali 34:50] Say: "If I am astray, I only stray to the loss of my own soul: but if I receive guidance, it is because of the inspiration of my Lord to me: it is He Who hears all things, and is (ever) near."

وَلَوْ تَرَىٰ إِذْ فَرَعُوا فَلَا قَوَّةَ وَأَخَذُوا مِنْ مَّكَانٍ قَرِيبٍ {51}

[Shakir 34:51] *And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place*

[Pickthal 34:51] *Couldst thou but see when they are terrified with no escape, and are seized from near at hand,*

[Yusufali 34:51] *If thou couldst but see when they will quake with terror; but then there will be no escape (for them), and they will be seized from a position (quite) near.*

وَقَالُوا آمَنَّا بِهِ وَأَنَّى لَهُمُ التَّنَاطُشُ مِنْ مَكَانٍ بَعِيدٍ {52}

[Shakir 34:52] *And they shall say: We believe in it. And how shall the attaining (of faith) be possible to them from a distant place?*

[Pickthal 34:52] *And say: We (now) believe therein. But how can they reach (faith) from afar off,*

[Yusufali 34:52] *And they will say, "We do believe (now) in the (Truth)"; but how could they receive (Faith) from a position (so far off,-*

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَكَانٍ بَعِيدٍ {53}

[Shakir 34:53] *And they disbelieved in it before, and they utter conjectures with regard to the unseen from a distant place.*

[Pickthal 34:53] *When they disbelieved in it of yore. They aim at the unseen from afar off.*

[Yusufali 34:53] *Seeing that they did reject Faith (entirely) before, and that they (continually) cast (slanders) on the unseen from a position far off?*

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ ۚ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ

{54}

[Shakir 34:54] *And a barrier shall be placed between them and that which they desire, as was done with the likes of them before: surely they are in a disquieting doubt.*

[Pickthal 34:54] *And a gulf is set between them and that which they desire, as was done for people of their kind of old. Lo! they were in hopeless doubt.*

[Yusufali 34:54] *And between them and their desires, is placed a barrier, as was done in the past with their partisans: for they were indeed in suspicious (disquieting) doubt.*

سورة فاطر (Fatir)

Sura 35

Aya 1 to 45

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولِي أَجْنِحَةٍ مَثْنَى وَثُلَاثَ وَرُبَاعَ

يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {1}

[Shakir 35:1] All praise is due to Allah, the Originator of the heavens and the earth, the Maker of the angels, messengers flying on wings, two, and three, and four; He increases in creation what He pleases; surely Allah has power over all things.

[Pickthal 35:1] Praise be to Allah, the Creator of the heavens and the earth, Who appointeth the angels messengers having wings two, three and four. He multiplieth in creation what He will. Lo! Allah is Able to do all things.

[Yusufali 35:1] Praise be to Allah, Who created (out of nothing) the heavens and the earth, Who made the angels, messengers with wings, - two, or three, or four (pairs): He adds to Creation as He pleases: for Allah has power over all things.

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ ۗ وَهُوَ

الْعَزِيزُ الْحَكِيمُ {2}

[Shakir 35:2] Whatever Allah grants to men of (His) mercy, there is none to withhold it, and what He withholds there is none to send it forth after that, and He is the Mighty, the Wise

[Pickthal 35:2] That which Allah openeth unto mankind of mercy none can withhold it; and that which He withholdeth none can release thereafter. He is the Mighty, the Wise.

[Yusufali 35:2] What Allah out of his Mercy doth bestow on mankind there is none can withhold: what He doth withhold, there is none can grant, apart from Him: and He is the Exalted in Power, full of Wisdom.

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ ۗ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ

وَالْأَرْضِ ۗ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ {3}

[Shakir 35:3] O men! call to mind the favor of Allah on you; is there any creator besides Allah who gives you sustenance from the heaven and the earth? There is no god but He; whence are you then turned away?

[Pickthal 35:3] O mankind! Remember Allah's grace toward you! Is there any creator other than Allah who provideth for you from the sky and the earth? There is no Allah save Him. Whither then are ye turned?

[Yusufali 35:3] O men! Call to mind the grace of Allah unto you! is there a creator, other than Allah, to give you sustenance from heaven or earth? There is no god but He: how then are ye deluded away from the Truth?

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ ۖ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {4}

[Shakir 35:4] And if they call you a liar, truly messengers before you were called liars, and to Allah are all affairs returned.

[Pickthal 35:4] And if they deny thee, (O Muhammad), messengers (of Allah) were denied before thee. Unto Allah all things are brought back.

[Yusufali 35:4] And if they reject thee, so were messengers rejected before thee: to Allah back for decision all affairs.

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ {5}

[Shakir 35:5] O men! surely the promise of Allah is true, therefore let not the life of this world deceive you, and let not the archdeceiver deceive you respecting Allah.

[Pickthal 35:5] O mankind! Lo! the promise of Allah is true. So let not the life of the world beguile you, and let not the (avowed) beguiler beguile you with regard to Allah.

[Yusufali 35:5] O men! Certainly the promise of Allah is true. Let not then this present life deceive you, nor let the Chief Deceiver deceive you about Allah.

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ۗ إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ {6}

[Shakir 35:6] Surely the Shaitan is your enemy, so take him for an enemy; he only invites his party that they may be inmates of the burning fire.

[Pickthal 35:6] Lo! the devil is an enemy for you, so treat him as an enemy. He only summoneth his faction to be owners of the flaming Fire.

[Yusufali 35:6] Verily Satan is an enemy to you: so treat him as an enemy. He only invites his adherents, that they may become Companions of the Blazing Fire.

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ {7}

[Shakir 35:7] (As for) those who disbelieve, they shall have a severe punishment, and (as for) those who believe and do good, they shall have forgiveness and a great reward.

[Pickthal 35:7] Those who disbelieve, theirs will be an awful doom; and those who believe and do good works, theirs will be forgiveness and a great reward.

[Yusufali 35:7] For those who reject Allah, is a terrible Penalty: but for those who believe and work righteous deeds, is Forgiveness, and a magnificent Reward.

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۗ فَلَا تَذْهَبْ

نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ ۗ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ {8}

[Shakir 35:8] What! is he whose evil deed is made fairseeming to him so much so that he considers it good? Now surely Allah makes err whom He

pleases and guides aright whom He pleases, so let not your soul waste away in grief for them; surely Allah is Cognizant of what they do

[Pickthal 35:8] Is he, the evil of whose deeds is made fairseeming unto him so that he deemeth it good, (other than Satan's dupe)? Allah verily sendeth whom He will astray, and guideth whom He will; so let not thy soul expire in sighings for them. Lo! Allah is Aware of what they do!

[Yusufali 35:8] Is he, then, to whom the evil of his conduct is made alluring, so that he looks upon it as good, (equal to one who is rightly guided)? For Allah leaves to stray whom He wills, and guides whom He wills. So let not thy soul go out in (vainly) sighing after them: for Allah knows well all that they do!

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيَّاحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَى بَلَدٍ مَيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۗ
كَذَلِكَ النُّشُورُ {9}

[Shakir 35:9] And Allah is He Who sends the winds so they raise a cloud, then We drive it on to a dead country, and therewith We give life to the earth after its death; even so is the quickening.

[Pickthal 35:9] And Allah it is Who sendeth the winds and they raise a cloud; then We lead it unto a dead land and revive therewith the earth after its death. Such is the Resurrection.

[Yusufali 35:9] It is Allah Who sends forth the Winds, so that they raise up the Clouds, and We drive them to a land that is dead, and revive the earth therewith after its death: even so (will be) the Resurrection!

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ۗ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۗ
وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَمَكْرُ أُولَٰئِكَ هُوَ يُبْورُ {10}

[Shakir 35:10] Whoever desires honor, then to Allah belongs the honor wholly. To Him do ascend the good words; and the good deeds, lift them up, and (as for) those who plan evil deeds, they shall have a severe chastisement; and (as for) their plan, it shall perish.

[Pickthal 35:10] Whoso desireth power (should know that) all power belongeth to Allah. Unto Him good words ascend, and the pious deed doth He exalt; but those who plot iniquities, theirs will be an awful doom; and the plotting of such (folk) will come to naught.

[Yusufali 35:10] If any do seek for glory and power,- to Allah belong all glory and power. To Him mount up (all) Words of Purity: It is He Who exalts each Deed of Righteousness. Those that lay Plots of Evil,- for them is a Penalty terrible; and the plotting of such will be void (of result).

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا ۗ وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا
بِعِلْمِهِ ۗ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَضُ مِنْ عُمْرِهِ إِلَّا فِي كِتَابٍ ۗ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ {11}

[Shakir 35:11] And Allah created you of dust, then of the life-germ, then He made you pairs; and no female bears, nor does she bring forth, except with His knowledge; and no one whose life is lengthened has his life lengthened, nor is aught diminished of one's life, but it is all in a book; surely this is easy to Allah.

[Pickthal 35:11] Allah created you from dust, then from a little fluid, then He made you pairs (the male and female). No female beareth or bringeth forth save with His knowledge. And no-one groweth old who groweth old, nor is aught lessened of his life, but it is recorded in a Book, Lo! that is easy for Allah.

[Yusufali 35:11] And Allah did create you from dust; then from a sperm-drop; then He made you in pairs. And no female conceives, or lays down (her load), but with His knowledge. Nor is a man long-lived granted length of days, nor is a part cut off from his life, but is in a Decree (ordained). All this is easy to Allah.

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلِّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَاحِرَ لَتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ {12}

[Shakir 35:12] And the two seas are not alike: the one sweet, that subdues thirst by its excessive sweetness, pleasant to drink; and the other salt, that burns by its saltiness; yet from each of them you eat fresh flesh and bring forth ornaments which you wear; and you see the ships cleave through it that you may seek of His bounty and that you may be grateful.

[Pickthal 35:12] And the two seas are not alike: this, fresh, sweet, good to drink, this (other) bitter, salt. And from them both ye eat fresh meat and derive the ornament that ye wear. And thou seest the ship cleaving them with its prow that ye may seek of His bounty, and that haply ye may give thanks.

[Yusufali 35:12] Nor are the two bodies of flowing water alike,- the one palatable, sweet, and pleasant to drink, and the other, salt and bitter. Yet from each (kind of water) do ye eat flesh fresh and tender, and ye extract ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek (thus) of the Bounty of Allah that ye may be grateful.

يُولِجُ اللَّيْلُ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ {13}

[Shakir 35:13] He causes the night to enter in upon the day, and He causes the day to enter in upon the night, and He has made subservient (to you) the sun and the moon; each one follows its course to an appointed time; this is Allah, your Lord, His is the kingdom; and those whom you call upon besides Him do not control a straw.

[Pickthal 35:13] He maketh the night to pass into the day and He maketh the day to pass into the night. He hath subdued the sun and moon to service. Each runneth unto an appointed term. Such is Allah, your Lord; His is the Sovereignty; and those unto whom ye pray instead of Him own not so much as the white spot on a date-stone.

[Yusufali 35:13] He merges Night into Day, and he merges Day into Night, and he has subjected the sun and the moon (to his Law): each one runs its course for a term appointed. Such is Allah your Lord: to Him belongs all Dominion. And those whom ye invoke besides Him have not the least power.

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ
بِشْرِكِكُمْ ۖ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ {14}

[Shakir 35:14] If you call on them they shall not hear your call, and even if they could hear they shall not answer you; and on the resurrection day they will deny your associating them (with Allah); and none can inform you like the One Who is Aware.

[Pickthal 35:14] If ye pray unto them they hear not your prayer, and if they heard they could not grant it you. On the Day of Resurrection they will disown association with you. None can inform you like Him Who is Aware.

[Yusufali 35:14] If ye invoke them, they will not listen to your call, and if they were to listen, they cannot answer your (prayer). On the Day of Judgment they will reject your "Partnership". and none, (O man!) can tell thee (the Truth) like the One Who is acquainted with all things.

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ {15}

[Shakir 35:15] O men! you are they who stand in need of Allah, and Allah is He Who is the Self-sufficient, the Praised One.

[Pickthal 35:15] O mankind! Ye are the poor in your relation to Allah. And Allah! He is the Absolute, the Owner of Praise.

[Yusufali 35:15] O ye men! It is ye that have need of Allah: but Allah is the One Free of all wants, worthy of all praise.

إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ {16}

[Shakir 35:16] If He please, He will take you off and bring a new generation.

[Pickthal 35:16] If He will, He can be rid of you and bring (instead of you) some new creation.

[Yusufali 35:16] If He so pleased, He could blot you out and bring in a New Creation.

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ {17}

[Shakir 35:17] And this is not hard to Allah.

[Pickthal 35:17] That is not a hard thing for Allah.

[Yusufali 35:17] Nor is that (at all) difficult for Allah.

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى ۗ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَآ لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ
إِنَّمَا تُنذِرُ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ ۗ وَمَنْ تَزَكَّىٰ فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِ ۗ وَإِلَى اللَّهِ
الْمَصِيرُ {18}

[Shakir 35:18] And a burdened soul cannot bear the burden of another and if one weighed down by burden should cry for (another to carry) its burden, not aught of it shall be carried, even though he be near of kin. You warn only those who fear their Lord in secret and keep up prayer; and whoever purifies himself, he purifies himself only for (the good of) his own soul; and to Allah is the eventual coming.

[Pickthal 35:18] And no burdened soul can bear another's burden, and if one heavy laden crieth for (help with) his load, naught of it will be lifted even though he (unto whom he crieth) be of kin. Thou warnest only those

who fear their Lord in secret, and have established worship. He who groweth (in goodness), groweth only for himself, (he cannot by his merit redeem others). Unto Allah is the journeying.

[Yusufali 35:18] Nor can a bearer of burdens bear another's burdens if one heavily laden should call another to (bear) his load. Not the least portion of it can be carried (by the other). Even though he be nearly related. Thou canst but admonish such as fear their Lord unseen and establish regular Prayer. And whoever purifies himself does so for the benefit of his own soul; and the destination (of all) is to Allah.

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ {19}

[Shakir 35:19] And the blind and the seeing are not alike

[Pickthal 35:19] The blind man is not equal with the seer;

[Yusufali 35:19] The blind and the seeing are not alike;

وَلَا الظُّلُمَاتُ وَلَا النُّورُ {20}

[Shakir 35:20] Nor the darkness and the light,

[Pickthal 35:20] Nor is darkness (tantamount to) light;

[Yusufali 35:20] Nor are the depths of Darkness and the Light;

وَلَا الظُّلُّ وَلَا الْحَرُّ {21}

[Shakir 35:21] Nor the shade and the heat,

[Pickthal 35:21] Nor is the shadow equal with the sun's full heat;

[Yusufali 35:21] Nor are the (chilly) shade and the (genial) heat of the sun:

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ ۚ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ۚ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ

{22}

[Shakir 35:22] Neither are the living and the dead alike. Surely Allah makes whom He pleases hear, and you cannot make those hear who are in the graves.

[Pickthal 35:22] Nor are the living equal with the dead. Lo! Allah maketh whom He will to hear. Thou canst not reach those who are in the graves.

[Yusufali 35:22] Nor are alike those that are living and those that are dead. Allah can make any that He wills to hear; but thou canst not make those to hear who are (buried) in graves.

إِنَّ أَنتَ إِلَّا نَذِيرٌ {23}

[Shakir 35:23] You are naught but a warner.

[Pickthal 35:23] Thou art but a warner.

[Yusufali 35:23] Thou art no other than a warner.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۚ وَإِن مِّن أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ {24}

[Shakir 35:24] Surely We have sent you with the truth as a bearer of good news and a warner; and there is not a people but a warner has gone among them.

[Pickthal 35:24] Lo! We have sent thee with the Truth, a bearer of glad tidings and a warner; and there is not a nation but a warner hath passed among them.

[Yusufali 35:24] Verily We have sent thee in truth, as a bearer of glad tidings, and as a warner: and there never was a people, without a warner having lived among them (in the past).

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ {25}

[Shakir 35:25] And if they call you a liar, so did those before them indeed call (their messengers) liars; their messengers had come to them with clear arguments, and with scriptures, and with the illuminating book.

[Pickthal 35:25] And if they deny thee, those before them also denied. Their messengers came unto them with clear proofs (of Allah's Sovereignty), and with the Psalms and the Scripture giving light.

[Yusufali 35:25] And if they reject thee, so did their predecessors, to whom came their messengers with Clear Signs, Books of dark prophecies, and the Book of Enlightenment.

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ {26}

[Shakir 35:26] Then did I punish those who disbelieved, so how was the manifestation of My disapproval?

[Pickthal 35:26] Then seized I those who disbelieved, and how intense was My abhorrence!

[Yusufali 35:26] In the end did I punish those who rejected Faith: and how (terrible) was My rejection (of them)!

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا ۗ وَمِنَ الْجِبَالِ جُدَدٌ بَيضٌ وَحُمْرٌ مُخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ {27}

[Shakir 35:27] Do you not see that Allah sends down water from the cloud, then We bring forth therewith fruits of various colors; and in the mountains are streaks, white and red, of various hues and (others) intensely black?

[Pickthal 35:27] Hast thou not seen that Allah causeth water to fall from the sky, and We produce therewith fruit of divers hues; and among the hills are streaks white and red, of divers hues, and (others) raven-black;

[Yusufali 35:27] Seest thou not that Allah sends down rain from the sky? With it We then bring out produce of various colours. And in the mountains are tracts white and red, of various shades of colour, and black intense in hue.

وَمِنَ النَّاسِ وَالْأَنْعَامِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ ۗ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ {28}

[Shakir 35:28] And of men and beasts and cattle are various species of it likewise; those of His servants only who are possessed of knowledge fear Allah; surely Allah is Mighty, Forgiving.

[Pickthal 35:28] And of men and beasts and cattle, in like manner, divers hues? The erudite among His bondmen fear Allah alone. Lo! Allah is Mighty, Forgiving.

[Yusufali 35:28] *And so amongst men and crawling creatures and cattle, are they of various colours. Those truly fear Allah, among His Servants, who have knowledge: for Allah is Exalted in Might, Oft-Forgiving.*

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ {29}

[Shakir 35:29] *Surely they who recite the Book of Allah and keep up prayer and spend out of what We have given them secretly and openly, hope for a gain which will not perish.*

[Pickthal 35:29] *Lo! those who read the Scripture of Allah, and establish worship, and spend of that which We have bestowed on them secretly and openly, they look forward to imperishable gain,*

[Yusufali 35:29] *Those who rehearse the Book of Allah, establish regular Prayer, and spend (in Charity) out of what We have provided for them, secretly and openly, hope for a commerce that will never fail:*

لِيُؤْفِقَهُمْ أَجْرَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ ۗ إِنَّهُ غَفُورٌ شَكُورٌ {30}

[Shakir 35:30] *That He may pay them back fully their rewards and give them more out of His grace: surely He is Forgiving, Multiplier of rewards.*

[Pickthal 35:30] *That He will pay them their wages and increase them of His grace. Lo! He is Forgiving, Responsive.*

[Yusufali 35:30] *For He will pay them their meed, nay, He will give them (even) more out of His Bounty: for He is Oft-Forgiving, Most Ready to appreciate (service).*

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ ۗ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ {31}

[Shakir 35:31] *And that which We have revealed to you of the Book, that is the truth verifying that which is before it; most surely with respect to His servants Allah is Aware, Seeing.*

[Pickthal 35:31] *As for that which We inspire in thee of the Scripture, it is the Truth confirming that which was (revealed) before it. Lo! Allah is indeed Observer, Seer of His slaves.*

[Yusufali 35:31] *That which We have revealed to thee of the Book is the Truth,- confirming what was (revealed) before it: for Allah is assuredly-with respect to His Servants - well acquainted and Fully Observant.*

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُؤْتِنِ اللَّهُ ۗ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ {32}

[Shakir 35:32] *Then We gave the Book for an inheritance to those whom We chose from among Our servants; but of them is he who makes his soul to suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's permission; this is the great excellence.*

[Pickthal 35:32] *Then We gave the Scripture as inheritance unto those whom We elected of Our bondmen. But of them are some who wrong themselves and of them are some who are lukewarm, and of them are some*

who outstrip (others) through good deeds, by Allah's leave. That is the great favour!

[Yusufali 35:32] Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds; that is the highest Grace.

جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا يُحَلَوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ {33}

[Shakir 35:33] Gardens of perpetuity, they shall enter therein; they shall be made to wear therein bracelets of gold and pearls, and their dress therein shall be silk.

[Pickthal 35:33] Gardens of Eden! They enter them wearing armlets of gold and pearl and their raiment therein is silk.

[Yusufali 35:33] Gardens of Eternity will they enter: therein will they be adorned with bracelets of gold and pearls; and their garments there will be of silk.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ {34}

[Shakir 35:34] And they shall say: (All) praise is due to Allah, Who has made grief to depart from us; most surely our Lord is Forgiving, Multiplier of rewards,

[Pickthal 35:34] And they say: Praise be to Allah Who hath put grief away from us. Lo! Our Lord is Forgiving, Bountiful,

[Yusufali 35:34] And they will say: "Praise be to Allah, Who has removed from us (all) sorrow: for our Lord is indeed Oft-Forgiving Ready to appreciate (service):

الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ {35}

[Shakir 35:35] Who has made us alight in a house abiding for ever out of. His grace; toil shall not touch us therein, nor shall fatigue therein afflict us.

[Pickthal 35:35] Who, of His grace, hath installed us in the mansion of eternity, where toil toucheth us not nor can weariness affect us.

[Yusufali 35:35] "Who has, out of His Bounty, settled us in a Home that will last: no toil nor sense of weariness shall touch us therein."

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا ۚ كَذَٰلِكَ

نَجْزِي كُلَّ كَافِرٍ {36}

[Shakir 35:36] And (as for) those who disbelieve, for them is the fire of hell; it shall not be finished with them entirely so that they should die, nor shall the chastisement thereof be lightened to them: even thus do We retribute every ungrateful one.

[Pickthal 35:36] But as for those who disbelieve, for them is fire of hell; it taketh not complete effect upon them so that they can die, nor is its torment lightened for them. Thus We punish every ingrate.

[Yusufali 35:36] But those who reject (Allah) - for them will be the Fire of Hell: No term shall be determined for them, so they should die, nor shall its Penalty be lightened for them. Thus do We reward every ungrateful one!

وَهُمْ يَصْطَرِحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۗ أَوَلَمْ نُعَمَّرْكُم مَّا
يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ التَّذْوِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ {37}

[Shakir 35:37] *And they shall cry therein for succour: O our Lord ! take us out, we will do good deeds other than those which we used to do. Did We not preserve you alive long enough, so that he who would be mindful in it should mind? And there came to you the warner; therefore taste; because for the unjust, there is no helper.*

[Pickthal 35:37] *And they cry for help there, (saying): Our Lord! Release us; we will do right, not (the wrong) that we used to do. Did not We grant you a life long enough for him who reflected to reflect therein? And the warner came unto you. Now taste (the flavour of your deeds), for evil-doers have no helper.*

[Yusufali 35:37] *Therein will they cry aloud (for assistance): "Our Lord! Bring us out: we shall work righteousness, not the (deeds) we used to do!" - "Did We not give you long enough life so that he that would should receive admonition? and (moreover) the warner came to you. So taste ye (the fruits of your deeds): for the wrong-doers there is no helper."*

إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {38}

[Shakir 35:38] *Surely Allah is the Knower of what is unseen in the heavens and the earth; surely He is Cognizant of what IS in the hearts.*

[Pickthal 35:38] *Lo! Allah is the Knower of the Unseen of the heavens and the earth. Lo! He is Aware of the secret of (men's) breasts.*

[Yusufali 35:38] *Verily Allah knows (all) the hidden things of the heavens and the earth: verily He has full knowledge of all that is in (men's) hearts.*

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ ۗ فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ وَلَا يَزِيدُ الْكَافِرِينَ
كُفْرَهُمْ عِنْدَ رَبِّهِمْ إِلَّا مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ إِلَّا حَسَارًا {39}

[Shakir 35:39] *He it is Who made you rulers in the land; therefore whoever disbelieves, his unbelief is against himself; and their unbelief does not increase the disbelievers with their Lord in anything except hatred; and their unbelief does not increase the disbelievers in anything except loss.*

[Pickthal 35:39] *He it is Who hath made you regents in the earth; so he who disbelieveth, his disbelief be on his own head. Their disbelief increaseth for the disbelievers, in their Lord's sight, naught save abhorrence. Their disbelief increaseth for the disbelievers naught save loss.*

[Yusufali 35:39] *He it is That has made you inheritors in the earth: if, then, any do reject (Allah), their rejection (works) against themselves: their rejection but adds to the odium for the Unbelievers in the sight of their Lord: their rejection but adds to (their own) undoing.*

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي
السَّمَاوَاتِ أَمْ آتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِنْهُ ۗ بَلْ إِنْ يَعْذِبِ الْمُؤْمِنَ بَعْضَهُم بِبَعْضٍ إِلَّا غُرُورًا
{40}

[Shakir 35:40] Say: Have you considered your associates which you call upon besides Allah? Show me what part of the earth they have created, or have they any share in the heavens; or, have We given them a book so that they follow a clear argument thereof? Nay, the unjust do not hold out promises one to another but only to deceive.

[Pickthal 35:40] Say: Have ye seen your partner-gods to whom ye pray beside Allah? Show me what they created of the earth! Or have they any portion in the heavens? Or have We given them a scripture so they act on clear proof therefrom? Nay, the evil-doers promise one another only to deceive.

[Yusufali 35:40] Say: "Have ye seen (these) 'Partners' of yours whom ye call upon besides Allah? Show Me what it is they have created in the (wide) earth. Or have they a share in the heavens? Or have We given them a Book from which they (can derive) clear (evidence)?- Nay, the wrong-doers promise each other nothing but delusions.

إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا ۗ وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ ۗ إِنَّهُ كَانَ حَلِيمًا غَفُورًا {41}

[Shakir 35:41] Surely Allah upholds the heavens and the earth lest they come to naught; and if they should come to naught, there Is none who can uphold them after Him; surely He is the Forbearing, the Forgiving.

[Pickthal 35:41] Lo! Allah graspeth the heavens and the earth that they deviate not, and if they were to deviate there is not one that could grasp them after Him. Lo! He is ever Clement, Forgiving.

[Yusufali 35:41] It is Allah Who sustains the heavens and the earth, lest they cease (to function): and if they should fail, there is none - not one - can sustain them thereafter: Verily He is Most Forbearing, Oft-Forgiving.

وَأَفْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَا زَادَهُمْ إِلَّا نُفُورًا {42}

[Shakir 35:42] And they swore by Allah with the strongest of their oaths that if there came to them a warner they would be better guided than any of the nations; but when there came to them a warner it increased them in naught but aversion.

[Pickthal 35:42] And they swore by Allah, their most binding oath, that if a warner came unto them they would be more tractable than any of the nations; yet, when a warner came unto them it aroused in them naught save repugnance,

[Yusufali 35:42] They swore their strongest oaths by Allah that if a warner came to them, they would follow his guidance better than any (other) of the Peoples: But when a warner came to them, it has only increased their flight (from righteousness),-

اسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ ۗ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئِ إِلَّا بِأَهْلِهِ ۗ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ ۗ فَلَنْ نَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ۗ وَلَنْ نَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا {43}

[Shakir 35:43] (In) behaving proudly in the land and in planning evil; and the evil plans shall not beset any save the authors of it. Then should

they wait for aught except the way of the former people? For you shall not find any alteration in the course of Allah; and you shall not find any change in the course of Allah.

[Pickthal 35:43] (Shown in their) behaving arrogantly in the land and plotting evil; and the evil plot encloseth but the men who make it. Then, can they expect aught save the treatment of the folk of old? Thou wilt not find for Allah's way of treatment any substitute, nor wilt thou find for Allah's way of treatment aught of power to change.

[Yusufali 35:43] On account of their arrogance in the land and their plotting of Evil, but the plotting of Evil will hem in only the authors thereof. Now are they but looking for the way the ancients were dealt with? But no change wilt thou find in Allah's way (of dealing): no turning off wilt thou find in Allah's way (of dealing).

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكُنُوا أَشَدَّ مِنْهُمْ قُوَّةً ۗ وَمَا

كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۗ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا {44}

[Shakir 35:44] Have they not travelled in the land and seen how was the end of those before them while they were stronger than these in power? And Allah is not such that any thing in the heavens or in the earth should escape Him; surely He is Knowing, Powerful.

[Pickthal 35:44] Have they not travelled in the land and seen the nature of the consequence for those who were before them, and they were mightier than these in power? Allah is not such that aught in the heavens or in the earth escapeth Him. Lo! He is the Wise, the Mighty.

[Yusufali 35:44] Do they not travel through the earth, and see what was the End of those before them,- though they were superior to them in strength? Nor is Allah to be frustrated by anything whatever in the heavens or on earth: for He is All-Knowing. All-Powerful.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى

فَإِذَا جَاءَ أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا {45}

[Shakir 35:45] And were Allah to punish men for what they earn, He would not leave on the back of it any creature, but He respites them till an appointed term; so when their doom shall come, then surely Allah is Seeing with respect to His servants.

[Pickthal 35:45] If Allah took mankind to task by that which they deserve, He would not leave a living creature on the surface of the earth; but He reprieveth them unto an appointed term, and when their term cometh - then verily (they will know that) Allah is ever Seer of His slaves.

[Yusufali 35:45] If Allah were to punish men according to what they deserve. He would not leave on the back of the (earth) a single living creature: but He gives them respite for a stated Term: when their Term expires, verily Allah has in His sight all His Servants.

سورة يس (Ya-Sin)

Sura 36

Aya 1 to 83

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

يس {1}

[Shakir 36:1] Ya Seen.

[Pickthal 36:1] Ya Sin.

[Yusufali 36:1] Ya Sin.

وَالْقُرْآنِ الْحَكِيمِ {2}

[Shakir 36:2] I swear by the Quran full of wisdom

[Pickthal 36:2] By the wise Qur'an,

[Yusufali 36:2] By the Qur'an, full of Wisdom,-

إِنَّكَ لَمِنَ الْمُرْسَلِينَ {3}

[Shakir 36:3] Most surely you are one of the messengers

[Pickthal 36:3] Lo! thou art of those sent

[Yusufali 36:3] Thou art indeed one of the messengers,

عَلَى صِرَاطٍ مُسْتَقِيمٍ {4}

[Shakir 36:4] On a right way.

[Pickthal 36:4] On a straight path,

[Yusufali 36:4] On a Straight Way.

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ {5}

[Shakir 36:5] A revelation of the Mighty, the Merciful.

[Pickthal 36:5] A revelation of the Mighty, the Merciful,

[Yusufali 36:5] It is a Revelation sent down by (Him), the Exalted in Might, Most Merciful.

لِنُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ {6}

[Shakir 36:6] That you may warn a people whose fathers were not warned, so they are heedless.

[Pickthal 36:6] That thou mayst warn a folk whose fathers were not warned, so they are heedless.

[Yusufali 36:6] In order that thou mayest admonish a people, whose fathers had received no admonition, and who therefore remain heedless (of the Signs of Allah).

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ {7}

[Shakir 36:7] Certainly the word has proved true of most of them, so they do not believe.

[Pickthal 36:7] Already hath the judgment, (for their infidelity) proved true of most of them, for they believe not.

[Yusufali 36:7] *The Word is proved true against the greater part of them: for they do not believe.*

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ {8}

[Shakir 36:8] *Surely We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft.*

[Pickthal 36:8] *Lo! We have put on their necks carcans reaching unto the chins, so that they are made stiff-necked.*

[Yusufali 36:8] *We have put yokes round their necks right up to their chins, so that their heads are forced up (and they cannot see).*

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ {9}

[Shakir 36:9] *And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see.*

[Pickthal 36:9] *And We have set a bar before them and a bar behind them, and (thus) have covered them so that they see not.*

[Yusufali 36:9] *And We have put a bar in front of them and a bar behind them, and further, We have covered them up; so that they cannot see.*

وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ {10}

[Shakir 36:10] *And it is alike to them whether you warn them or warn them not: they do not believe.*

[Pickthal 36:10] *Whether thou warn them or thou warn them not, it is alike for them, for they believe not.*

[Yusufali 36:10] *The same is it to them whether thou admonish them or thou do not admonish them: they will not believe.*

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْعَلِيمَ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ {11}

[Shakir 36:11] *You can only warn him who follows the reminder and fears the Beneficent Allah in secret; so announce to him forgiveness and an honorable reward.*

[Pickthal 36:11] *Thou warnest only him who followeth the Reminder and feareth the Beneficent in secret. To him bear tidings of forgiveness and a rich reward.*

[Yusufali 36:11] *Thou canst but admonish such a one as follows the Message and fears the (Lord) Most Gracious, unseen: give such a one, therefore, good tidings, of Forgiveness and a Reward most generous.*

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ۚ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ {12}

[Shakir 36:12] *Surely We give life to the dead, and We write down what they have sent before and their footprints, and We have recorded everything in a clear writing.*

[Pickthal 36:12] *Lo! We it is Who bring the dead to life. We record that which they send before (them, and their footprints. And all things We have kept in a clear Register.*

[Yusufali 36:12] *Verily We shall give life to the dead, and We record that which they send before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence).*

وَاصْرَبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ {13}

[Shakir 36:13] And set out to them an example of the people of the town, when the messengers came to it.

[Pickthal 36:13] Coin for them a similitude: The people of the city when those sent (from Allah) came unto them;

[Yusufali 36:13] Set forth to them, by way of a parable, the (story of) the Companions of the City. Behold!, there came messengers to it.

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ {14}

[Shakir 36:14] When We sent to them two, they rejected both of them, then We strengthened (them) with a third, so they said: Surely we are messengers to you.

[Pickthal 36:14] When We sent unto them twain, and they denied them both, so We reinforced them with a third, and they said: Lo! we have been sent unto you.

[Yusufali 36:14] When We (first) sent to them two messengers, they rejected them: But We strengthened them with a third: they said, "Truly, we have been sent on a mission to you."

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِلَّا أَنْتُمْ إِلَّا تَكْذِبُونَ {15}

[Shakir 36:15] They said: You are naught but mortals like ourselves, nor has the Beneficent Allah revealed anything; you only lie.

[Pickthal 36:15] They said: Ye are but mortals like unto us. The Beneficent hath naught revealed. Ye do but lie!

[Yusufali 36:15] The (people) said: "Ye are only men like ourselves; and (Allah) Most Gracious sends no sort of revelation: ye do nothing but lie."

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ {16}

[Shakir 36:16] They said: Our Lord knows that we are most surely messengers to you.

[Pickthal 36:16] They answered: Our Lord knoweth that we are indeed sent unto you,

[Yusufali 36:16] They said: "Our Lord doth know that we have been sent on a mission to you:

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ {17}

[Shakir 36:17] And nothing devolves on us but a clear deliverance (of the message).

[Pickthal 36:17] And our duty is but plain conveyance (of the message).

[Yusufali 36:17] "And our duty is only to proclaim the clear Message."

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ {18}

[Shakir 36:18] They said: Surely we augur evil from you; if you do not desist, we will certainly stone you, and there shall certainly afflict you a painful chastisement from us.

[Pickthal 36:18] (The people of the city) said: We augur ill of you. If ye desist not, we shall surely stone you, and grievous torture will befall you at our hands.

[Yusufali 36:18] The (people) said: "for us, we augur an evil omen from you: if ye desist not, we will certainly stone you. And a grievous punishment indeed will be inflicted on you by us."

قَالُوا طَائِرُكُمْ مَعَكُمْ ۗ أَلَيْسَ ذِكْرُنمْ ۖ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ {19}

[Shakir 36:19] They said: Your evil fortune is with you; what! if you are reminded! Nay, you are an extravagant people.

[Pickthal 36:19] They said: Your evil augury be with you! Is it because ye are reminded (of the truth)? Nay, but ye are froward folk!

[Yusufali 36:19] They said: "Your evil omens are with yourselves: (deem ye this an evil omen). If ye are admonished? Nay, but ye are a people transgressing all bounds!"

وَجَاءَ مِنْ أَفْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ {20}

[Shakir 36:20] And from the remote part of the city there came a man running, he said: O my people! follow the messengers;

[Pickthal 36:20] And there came from the uttermost part of the city a man running. He cried: O my people! Follow those who have been sent!

[Yusufali 36:20] Then there came running, from the farthest part of the City, a man, saying, "O my people! Obey the messengers:

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ {21}

[Shakir 36:21] Follow him who does not ask you for reward, and they are the followers of the right course;

[Pickthal 36:21] Follow those who ask of you no fee, and who are rightly guided.

[Yusufali 36:21] "Obey those who ask no reward of you (for themselves), and who have themselves received Guidance.

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ {22}

[Shakir 36:22] And what reason have I that I should not serve Him Who brought me into existence? And to Him you shall be brought back;

[Pickthal 36:22] For what cause should I not serve Him Who hath created me, and unto Whom ye will be brought back?

[Yusufali 36:22] "It would not be reasonable in me if I did not serve Him Who created me, and to Whom ye shall (all) be brought back.

أَتَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ {23}

[Shakir 36:23] What! shall I take besides Him gods whose intercession, If the Beneficent Allah should desire to afflict me with a harm, shall not avail me aught, nor shall they be able to deliver me?

[Pickthal 36:23] Shall I take (other) gods in place of Him when, if the Beneficent should wish me any harm, their intercession will avail me naught, nor can they save?

[Yusufali 36:23] "Shall I take (other) gods besides Him? If (Allah) Most Gracious should intend some adversity for me, of no use whatever will be their intercession for me, nor can they deliver me.

إِنِّي إِذَا لَفِي ضَلَالٍ مُّبِينٍ {24}

[Shakir 36:24] In that case I shall most surely be in clear error:

[Pickthal 36:24] Then truly I should be in error manifest.

[Yusufali 36:24] "I would indeed, if I were to do so, be in manifest Error.

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ {25}

[Shakir 36:25] Surely I believe in your Lord, therefore hear me.

[Pickthal 36:25] Lo! I have believed in your Lord, so hear me!

[Yusufali 36:25] "For me, I have faith in the Lord of you (all): listen, then, to me!"

قَبِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ {26}

[Shakir 36:26] It was said: Enter the garden. He said: O would that my people had known

[Pickthal 36:26] It was said (unto him): Enter paradise. He said: Would that my people knew

[Yusufali 36:26] It was said: "Enter thou the Garden." He said: "Ah me! Would that my People knew (what I know)!-

بِمَا غَفَر لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ {27}

[Shakir 36:27] Of that on account of which my Lord has forgiven me and made me of the honored ones!

[Pickthal 36:27] With what (munificence) my Lord hath pardoned me and made me of the honoured ones!

[Yusufali 36:27] "For that my Lord has granted me Forgiveness and has enrolled me among those held in honour!"

وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ {28}

[Shakir 36:28] And We did not send down upon his people after him any hosts from heaven, nor do We ever send down.

[Pickthal 36:28] We sent not down against his people after him a host from heaven, nor do We ever send.

[Yusufali 36:28] And We sent not down against his People, after him, any hosts from heaven, nor was it needful for Us so to do.

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ {29}

[Shakir 36:29] It was naught but a single cry, and lo! they were still.

[Pickthal 36:29] It was but one Shout, and lo! they were extinct.

[Yusufali 36:29] It was no more than a single mighty Blast, and behold! they were (like ashes) quenched and silent.

يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ {30}

[Shakir 36:30] Alas for the servants! there comes not to them an messenger but they mock at him.

[Pickthal 36:30] Ah, the anguish for the bondmen! Never came there unto them a messenger but they did mock him!

[Yusufali 36:30] Ah! Alas for (My) Servants! There comes not a messenger to them but they mock him!

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ {31}

[Shakir 36:31] Do they not consider how many of the generations have We destroyed before them, because they do not turn to them?

[Pickthal 36:31] Have they not seen how many generations We destroyed before them, which indeed returned not unto them;

[Yusufali 36:31] See they not how many generations before them we destroyed? Not to them will they return:

وَأِنْ كُلُّ لَمَّا يَجْمَعُ لَدَيْنَا مُحْضَرُونَ {32}

[Shakir 36:32] And all of them shall surely be brought before Us.

[Pickthal 36:32] But all, without exception, will be brought before Us.

[Yusufali 36:32] But each one of them all - will be brought before Us (for judgment).

وَأَيُّهُ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ {33}

[Shakir 36:33] And a sign to them is the dead earth: We give life to it and bring forth from it grain SQ they eat of it.

[Pickthal 36:33] A token unto them is the dead earth. We revive it, and We bring forth from it grain so that they eat thereof;

[Yusufali 36:33] A Sign for them is the earth that is dead: We do give it life, and produce grain therefrom, of which ye do eat.

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ {34}

[Shakir 36:34] And We make therein gardens of palms and grapevines and We make springs to flow forth in it,

[Pickthal 36:34] And We have placed therein gardens of the date-palm and grapes, and We have caused springs of water to gush forth therein,

[Yusufali 36:34] And We produce therein orchard with date-palms and vines, and We cause springs to gush forth therein:

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ {35}

[Shakir 36:35] That they may eat of the fruit thereof, and their hands did not make it; will they not then be grateful?

[Pickthal 36:35] That they may eat of the fruit thereof, and their hands made it not. Will they not, then, give thanks?

[Yusufali 36:35] That they may enjoy the fruits of this (artistry): It was not their hands that made this: will they not then give thanks?

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ {36}

[Shakir 36:36] Glory be to Him Who created pairs of all things, of what the earth grows, and of their kind and of what they do not know.

[Pickthal 36:36] Glory be to Him Who created all the sexual pairs, of that which the earth groweth, and of themselves, and of that which they know not!

[Yusufali 36:36] Glory to Allah, Who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge.

وَأَيُّهُ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ {37}

[Shakir 36:37] And a sign to them is the night: We draw forth from it the day, then lo! they are in the dark;

[Pickthal 36:37] A token unto them is night. We strip it of the day, and lo! they are in darkness.

[Yusufali 36:37] And a Sign for them is the Night: We withdraw therefrom the Day, and behold they are plunged in darkness;

وَالشَّمْسُ تَحْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ {38}

[Shakir 36:38] *And the sun runs on to a term appointed for it; that is the ordinance of the Mighty, the Knowing.*

[Pickthal 36:38] *And the sun runneth on unto a resting-place for him. That is the measuring of the Mighty, the Wise.*

[Yusufali 36:38] *And the sun runs his course for a period determined for him: that is the decree of (Him), the Exalted in Might, the All-Knowing.*

وَالْقَمَرَ قَدَرْتَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ {39}

[Shakir 36:39] *And (as for) the moon, We have ordained for it stages till it becomes again as an old dry palm branch.*

[Pickthal 36:39] *And for the moon We have appointed mansions till she return like an old shrivelled palm-leaf.*

[Yusufali 36:39] *And the Moon,- We have measured for her mansions (to traverse) till she returns like the old (and withered) lower part of a date-stalk.*

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ {40}

[Shakir 36:40] *Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere.*

[Pickthal 36:40] *It is not for the sun to overtake the moon, nor doth the night outstrip the day. They float each in an orbit.*

[Yusufali 36:40] *It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit (according to Law).*

وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَشْحُونِ {41}

[Shakir 36:41] *And a sign to them is that We bear their offspring in the laden ship.*

[Pickthal 36:41] *And a token unto them is that We bear their offspring in the laden ship,*

[Yusufali 36:41] *And a Sign for them is that We bore their race (through the Flood) in the loaded Ark;*

وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ {42}

[Shakir 36:42] *And We have created for them the like of it, what they will ride on.*

[Pickthal 36:42] *And have created for them of the like thereof whereon they ride.*

[Yusufali 36:42] *And We have created for them similar (vessels) on which they ride.*

وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ {43}

[Shakir 36:43] *And if We please, We can drown them, then there shall be no succorer for them, nor shall they be rescued*

[Pickthal 36:43] *And if We will, We drown them, and there is no help for them, neither can they be saved;*

[Yusufali 36:43] *If it were Our Will, We could drown them: then would there be no helper (to hear their cry), nor could they be delivered,*

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ {44}

[Shakir 36:44] *But (by) mercy from Us and for enjoyment till a time.*

[Pickthal 36:44] Unless by mercy from Us and as comfort for a while.

[Yusufali 36:44] Except by way of Mercy from Us, and by way of (world) convenience (to serve them) for a time.

وَإِذَا قِيلَ لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ {45}

[Shakir 36:45] And when it is said to them: Guard against what is before you and what is behind you, that mercy may be had on you.

[Pickthal 36:45] When it is said unto them: Beware of that which is before you and that which is behind you, that haply ye may find mercy (they are heedless).

[Yusufali 36:45] When they are told, "Fear ye that which is before you and that which will be after you, in order that ye may receive Mercy," (they turn back).

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ {46}

[Shakir 36:46] And there comes not to them a communication of the communications of their Lord but they turn aside from it.

[Pickthal 36:46] Never came a token of the tokens of their Lord to them, but they did turn away from it!

[Yusufali 36:46] Not a Sign comes to them from among the Signs of their Lord, but they turn away therefrom.

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْظِعِم مِّنْ لَّوْ يَشَاءُ اللَّهُ

أَطَعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ {47}

[Shakir 36:47] And when it is said to them: Spend out of what Allah has given you, those who disbelieve say to those who believe: Shall we feed him whom, if Allah please, He could feed? You are in naught but clear error.

[Pickthal 36:47] And when it is said unto them: Spend of that wherewith Allah hath provided you, those who disbelieve say unto those who believe: Shall we feed those whom Allah, if He willed, would feed? Ye are in naught else than error manifest.

[Yusufali 36:47] And when they are told, "Spend ye of (the bounties) with which Allah has provided you," the Unbelievers say to those who believe: "Shall we then feed those whom, if Allah had so willed, He would have fed, (Himself)?- Ye are in nothing but manifest error."

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ {48}

[Shakir 36:48] And they say: When will this threat come to pass, if you are truthful?

[Pickthal 36:48] And they say: When will this promise be fulfilled, if ye are truthful?

[Yusufali 36:48] Further, they say, "When will this promise (come to pass), if what ye say is true?"

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ {49}

[Shakir 36:49] They wait not for aught but a single cry which will overtake them while they yet contend with one another.

[Pickthal 36:49] They await but one Shout, which will surprise them while they are disputing.

[Yusufali 36:49] They will not (have to) wait for aught but a single Blast: it will seize them while they are yet disputing among themselves!

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ {50}

[Shakir 36:50] So they shall not be able to make a bequest, nor shall they return to their families.

[Pickthal 36:50] Then they cannot make bequest, nor can they return to their own folk.

[Yusufali 36:50] No (chance) will they then have, by will, to dispose (of their affairs), nor to return to their own people!

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ {51}

[Shakir 36:51] And the trumpet shall be blown, when lo ! from their graves they shall hasten on to their Lord.

[Pickthal 36:51] And the trumpet is blown and lo! from the graves they hie unto their Lord,

[Yusufali 36:51] The trumpet shall be sounded, when behold! from the sepulchres (men) will rush forth to their Lord!

قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۗ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ {52}

[Shakir 36:52] They shall say: O woe to us! who has raised us up from our sleeping-place? This is what the Beneficent Allah promised and the messengers told the truth.

[Pickthal 36:52] Crying: Woe upon us! Who hath raised us from our place of sleep? This is that which the Beneficent did promise, and the messengers spoke truth.

[Yusufali 36:52] They will say: "Ah! Woe unto us! Who hath raised us up from our beds of repose?"... (A voice will say:) "This is what (Allah) Most Gracious had promised. And true was the word of the messengers!"

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ {53}

[Shakir 36:53] There would be naught but a single cry, when lo ! they shall all be brought before Us;

[Pickthal 36:53] It is but one Shout, and behold them brought together before Us!

[Yusufali 36:53] It will be no more than a single Blast, when lo! they will all be brought up before Us!

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ {54}

[Shakir 36:54] So this day no soul shall be dealt with unjustly in the least; and you shall not be rewarded aught but that which you did.

[Pickthal 36:54] This day no soul is wronged in aught; nor are ye requited aught save what ye used to do.

[Yusufali 36:54] Then, on that Day, not a soul will be wronged in the least, and ye shall but be repaid the meeds of your past Deeds.

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهِونَ {55}

[Shakir 36:55] Surely the dwellers of the garden shall on that day be in an occupation quite happy.

[Pickthal 36:55] Lo! those who merit paradise this day are happily employed,

[Yusufali 36:55] Verily the Companions of the Garden shall that Day have joy in all that they do;

هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَكِنُونَ {56}

[Shakir 36:56] They and their wives shall be in shades, reclining on raised couches.

[Pickthal 36:56] They and their wives, in pleasant shade, on thrones reclining;

[Yusufali 36:56] They and their associates will be in groves of (cool) shade, reclining on Thrones (of dignity);

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدَّعُونَ {57}

[Shakir 36:57] They shall have fruits therein, and they shall have whatever they desire.

[Pickthal 36:57] Theirs the fruit (of their good deeds) and theirs (all) that they ask;

[Yusufali 36:57] (Every) fruit (enjoyment) will be there for them; they shall have whatever they call for;

سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ {58}

[Shakir 36:58] Peace: a word from a Merciful Lord.

[Pickthal 36:58] The word from a Merciful Lord (for them) is: Peace!

[Yusufali 36:58] "Peace!" - a word (of salutation) from a Lord Most Merciful!

وَأَمْتَاؤُا الْيَوْمِ أَيْهَا الْمُجْرِمُونَ {59}

[Shakir 36:59] And get aside today, O guilty ones!

[Pickthal 36:59] But avaunt ye, O ye guilty, this day!

[Yusufali 36:59] "And O ye in sin! Get ye apart this Day!

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ {60}

[Shakir 36:60] Did I not charge you, O children of Adam ! that you should not serve the Shaitan? Surely he is your open enemy,

[Pickthal 36:60] Did I not charge you, O ye sons of Adam, that ye worship not the devil - Lo! he is your open foe! -

[Yusufali 36:60] "Did I not enjoin on you, O ye Children of Adam, that ye should not worship Satan; for that he was to you an enemy avowed?-

وَأَنْ اعْبُدُونِي ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ {61}

[Shakir 36:61] And that you should serve Me; this is the right way.

[Pickthal 36:61] But that ye worship Me? That was the right path.

[Yusufali 36:61] "And that ye should worship Me, (for that) this was the Straight Way?

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ {62}

[Shakir 36:62] And certainly he led astray numerous people from among you. What! could you not then understand?

[Pickthal 36:62] Yet he hath led astray of you a great multitude. Had ye then no sense?

[Yusufali 36:62] "But he did lead astray a great multitude of you. Did ye not, then, understand?

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ {63}

[Shakir 36:63] This is the hell with which you were threatened.

[Pickthal 36:63] This is hell which ye were promised (if ye followed him).

[Yusufali 36:63] "This is the Hell of which ye were (repeatedly) warned!"

أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ {64}

[Shakir 36:64] Enter into it this day because you disbelieved.

[Pickthal 36:64] Burn therein this day for that ye disbelieved.

[Yusufali 36:64] "Embrace ye the (fire) this Day, for that ye (persistently) rejected (Truth)."

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ {65}

[Shakir 36:65] On that day We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness of what they earned.

[Pickthal 36:65] This day We seal up their mouths, and their hands speak out to Us and their feet bear witness as to what they used to earn.

[Yusufali 36:65] That Day shall We set a seal on their mouths. But their hands will speak to us, and their feet bear witness, to all that they did.

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ {66}

[Shakir 36:66] And if We please We would certainly put out their eyes, then they would run about groping for the way, but how should they see?

[Pickthal 36:66] And had We willed, We verily could have quenched their eyesight so that they should struggle for the way. Then how could they have seen?

[Yusufali 36:66] If it had been our Will, We could surely have blotted out their eyes; then should they have run about groping for the Path, but how could they have seen?

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ {67}

[Shakir 36:67] And if We please We would surely transform them in their place, then they would not be able to go on, nor will they return.

[Pickthal 36:67] And had We willed, We verily could have fixed them in their place, making them powerless to go forward or turn back.

[Yusufali 36:67] And if it had been Our Will, We could have transformed them (to remain) in their places; then should they have been unable to move about, nor could they have returned (after error).

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ {68}

[Shakir 36:68] And whomsoever We cause to live long, We reduce (him) to an abject state in constitution; do they not then understand?

[Pickthal 36:68] He whom we bring unto old age, We reverse him in creation (making him go back to weakness after strength). Have ye then no sense?

[Yusufali 36:68] If We grant long life to any, We cause him to be reversed in nature: Will they not then understand?

وَمَا عَلَّمْنَاهُ الشُّعْرَ وَمَا يَنْبَغِي لَهُ ۖ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ {69}

[Shakir 36:69] And We have not taught him poetry, nor is it meet for him; it is nothing but a reminder and a plain Quran,

[Pickthal 36:69] And We have not taught him (Muhammad) poetry, nor is it meet for him. This is naught else than a Reminder and a Lecture making plain,

[Yusufali 36:69] We have not instructed the (Prophet) in Poetry, nor is it meet for him: this is no less than a Message and a Qur'an making things clear:

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ {70}

[Shakir 36:70] That it may warn him who would have life, and (that) the word may prove true against the unbelievers.

[Pickthal 36:70] To warn whosoever liveth, and that the word may be fulfilled against the disbelievers.

[Yusufali 36:70] That it may give admonition to any (who are) alive, and that the charge may be proved against those who reject (Truth).

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ {71}

[Shakir 36:71] Do they not see that We have created cattle for them, out of what Our hands have wrought, so they are their masters?

[Pickthal 36:71] Have they not seen how We have created for them of Our handiwork the cattle, so that they are their owners,

[Yusufali 36:71] See they not that it is We Who have created for them - among the things which Our hands have fashioned - cattle, which are under their dominion?-

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ {72}

[Shakir 36:72] And We have subjected them to them, so some of them they have to ride upon, and some of them they eat.

[Pickthal 36:72] And have subdued them unto them, so that some of them they have for riding, some for food?

[Yusufali 36:72] And that We have subjected them to their (use)? of them some do carry them and some they eat:

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ {73}

[Shakir 36:73] And therein they have advantages and drinks; will they not then be grateful?

[Pickthal 36:73] Benefits and (divers) drinks have they from them. Will they not then give thanks?

[Yusufali 36:73] And they have (other) profits from them (besides), and they get (milk) to drink. Will they not then be grateful?

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُنصَرُونَ {74}

[Shakir 36:74] And they have taken gods besides Allah that they may be helped.

[Pickthal 36:74] And they have taken (other) gods beside Allah, in order that they may be helped.

[Yusufali 36:74] Yet they take (for worship) gods other than Allah, (hoping) that they might be helped!

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحْضَرُونَ {75}

[Shakir 36:75] (But) they shall not be able to assist them, and they shall be a host brought up before them.

[Pickthal 36:75] It is not in their power to help them; but they (the worshippers) are unto them a host in arms.

[Yusufali 36:75] They have not the power to help them: but they will be brought up (before Our Judgment-seat) as a troop (to be condemned).

فَلَا يَحْزُنُكَ قَوْلُهُمْ ۚ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ {76}

[Shakir 36:76] Therefore let not their speech grieve you; surely We know what they do in secret and what they do openly.

[Pickthal 36:76] So let not their speech grieve thee (O Muhammad). Lo! We know what they conceal and what proclaim.

[Yusufali 36:76] Let not their speech, then, grieve thee. Verily We know what they hide as well as what they disclose.

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ {77}

[Shakir 36:77] Does not man see that We have created him from the small seed? Then lo! he is an open disputant.

[Pickthal 36:77] Hath not man seen that We have created him from a drop of seed? Yet lo! he is an open opponent.

[Yusufali 36:77] Doth not man see that it is We Who created him from sperm? yet behold! he (stands forth) as an open adversary!

وَصَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ {78}

[Shakir 36:78] And he strikes out a likeness for Us and forgets his own creation. Says he: Who will give life to the bones when they are rotten?

[Pickthal 36:78] And he hath coined for Us a similitude, and hath forgotten the fact of his creation, saying: Who will revive these bones when they have rotted away?

[Yusufali 36:78] And he makes comparisons for Us, and forgets his own (origin and) Creation: He says, "Who can give life to (dry) bones and decomposed ones (at that)?"

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ {79}

[Shakir 36:79] Say: He will give life to them Who brought them into existence at first, and He is cognizant of all creation

[Pickthal 36:79] Say: He will revive them Who produced them at the first, for He is Knower of every creation,

[Yusufali 36:79] Say, "He will give them life Who created them for the first time! for He is Well-versed in every kind of creation!-

الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ {80}

[Shakir 36:80] He Who has made for you the fire (to burn) from the green tree, so that with it you kindle (fire).

[Pickthal 36:80] Who hath appointed for you fire from the green tree, and behold! ye kindle from it.

[Yusufali 36:80] "The same Who produces for you fire out of the green tree, when behold! ye kindle therewith (your own fires)!"

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ
{81}

[Shakir 36:81] *Is not He Who created the heavens and the earth able to create the like of them? Yea! and He is the Creator (of all), the Knower.*

[Pickthal 36:81] *Is not He Who created the heavens and the earth Able to create the like of them? Aye, that He is! for He is the All-Wise Creator,*

[Yusufali 36:81] *"Is not He Who created the heavens and the earth able to create the like thereof?" - Yea, indeed! for He is the Creator Supreme, of skill and knowledge (infinite)!*

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ {82}

[Shakir 36:82] *His command, when He intends anything, is only to say to it: Be, so it is.*

[Pickthal 36:82] *But His command, when He intendeth a thing, is only that He saith unto it: Be! and it is.*

[Yusufali 36:82] *Verily, when He intends a thing, His Command is, "be", and it is!*

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ {83}

[Shakir 36:83] *Therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back.*

[Pickthal 36:83] *Therefor Glory be to Him in Whose hand is the dominion over all things! Unto Him ye will be brought back.*

[Yusufali 36:83] *So glory to Him in Whose hands is the dominion of all things: and to Him will ye be all brought back.*

سورة الصافات (As-Saffat)

Sura 37

Aya 1 to 182

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

وَالصَّافَّاتِ صَفًّا {1}

[Shakir 37:1] I swear by those who draw themselves out in ranks

[Pickthal 37:1] By those who set the ranks in battle order

[Yusufali 37:1] By those who range themselves in ranks,

فَالرَّاجِرَاتِ زَجْرًا {2}

[Shakir 37:2] Then those who drive away with reproof,

[Pickthal 37:2] And those who drive away (the wicked) with reproof

[Yusufali 37:2] And so are strong in repelling (evil),

فَالتَّالِيَاتِ ذِكْرًا {3}

[Shakir 37:3] Then those who recite, being mindful,

[Pickthal 37:3] And those who read (the Word) for a reminder,

[Yusufali 37:3] And thus proclaim the Message (of Allah)!

إِنَّ إِلَهَكُمْ لَوَاحِدٌ {4}

[Shakir 37:4] Most surely your Allah is One:

[Pickthal 37:4] Lo! thy Lord is surely One;

[Yusufali 37:4] Verily, verily, your Allah is one!-

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ {5}

[Shakir 37:5] The Lord of the heavens and the earth and what is between them, and Lord of the east.

[Pickthal 37:5] Lord of the heavens and of the earth and all that is between them, and Lord of the sun's risings.

[Yusufali 37:5] Lord of the heavens and of the earth and all between them, and Lord of every point at the rising of the sun!

إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ {6}

[Shakir 37:6] Surely We have adorned the nearest heaven with an adornment, the stars,

[Pickthal 37:6] Lo! We have adorned the lowest heaven with an ornament, the planets;

[Yusufali 37:6] We have indeed decked the lower heaven with beauty (in) the stars,-

وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ {7}

[Shakir 37:7] And (there is) a safeguard against every rebellious Shaitan.

[Pickthal 37:7] With security from every froward devil.

[Yusufali 37:7] (For beauty) and for guard against all obstinate rebellious evil spirits,

لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ {8}

[Shakir 37:8] They cannot listen to the exalted assembly and they are thrown at from every side,

[Pickthal 37:8] They cannot listen to the Highest Chiefs for they are pelted from every side,

[Yusufali 37:8] (So) they should not strain their ears in the direction of the Exalted Assembly but be cast away from every side,

دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ {9}

[Shakir 37:9] Being driven off, and for them is a perpetual chastisement,

[Pickthal 37:9] Outcast, and theirs is a perpetual torment;

[Yusufali 37:9] Repulsed, for they are under a perpetual penalty,

إِلَّا مَنْ خَطَفَ الْحُظْفَةَ فَاتَّبَعَهُ شِهَابٌ ثَائِقٌ {10}

[Shakir 37:10] Except him who snatches off but once, then there follows him a brightly shining flame.

[Pickthal 37:10] Save him who snatcheth a fragment, and there pursueth him a piercing flame.

[Yusufali 37:10] Except such as snatch away something by stealth, and they are pursued by a flaming fire, of piercing brightness.

فَأَسْتَفْتِهِمْ أَهَمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا ۚ إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ {11}

[Shakir 37:11] Then ask them whether they are stronger in creation or those (others) whom We have created. Surely We created them of firm clay.

[Pickthal 37:11] Then ask them (O Muhammad): Are they stronger as a creation, or those (others) whom we have created? Lo! We created them of plastic clay.

[Yusufali 37:11] Just ask their opinion: are they the more difficult to create, or the (other) beings We have created? Them have We created out of a sticky clay!

بَلْ عَجِبْتَ وَيَسْخَرُونَ {12}

[Shakir 37:12] Nay! you wonder while they mock,

[Pickthal 37:12] Nay, but thou dost marvel when they mock

[Yusufali 37:12] Truly dost thou marvel, while they ridicule,

وَإِذَا دُكِّرُوا لَا يَذْكُرُونَ {13}

[Shakir 37:13] And when they are reminded, they mind not,

[Pickthal 37:13] And heed not when they are reminded,

[Yusufali 37:13] And, when they are admonished, pay no heed,-

وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ {14}

[Shakir 37:14] And when they see a sign they incite one another to scoff,

[Pickthal 37:14] And seek to scoff when they behold a portent.

[Yusufali 37:14] And, when they see a Sign, turn it to mockery,

وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ {15}

[Shakir 37:15] And they say: This is nothing but clear magic:

[Pickthal 37:15] *And they say: Lo! this is mere magic;*

[Yusufali 37:15] *And say, "This is nothing but evident sorcery!*

أَلِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ {16}

[Shakir 37:16] *What! when we are dead and have become dust and bones, shall we then certainly be raised,*

[Pickthal 37:16] *When we are dead and have become dust and bones, shall we then, forsooth, be raised (again)?*

[Yusufali 37:16] *"What! when we die, and become dust and bones, shall we (then) be raised up (again)*

أَوَابَاؤُنَا الْأَوْلُونَ {17}

[Shakir 37:17] *Or our fathers of yore?*

[Pickthal 37:17] *And our forefathers?*

[Yusufali 37:17] *"And also our fathers of old?"*

قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ {18}

[Shakir 37:18] *Say: Aye! and you shall be abject.*

[Pickthal 37:18] *Say (O Muhammad): Ye, in truth; and ye will be brought low.*

[Yusufali 37:18] *Say thou: "Yea, and ye shall then be humiliated (on account of your evil)."*

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ {19}

[Shakir 37:19] *So it shall only be a single cry, when lo! they shall see.*

[Pickthal 37:19] *There is but one Shout, and lo! they behold,*

[Yusufali 37:19] *Then it will be a single (compelling) cry; and behold, they will begin to see!*

وَقَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ {20}

[Shakir 37:20] *And they shall say: O woe to us! this is the day of requital.*

[Pickthal 37:20] *And say: Ah, woe for us! This is the Day of Judgment.*

[Yusufali 37:20] *They will say, "Ah! Woe to us! This is the Day of Judgment!"*

هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ {21}

[Shakir 37:21] *This is the day of the judgment which you called a lie.*

[Pickthal 37:21] *This is the Day of Separation, which ye used to deny.*

[Yusufali 37:21] *(A voice will say,) "This is the Day of Sorting Out, whose truth ye (once) denied!"*

احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ {22}

[Shakir 37:22] *Gather together those who were unjust and their associates, and what they used to worship*

[Pickthal 37:22] *(And it is said unto the angels): Assemble those who did wrong, together with their wives and what they used to worship*

[Yusufali 37:22] *"Bring ye up", it shall be said, "The wrong-doers and their wives, and the things they worshipped-*

مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ {23}

[Shakir 37:23] *Besides Allah, then lead them to the way to hell.*

[Pickthal 37:23] *Instead of Allah, and lead them to the path to hell;*
[Yusufali 37:23] *"Besides Allah, and lead them to the Way to the (Fierce) Fire!*

وَقَفُّوهُمْ إِنَّهُمْ مَسْئُولُونَ {24}

[Shakir 37:24] *And stop them, for they shall be questioned:*
[Pickthal 37:24] *And stop them, for they must be questioned.*
[Yusufali 37:24] *"But stop them, for they must be asked:*

مَا لَكُمْ لَا تَنْصَرُونَ {25}

[Shakir 37:25] *What is the matter with you that you do not help each other?*

[Pickthal 37:25] *What aileth you that ye help not one another?*
[Yusufali 37:25] *"What is the matter with you that ye help not each other?"*

بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ {26}

[Shakir 37:26] *Nay! on that day they shall be submissive.*
[Pickthal 37:26] *Nay, but this day they make full submission.*
[Yusufali 37:26] *Nay, but that day they shall submit (to Judgment);*

وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ {27}

[Shakir 37:27] *And some of them shall advance towards others, questioning each other.*

[Pickthal 37:27] *And some of them draw near unto others, mutually questioning.*

[Yusufali 37:27] *And they will turn to one another, and question one another.*

قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ {28}

[Shakir 37:28] *They shall say: Surely you used to come to us from the right side.*

[Pickthal 37:28] *They say: Lo! ye used to come unto us, imposing, (swearing that ye spoke the truth).*

[Yusufali 37:28] *They will say: "It was ye who used to come to us from the right hand (of power and authority)!"*

قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ {29}

[Shakir 37:29] *They shall say: Nay, you (yourselves) were not believers;*
[Pickthal 37:29] *They answer: Nay, but ye (yourselves) were not believers.*

[Yusufali 37:29] *They will reply: "Nay, ye yourselves had no Faith!*

وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا طَآغِينَ {30}

[Shakir 37:30] *And we had no authority over you, but you were an inordinate people;*

[Pickthal 37:30] *We had no power over you, but ye were wayward folk.*

[Yusufali 37:30] *"Nor had we any authority over you. Nay, it was ye who were a people in obstinate rebellion!*

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَائِقُونَ {31}

[Shakir 37:31] So the sentence of our Lord has come to pass against us: (now) we shall surely taste;

[Pickthal 37:31] Now the Word of our Lord hath been fulfilled concerning us. Lo! we are about to taste (the doom).

[Yusufali 37:31] "So now has been proved true, against us, the word of our Lord that we shall indeed (have to) taste (the punishment of our sins).

فَأَعْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ {32}

[Shakir 37:32] So we led you astray, for we ourselves were erring.

[Pickthal 37:32] Thus we misled you. Lo! we were (ourselves) astray.

[Yusufali 37:32] "We led you astray: for truly we were ourselves astray."

فَيَأْتُهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ {33}

[Shakir 37:33] So they shall on that day be sharers in the chastisement one with another.

[Pickthal 37:33] Then lo! this day they (both) are sharers in the doom.

[Yusufali 37:33] Truly, that Day, they will (all) share in the Penalty.

إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ {34}

[Shakir 37:34] Surely thus do We deal with the guilty.

[Pickthal 37:34] Lo! thus deal We with the guilty.

[Yusufali 37:34] Verily that is how We shall deal with Sinners.

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ {35}

[Shakir 37:35] Surely they used to behave proudly when it was said to them: There is no god but Allah;

[Pickthal 37:35] For when it was said unto them, There is no Allah save Allah, they were scornful

[Yusufali 37:35] For they, when they were told that there is no god except Allah, would puff themselves up with Pride,

وَيَقُولُونَ أَئِنَّا لَتَارِكُوا آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ {36}

[Shakir 37:36] And to say: What! shall we indeed give up our gods for the sake of a mad poet?

[Pickthal 37:36] And said: Shall we forsake our gods for a mad poet?

[Yusufali 37:36] And say: "What! shall we give up our gods for the sake of a Poet possessed?"

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ {37}

[Shakir 37:37] Nay: he has come with the truth and verified the messengers.

[Pickthal 37:37] Nay, but he brought the Truth, and he confirmed those sent (before him).

[Yusufali 37:37] Nay! he has come with the (very) Truth, and he confirms (the Message of) the messengers (before him).

إِنَّكُمْ لَذَائِقُوا الْعَذَابِ الْأَلِيمِ {38}

[Shakir 37:38] Most surely you will taste the painful punishment.

[Pickthal 37:38] Lo! (now) verily ye taste the painful doom -

[Yusufali 37:38] Ye shall indeed taste of the Grievous Penalty;-

وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ {39}

[Shakir 37:39] *And you shall not be rewarded except (for) what you did.*
[Pickthal 37:39] *Ye are requited naught save what ye did -*
[Yusufali 37:39] *But it will be no more than the retribution of (the Evil) that ye have wrought;-*

إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ {40}

[Shakir 37:40] *Save the servants of Allah, the purified ones.*
[Pickthal 37:40] *Save single-minded slaves of Allah;*
[Yusufali 37:40] *But the sincere (and devoted) Servants of Allah,-*

أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ {41}

[Shakir 37:41] *For them is a known sustenance,*
[Pickthal 37:41] *For them there is a known provision,*
[Yusufali 37:41] *For them is a Sustenance determined,*

فَوَاكِهَ وَهُمْ مُكْرَمُونَ {42}

[Shakir 37:42] *Fruits, and they shall be highly honored,*
[Pickthal 37:42] *Fruits. And they will be honoured*
[Yusufali 37:42] *Fruits (Delights); and they (shall enjoy) honour and dignity,*

فِي جَنَّاتِ النَّعِيمِ {43}

[Shakir 37:43] *In gardens of pleasure,*
[Pickthal 37:43] *In the Gardens of delight,*
[Yusufali 37:43] *In Gardens of Felicity,*

عَلَى سُرُرٍ مُتَقَابِلِينَ {44}

[Shakir 37:44] *On thrones, facing each other.*
[Pickthal 37:44] *On couches facing one another;*
[Yusufali 37:44] *Facing each other on Thrones (of Dignity):*

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ {45}

[Shakir 37:45] *A bowl shall be made to go round them from water running out of springs,*
[Pickthal 37:45] *A cup from a gushing spring is brought round for them,*
[Yusufali 37:45] *Round will be passed to them a Cup from a clear-flowing fountain,*

بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ {46}

[Shakir 37:46] *White, delicious to those who drink.*
[Pickthal 37:46] *White, delicious to the drinkers,*
[Yusufali 37:46] *Crystal-white, of a taste delicious to those who drink (thereof),*

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ {47}

[Shakir 37:47] *There shall be no trouble in it, nor shall they be exhausted therewith.*
[Pickthal 37:47] *Wherein there is no headache nor are they made mad thereby.*

[Yusufali 37:47] Free from headiness; nor will they suffer intoxication therefrom.

وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عَيْنٌ {48}

[Shakir 37:48] And with them shall be those who restrain the eyes, having beautiful eyes;

[Pickthal 37:48] And with them are those of modest gaze, with lovely eyes,

[Yusufali 37:48] And besides them will be chaste women, restraining their glances, with big eyes (of wonder and beauty).

كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ {49}

[Shakir 37:49] As if they were eggs carefully protected.

[Pickthal 37:49] (Pure) as they were hidden eggs (of the ostrich).

[Yusufali 37:49] As if they were (delicate) eggs closely guarded.

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ {50}

[Shakir 37:50] Then shall some of them advance to others, questioning each other.

[Pickthal 37:50] And some of them draw near unto others, mutually questioning.

[Yusufali 37:50] Then they will turn to one another and question one another.

قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ {51}

[Shakir 37:51] A speaker from among them shall say: Surely I had a comrade of mine,

[Pickthal 37:51] A speaker of them saith: Lo! I had a comrade

[Yusufali 37:51] One of them will start the talk and say: "I had an intimate companion (on the earth),

يَقُولُ أَإِنَّكَ لَمِنَ الْمُصَدِّقِينَ {52}

[Shakir 37:52] Who said: What! are you indeed of those who accept (the truth)?

[Pickthal 37:52] Who used to say: Art thou in truth of those who put faith (in his words)?

[Yusufali 37:52] "Who used to say, 'what! art thou amongst those who bear witness to the Truth (of the Message)?

أِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَدِينُونَ {53}

[Shakir 37:53] What! when we are dead and have become dust and bones, shall we then be certainly brought to judgment?

[Pickthal 37:53] Can we, when we are dead and have become mere dust and bones - can we (then) verily be brought to book?

[Yusufali 37:53] "'When we die and become dust and bones, shall we indeed receive rewards and punishments?'"

قَالَ هَلْ أُنْتُمْ مَطْلُوعُونَ {54}

[Shakir 37:54] He shall say: Will you look on?

[Pickthal 37:54] He saith: Will ye look?

[Yusufali 37:54] (A voice) said: "Would ye like to look down?"

فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ {55}

[Shakir 37:55] Then he looked down and saw him in the midst of hell.

[Pickthal 37:55] Then looketh he and seeth him in the depth of hell.

[Yusufali 37:55] He looked down and saw him in the midst of the Fire.

قَالَ تَاللَّهِ إِنْ كِدْتُ لَأُزِيدَنَّ {56}

[Shakir 37:56] He shall say: By Allah! you had almost caused me to perish;

[Pickthal 37:56] He saith: By Allah, thou verily didst all but cause my ruin,

[Yusufali 37:56] He said: "By Allah! thou wast little short of bringing me to perdition!"

وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ {57}

[Shakir 37:57] And had it not been for the favor of my Lord, I would certainly have been among those brought up.

[Pickthal 37:57] And had it not been for the favour of my Lord, I too had been of those haled forth (to doom).

[Yusufali 37:57] "Had it not been for the Grace of my Lord, I should certainly have been among those brought (there)!"

أَفَمَا نَحْنُ بِمَيِّتِينَ {58}

[Shakir 37:58] Is it then that we are not going to die,

[Pickthal 37:58] Are we then not to die

[Yusufali 37:58] "Is it (the case) that we shall not die,

إِلَّا مَوْتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَدِّيْنَ {59}

[Shakir 37:59] Except our previous death? And we shall not be chastised?

[Pickthal 37:59] Saving our former death, and are we not to be punished?

[Yusufali 37:59] "Except our first death, and that we shall not be punished?"

إِنَّ هَذَا لَهُوَ الْقُوَىٰ الْعَظِيمُ {60}

[Shakir 37:60] Most surely this is the mighty achievement.

[Pickthal 37:60] Lo! this is the supreme triumph.

[Yusufali 37:60] Verily this is the supreme achievement!

لِيُمِثِلَ هَذَا فَلَيعْمَلِ الْعَامِلُونَ {61}

[Shakir 37:61] For the like of this then let the workers work.

[Pickthal 37:61] For the like of this, then, let the workers work.

[Yusufali 37:61] For the like of this let all strive, who wish to strive.

أَذَلِكْ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزَّقُّومِ {62}

[Shakir 37:62] Is this better as an entertainment or the tree of Zaqqum?

[Pickthal 37:62] Is this better as a welcome, or the tree of Zaqqum?

[Yusufali 37:62] Is that the better entertainment or the Tree of Zaqqum?

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ {63}

[Shakir 37:63] Surely We have made it to be a trial to the unjust.

[Pickthal 37:63] Lo! We have appointed it a torment for wrong-doers.
[Yusufali 37:63] For We have truly made it (as) a trial for the wrong-doers.

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ {64}

[Shakir 37:64] Surely it is a tree that-grows in the bottom of the hell;
[Pickthal 37:64] Lo! it is a tree that springeth in the heart of hell.
[Yusufali 37:64] For it is a tree that springs out of the bottom of Hell-Fire:

طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ {65}

[Shakir 37:65] Its produce is as it were the heads of the serpents.
[Pickthal 37:65] Its crop is as it were the heads of devils
[Yusufali 37:65] The shoots of its fruit-stalks are like the heads of devils:

فَإِنَّهُمْ لَا يَكُونُونَ مِنْهَا فَمَا لْيُؤْتُوا مِنْهَا الْبُطُونَ {66}

[Shakir 37:66] Then most surely they shall eat of it and fill (their) bellies with it.
[Pickthal 37:66] And lo! they verily must eat thereof, and fill (their) bellies therewith.
[Yusufali 37:66] Truly they will eat thereof and fill their bellies therewith.

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ {67}

[Shakir 37:67] Then most surely they shall have after it to drink of a mixture prepared in boiling water.
[Pickthal 37:67] And afterward, lo! thereupon they have a drink of boiling water
[Yusufali 37:67] Then on top of that they will be given a mixture made of boiling water.

ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ {68}

[Shakir 37:68] Then most surely their return shall be to hell.
[Pickthal 37:68] And afterward, lo! their return is surely unto hell.
[Yusufali 37:68] Then shall their return be to the (Blazing) Fire.

إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ {69}

[Shakir 37:69] Surely they found their fathers going astray,
[Pickthal 37:69] They indeed found their fathers astray,
[Yusufali 37:69] Truly they found their fathers on the wrong Path;

فَهُمْ عَلَىٰ آثَارِهِمْ يُهْرَعُونَ {70}

[Shakir 37:70] So in their footsteps they are being hastened on.
[Pickthal 37:70] But they make haste (to follow) in their footsteps.
[Yusufali 37:70] So they (too) were rushed down on their footsteps!

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ {71}

[Shakir 37:71] And certainly most of the ancients went astray before them,
[Pickthal 37:71] And verily most of the men of old went astray before them,

[Yusufali 37:71] *And truly before them, many of the ancients went astray;-*

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنذِرِينَ {72}

[Shakir 37:72] *And certainly We sent among them warners.*

[Pickthal 37:72] *And verily We sent among them warners.*

[Yusufali 37:72] *But We sent aforetime, among them, (messengers) to admonish them;-*

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذِرِينَ {73}

[Shakir 37:73] *Then see how was the end of those warned,*

[Pickthal 37:73] *Then see the nature of the consequence for those warned,*

[Yusufali 37:73] *Then see what was the end of those who were admonished (but heeded not),-*

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ {74}

[Shakir 37:74] *Except the servants of Allah, the purified ones.*

[Pickthal 37:74] *Save single-minded slaves of Allah.*

[Yusufali 37:74] *Except the sincere (and devoted) Servants of Allah.*

وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ {75}

[Shakir 37:75] *And Nuh did certainly call upon Us, and most excellent answerer of prayer are We.*

[Pickthal 37:75] *And Noah verily prayed unto Us, and gracious was the Hearer of his prayer*

[Yusufali 37:75] *(In the days of old), Noah cried to Us, and We are the best to hear prayer.*

وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ {76}

[Shakir 37:76] *And We delivered him and his followers from the mighty distress.*

[Pickthal 37:76] *And We saved him and his household from the great distress,*

[Yusufali 37:76] *And We delivered him and his people from the Great Calamity,*

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ {77}

[Shakir 37:77] *And We made his offspring the survivors.*

[Pickthal 37:77] *And made his seed the survivors,*

[Yusufali 37:77] *And made his progeny to endure (on this earth);*

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ {78}

[Shakir 37:78] *And We perpetuated to him (praise) among the later generations.*

[Pickthal 37:78] *And left for him among the later folk (the salutation):*

[Yusufali 37:78] *And We left (this blessing) for him among generations to come in later times:*

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ {79}

[Shakir 37:79] *Peace and salutation to Nuh among the nations.*

[Pickthal 37:79] *Peace be unto Noah among the peoples!*
[Yusufali 37:79] *"Peace and salutation to Noah among the nations!"*

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ {80}

[Shakir 37:80] *Thus do We surely reward the doers of good.*
[Pickthal 37:80] *Lo! thus do We reward the good.*
[Yusufali 37:80] *Thus indeed do we reward those who do right.*

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ {81}

[Shakir 37:81] *Surely he was of Our believing servants.*
[Pickthal 37:81] *Lo! he is one of Our believing slaves.*
[Yusufali 37:81] *For he was one of our believing Servants.*

ثُمَّ أَعْرَفْنَا الْأَخْرِينَ {82}

[Shakir 37:82] *Then We drowned the others*
[Pickthal 37:82] *Then We did drown the others.*
[Yusufali 37:82] *Then the rest we overwhelmed in the Flood.*

وَإِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ {83}

[Shakir 37:83] *And most surely Ibrahim followed his way.*
[Pickthal 37:83] *And lo! of his persuasion verily was Abraham*
[Yusufali 37:83] *Verily among those who followed his Way was Abraham.*

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ {84}

[Shakir 37:84] *When he came to his Lord with a free heart,*
[Pickthal 37:84] *When he came unto his Lord with a whole heart;*
[Yusufali 37:84] *Behold! he approached his Lord with a sound heart.*

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ {85}

[Shakir 37:85] *When he said to his father and his people: What is it that you worship?*
[Pickthal 37:85] *When he said unto his father and his folk: What is it that ye worship?*
[Yusufali 37:85] *Behold! he said to his father and to his people, "What is that which ye worship?"*

أَفُنُكَآ آلِهَةً دُونَ اللَّهِ تُرِيدُونَ {86}

[Shakir 37:86] *A lie-- gods besides Allah-- do you desire?*
[Pickthal 37:86] *Is it a falsehood - gods beside Allah - that ye desire?*
[Yusufali 37:86] *"Is it a falsehood- gods other than Allah- that ye desire?"*

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ {87}

[Shakir 37:87] *What is then your idea about the Lord of the worlds?*
[Pickthal 37:87] *What then is your opinion of the Lord of the Worlds?*
[Yusufali 37:87] *"Then what is your idea about the Lord of the worlds?"*

فَنظَرَ نَظْرَةً فِي النُّجُومِ {88}

[Shakir 37:88] *Then he looked at the stars, looking up once,*
[Pickthal 37:88] *And he glanced a glance at the stars*
[Yusufali 37:88] *Then did he cast a glance at the Stars.*

فَقَالَ إِنِّي سَقِيمٌ {89}

[Shakir 37:89] Then he said: Surely I am sick (of your worshipping these).

[Pickthal 37:89] Then said: Lo! I feel sick!

[Yusufali 37:89] And he said, "I am indeed sick (at heart)!"

فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ {90}

[Shakir 37:90] So they went away from him, turning back.

[Pickthal 37:90] And they turned their backs and went away from him.

[Yusufali 37:90] So they turned away from him, and departed.

فَرَاغَ إِلَى آلِهِمْ فَقَالَ أَلَا تَأْكُلُونَ {91}

[Shakir 37:91] Then he turned aside to their gods secretly and said: What! do you not eat?

[Pickthal 37:91] Then turned he to their gods and said: Will ye not eat?

[Yusufali 37:91] Then did he turn to their gods and said, "will ye not eat (of the offerings before you)?..."

مَا لَكُمْ لَا تَنْطِقُونَ {92}

[Shakir 37:92] What is the matter with you that you do not speak?

[Pickthal 37:92] What aileth you that ye speak not?

[Yusufali 37:92] "What is the matter with you that ye speak not (intelligently)?"

فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ {93}

[Shakir 37:93] Then he turned against them secretly, smiting them with the right hand.

[Pickthal 37:93] Then he attacked them, striking with his right hand.

[Yusufali 37:93] Then did he turn upon them, striking (them) with the right hand.

فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ {94}

[Shakir 37:94] So they (people) advanced towards him, hastening.

[Pickthal 37:94] And (his people) came toward him, hastening.

[Yusufali 37:94] Then came (the worshippers) with hurried steps, and faced (him).

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ {95}

[Shakir 37:95] Said he: What! do you worship what you hew out?

[Pickthal 37:95] He said: Worship ye that which ye yourselves do carve

[Yusufali 37:95] He said: "Worship ye that which ye have (yourselves) carved?"

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ {96}

[Shakir 37:96] And Allah has created you and what you make.

[Pickthal 37:96] When Allah hath created you and what ye make?

[Yusufali 37:96] "But Allah has created you and your handwork!"

قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْحَجِيمِ {97}

[Shakir 37:97] They said: Build for him a furnace, then cast him into the burning fire.

[Pickthal 37:97] They said: Build for him a building and fling him in the red-hotfire.

[Yusufali 37:97] They said, "Build him a furnace, and throw him into the blazing fire!"

فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ {98}

[Shakir 37:98] And they desired a war against him, but We brought them low.

[Pickthal 37:98] And they designed a snare for him, but We made them the undermost.

[Yusufali 37:98] (This failing), they then sought a stratagem against him, but We made them the ones most humiliated!

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ {99}

[Shakir 37:99] And he said: Surely I fly to my lord; He will guide me.

[Pickthal 37:99] And he said: Lo! I am going unto my Lord Who will guide me.

[Yusufali 37:99] He said: "I will go to my Lord! He will surely guide me!"

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ {100}

[Shakir 37:100] My Lord! grant me of the doers of good deeds.

[Pickthal 37:100] My Lord! Vouchsafe me of the righteous.

[Yusufali 37:100] "O my Lord! Grant me a righteous (son)!"

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ {101}

[Shakir 37:101] So We gave him the good news of a boy, possessing forbearance.

[Pickthal 37:101] So We gave him tidings of a gentle son.

[Yusufali 37:101] So We gave him the good news of a boy ready to suffer and forbear.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَا أَبَتِ

أَفْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ {102}

[Shakir 37:102] And when he attained to working with him, he said: O my son! surely I have seen in a dream that I should sacrifice you; consider then what you see. He said: O my father! do what you are commanded; if Allah please, you will find me of the patient ones.

[Pickthal 37:102] And when (his son) was old enough to walk with him, (Abraham) said: O my dear son, I have seen in a dream that I must sacrifice thee. So look, what thinkest thou? He said: O my father! Do that which thou art commanded. Allah willing, thou shalt find me of the steadfast.

[Yusufali 37:102] Then, when (the son) reached (the age of) (serious) work with him, he said: "O my son! I see in vision that I offer thee in sacrifice: Now see what is thy view!" (The son) said: "O my father! Do as thou art commanded: thou will find me, if Allah so wills one practising Patience and Constancy!"

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ {103}

[Shakir 37:103] So when they both submitted and he threw him down upon his forehead,

[Pickthal 37:103] Then, when they had both surrendered (to Allah), and he had flung him down upon his face,

[Yusufali 37:103] So when they had both submitted their wills (to Allah), and he had laid him prostrate on his forehead (for sacrifice),

وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ {104}

[Shakir 37:104] And We called out to him saying: O Ibrahim!

[Pickthal 37:104] We called unto him: O Abraham!

[Yusufali 37:104] We called out to him "O Abraham!

قَدْ صَدَقْتَ الرَّؤْيَا ۖ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ {105}

[Shakir 37:105] You have indeed shown the truth of the vision; surely thus do We reward the doers of good:

[Pickthal 37:105] Thou hast already fulfilled the vision. Lo! thus do We reward the good.

[Yusufali 37:105] "Thou hast already fulfilled the vision!" - thus indeed do We reward those who do right.

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ {106}

[Shakir 37:106] Most surely this is a manifest trial.

[Pickthal 37:106] Lo! that verily was a clear test.

[Yusufali 37:106] For this was obviously a trial-

وَقَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ {107}

[Shakir 37:107] And We ransomed him with a Feat sacrifice.

[Pickthal 37:107] Then We ransomed him with a tremendous victim.

[Yusufali 37:107] And We ransomed him with a momentous sacrifice:

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ {108}

[Shakir 37:108] And We perpetuated (praise) to him among the later generations.

[Pickthal 37:108] And We left for him among the later folk (the salutation):

[Yusufali 37:108] And We left (this blessing) for him among generations (to come) in later times:

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ {109}

[Shakir 37:109] Peace be on Ibrahim.

[Pickthal 37:109] Peace be unto Abraham!

[Yusufali 37:109] "Peace and salutation to Abraham!"

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ {110}

[Shakir 37:110] Thus do We reward the doers of good.

[Pickthal 37:110] Thus do We reward the good.

[Yusufali 37:110] Thus indeed do We reward those who do right.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ {111}

[Shakir 37:111] Surely he was one of Our believing servants.

[Pickthal 37:111] Lo! he is one of Our believing slaves.

[Yusufali 37:111] *For he was one of our believing Servants.*

وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ {112}

[Shakir 37:112] *And We gave him the good news of Ishaq, a prophet among the good ones.*

[Pickthal 37:112] *And we gave him tidings of the birth of Isaac, a prophet of the righteous.*

[Yusufali 37:112] *And We gave him the good news of Isaac - a prophet, - one of the Righteous.*

وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ ۚ وَمَنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ {113}

[Shakir 37:113] *And We showered Our blessings on him and on Ishaq; and of their offspring are the doers of good, and (also) those who are clearly unjust to their own souls.*

[Pickthal 37:113] *And We blessed him and Isaac. And of their seed are some who do good, and some who plainly wrong themselves.*

[Yusufali 37:113] *We blessed him and Isaac: but of their progeny are (some) that do right, and (some) that obviously do wrong, to their own souls.*

وَلَقَدْ مَنَّآ عَلَىٰ مُوسَىٰ وَهَارُونَ {114}

[Shakir 37:114] *And certainly We conferred a favor on Musa and Haroun.*

[Pickthal 37:114] *And We verily gave grace unto Moses and Aaron,*

[Yusufali 37:114] *Again (of old) We bestowed Our favour on Moses and Aaron,*

وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ {115}

[Shakir 37:115] *And We delivered them both and their people from the mighty distress.*

[Pickthal 37:115] *And saved them and their people from the great distress,*

[Yusufali 37:115] *And We delivered them and their people from (their) Great Calamity;*

وَنَصَّرْنَاهُمْ فَمَا كَانُوا هُمُ الْغَالِبِينَ {116}

[Shakir 37:116] *And We helped them, so they were the vanquishers.*

[Pickthal 37:116] *And helped them so that they became the victors.*

[Yusufali 37:116] *And We helped them, so they overcame (their troubles);*

وَأَتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ {117}

[Shakir 37:117] *And We gave them both the Book that made (things) clear.*

[Pickthal 37:117] *And We gave them the clear Scripture*

[Yusufali 37:117] *And We gave them the Book which helps to make things clear;*

وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ {118}

[Shakir 37:118] *And We guided them both on the right way.*

[Pickthal 37:118] *And showed them the right path.*

[Yusufali 37:118] *And We guided them to the Straight Way.*

وَتَرَكْنَا عَلَيْهِمَا فِي الْآخِرِينَ {119}

[Shakir 37:119] And We perpetuated (praise) to them among the later generations.

[Pickthal 37:119] And We left for them among the later folk (the salutation):

[Yusufali 37:119] And We left (this blessing) for them among generations (to come) in later times:

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ {120}

[Shakir 37:120] Peace be on Musa and Haroun.

[Pickthal 37:120] Peace be unto Moses and Aaron!

[Yusufali 37:120] "Peace and salutation to Moses and Aaron!"

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ {121}

[Shakir 37:121] Even thus do We reward the doers of good.

[Pickthal 37:121] Lo! thus do We reward the good.

[Yusufali 37:121] Thus indeed do We reward those who do right.

إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ {122}

[Shakir 37:122] Surely they were both of Our believing servants.

[Pickthal 37:122] Lo! they are two of Our believing slaves.

[Yusufali 37:122] For they were two of our believing Servants.

وَإِنَّ إِيَّاسَ لَمِنَ الْمُرْسَلِينَ {123}

[Shakir 37:123] And Ilyas was most surely of the messengers.

[Pickthal 37:123] And lo! Elias was of those sent (to warn),

[Yusufali 37:123] So also was Elias among those sent (by Us).

إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ {124}

[Shakir 37:124] When he said to his people: Do you not guard (against evil)?

[Pickthal 37:124] When he said unto his folk: Will ye not ward off (evil)?

[Yusufali 37:124] Behold, he said to his people, "Will ye not fear (Allah)?"

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ {125}

[Shakir 37:125] What! do you call upon Ba'l and forsake the best of the creators,

[Pickthal 37:125] Will ye cry unto Baal and forsake the Best of creators,

[Yusufali 37:125] "Will ye call upon Baal and forsake the Best of Creators,-

اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ {126}

[Shakir 37:126] Allah, your Lord and the Lord of your fathers of yore?

[Pickthal 37:126] Allah, your Lord and Lord of your forefathers?

[Yusufali 37:126] "Allah, your Lord and Cherisher and the Lord and Cherisher of your fathers of old?"

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ {127}

[Shakir 37:127] But they called him a liar, therefore they shall most surely be brought up.

[Pickthal 37:127] *But they denied him, so they surely will be haled forth (to the doom)*

[Yusufali 37:127] *But they rejected him, and they will certainly be called up (for punishment),-*

إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ {128}

[Shakir 37:128] *But not the servants of Allah, the purified ones.*

[Pickthal 37:128] *Save single-minded slaves of Allah.*

[Yusufali 37:128] *Except the sincere and devoted Servants of Allah (among them).*

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ {129}

[Shakir 37:129] *And We perpetuated to him (praise) among the later generations.*

[Pickthal 37:129] *And we left for him among the later folk (the salutation):*

[Yusufali 37:129] *And We left (this blessing) for him among generations (to come) in later times:*

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ {130}

[Shakir 37:130] *Peace be on Ilyas.*

[Pickthal 37:130] *Peace be unto Elias!*

[Yusufali 37:130] *"Peace and salutation to such as Elias!"*

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ {131}

[Shakir 37:131] *Even thus do We reward the doers of good.*

[Pickthal 37:131] *Lo! thus do We reward the good.*

[Yusufali 37:131] *Thus indeed do We reward those who do right.*

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ {132}

[Shakir 37:132] *Surely he was one of Our believing servants.*

[Pickthal 37:132] *Lo! he is one of our believing slaves.*

[Yusufali 37:132] *For he was one of our believing Servants.*

وَإِنَّ لُوطًا لَمِنَ الْمُرْسَلِينَ {133}

[Shakir 37:133] *And Lut was most surely of the messengers.*

[Pickthal 37:133] *And lo! Lot verily was of those sent (to warn).*

[Yusufali 37:133] *So also was Lut among those sent (by Us).*

إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ {134}

[Shakir 37:134] *When We delivered him and his followers, all--*

[Pickthal 37:134] *When We saved him and his household, every one,*

[Yusufali 37:134] *Behold, We delivered him and his adherents, all*

إِلَّا عَجُوزًا فِي الْغَابِرِينَ {135}

[Shakir 37:135] *Except an old woman (who was) amongst those who tarried.*

[Pickthal 37:135] *Save an old woman among those who stayed behind;*

[Yusufali 37:135] *Except an old woman who was among those who lagged behind:*

ثُمَّ دَمَّرْنَا الْآخَرِينَ {136}

[Shakir 37:136] Then We destroyed the others.

[Pickthal 37:136] Then We destroyed the others.

[Yusufali 37:136] Then We destroyed the rest.

وَأَتَّكُمْ لَتَمُرُونَ عَلَيْهِمْ مُصْبِحِينَ {137}

[Shakir 37:137] And most surely you pass by them in the morning,

[Pickthal 37:137] And lo! ye verily pass by (the ruin of) them in the morning

[Yusufali 37:137] Verily, ye pass by their (sites), by day-

وَبِاللَّيْلِ ۚ أَفَلَا تَعْقِلُونَ {138}

[Shakir 37:138] And at night; do you not then understand?

[Pickthal 37:138] And at night-time; have ye then no sense?

[Yusufali 37:138] And by night: will ye not understand?

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ {139}

[Shakir 37:139] And Yunus was most surely of the messengers.

[Pickthal 37:139] And lo! Jonah verily was of those sent (to warn)

[Yusufali 37:139] So also was Jonah among those sent (by Us).

إِذْ أَبَقَ إِلَى الْفُلِّكَ الْمَشْحُونِ {140}

[Shakir 37:140] When he ran away to a ship completely laden,

[Pickthal 37:140] When he fled unto the laden ship,

[Yusufali 37:140] When he ran away (like a slave from captivity) to the ship (fully) laden,

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ {141}

[Shakir 37:141] So he shared (with them), but was of those who are cast off.

[Pickthal 37:141] And then drew lots and was of those rejected;

[Yusufali 37:141] He (agreed to) cast lots, and he was condemned:

فَأَلْتَمَمَهُ الْخَوْثُ وَهُوَ مُلِيمٌ {142}

[Shakir 37:142] So the fish swallowed him while he did that for which he blamed himself

[Pickthal 37:142] And the fish swallowed him while he was blameworthy;

[Yusufali 37:142] Then the big Fish did swallow him, and he had done acts worthy of blame.

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ {143}

[Shakir 37:143] But had it not been that he was of those who glorify (Us),

[Pickthal 37:143] And had he not been one of those who glorify (Allah)

[Yusufali 37:143] Had it not been that he (repented and) glorified Allah,

لَلَّيْتِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ {144}

[Shakir 37:144] He would certainly have tarried in its belly to the day when they are raised.

[Pickthal 37:144] He would have tarried in its belly till the day when they are raised;

[Yusufali 37:144] He would certainly have remained inside the Fish till the Day of Resurrection.

فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ {145}

[Shakir 37:145] Then We cast him on to the vacant surface of the earth while he was sick.

[Pickthal 37:145] Then We cast him on a desert shore while he was sick;

[Yusufali 37:145] But We cast him forth on the naked shore in a state of sickness,

وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ {146}

[Shakir 37:146] And We caused to grow up for him a gourdplant.

[Pickthal 37:146] And We caused a tree of gourd to grow above him;

[Yusufali 37:146] And We caused to grow, over him, a spreading plant of the gourd kind.

وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ {147}

[Shakir 37:147] And We sent him to a hundred thousand, rather they exceeded.

[Pickthal 37:147] And We sent him to a hundred thousand (folk) or more

[Yusufali 37:147] And We sent him (on a mission) to a hundred thousand (men) or more.

فَأَمَنُوا فَمَتَّعْنَاهُمْ إِلَى حِينٍ {148}

[Shakir 37:148] And they believed, so We gave them provision till a time.

[Pickthal 37:148] And they believed, therefor We gave them comfort for a while.

[Yusufali 37:148] And they believed; so We permitted them to enjoy (their life) for a while.

فَاسْتَفْتِهِمْ أَلرَّبُّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ {149}

[Shakir 37:149] Then ask them whether your Lord has daughters and they have sons.

[Pickthal 37:149] Now ask them (O Muhammad): Hath thy Lord daughters whereas they have sons?

[Yusufali 37:149] Now ask them their opinion: Is it that thy Lord has (only) daughters, and they have sons?-

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ {150}

[Shakir 37:150] Or did We create the angels females while they were witnesses?

[Pickthal 37:150] Or created We the angels females while they were present?

[Yusufali 37:150] Or that We created the angels female, and they are witnesses (thereto)?

أَلَا إِنَّهُمْ مِنْ إِفْكِهِمْ لَيَقُولُونَ {151}

[Shakir 37:151] Now surely it is of their own lie that they say:

[Pickthal 37:151] Lo! it is of their falsehood that they say:

[Yusufali 37:151] Is it not that they say, from their own invention,

وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ {152}

[Shakir 37:152] Allah has begotten; and most surely they are liars.

[Pickthal 37:152] Allah hath begotten. Allah! verily they tell a lie.

[Yusufali 37:152] "Allah has begotten children"? but they are liars!

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ {153}

[Shakir 37:153] Has He chosen daughters in preference to sons?

[Pickthal 37:153] (And again of their falsehood): He hath preferred daughters to sons.

[Yusufali 37:153] Did He (then) choose daughters rather than sons?

مَا لَكُمْ كَيْفَ تَحْكُمُونَ {154}

[Shakir 37:154] What is the matter with you, how is it that you judge?

[Pickthal 37:154] What aileth you? How judge ye?

[Yusufali 37:154] What is the matter with you? How judge ye?

أَفَلَا تَذَكَّرُونَ {155}

[Shakir 37:155] Will you not then mind?

[Pickthal 37:155] Will ye not then reflect?

[Yusufali 37:155] Will ye not then receive admonition?

أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ {156}

[Shakir 37:156] Or have you a clear authority?

[Pickthal 37:156] Or have ye a clear warrant?

[Yusufali 37:156] Or have ye an authority manifest?

فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ {157}

[Shakir 37:157] Then bring your book, if you are truthful.

[Pickthal 37:157] Then produce your writ, if ye are truthful.

[Yusufali 37:157] Then bring ye your Book (of authority) if ye be truthful!

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نَسَبًا ۗ وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ {158}

[Shakir 37:158] And they assert a relationship between Him and the jinn; and certainly the jinn do know that they shall surely be brought up;

[Pickthal 37:158] And they imagine kinship between him and the jinn, whereas the jinn know well that they will be brought before (Him).

[Yusufali 37:158] And they have invented a blood-relationship between Him and the Jinns: but the Jinns know (quite well) that they have indeed to appear (before his Judgment-Seat)!

سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ {159}

[Shakir 37:159] Glory be to Allah (for freedom) from what they describe;

[Pickthal 37:159] Glorified be Allah from that which they attribute (unto Him),

[Yusufali 37:159] Glory to Allah! (He is free) from the things they ascribe (to Him)!

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ {160}

[Shakir 37:160] But not so the servants of Allah, the purified ones.

[Pickthal 37:160] Save single-minded slaves of Allah.

[Yusufali 37:160] *Not (so do) the Servants of Allah, sincere and devoted.*

فَأَنتُمْ وَمَا تَعْبُدُونَ {161}

[Shakir 37:161] *So surely you and what you worship,*

[Pickthal 37:161] *Lo! verily, ye and that which ye worship,*

[Yusufali 37:161] *For, verily, neither ye nor those ye worship-*

مَا أَنْتُمْ عَلَيْهِ بِقَاتِبِينَ {162}

[Shakir 37:162] *Not against Him can you cause (any) to fall into trial,*

[Pickthal 37:162] *Ye cannot excite (anyone) against Him.*

[Yusufali 37:162] *Can lead (any) into temptation concerning Allah,*

إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ {163}

[Shakir 37:163] *Save him who will go to hell.*

[Pickthal 37:163] *Save him who is to burn in hell.*

[Yusufali 37:163] *Except such as are (themselves) going to the blazing Fire!*

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ {164}

[Shakir 37:164] *And there is none of us but has an assigned place,*

[Pickthal 37:164] *There is not one of us but hath his known position.*

[Yusufali 37:164] *(Those ranged in ranks say): "Not one of us but has a place appointed;*

وَأِنَّا لَنَحْنُ الصَّافُونَ {165}

[Shakir 37:165] *And most surely we are they who draw themselves out in ranks,*

[Pickthal 37:165] *Lo! we, even we are they who set the ranks,*

[Yusufali 37:165] *"And we are verily ranged in ranks (for service);*

وَأِنَّا لَنَحْنُ الْمُسَبِّحُونَ {166}

[Shakir 37:166] *And we are most surely they who declare the glory (of Allah).*

[Pickthal 37:166] *Lo! we, even we are they who hymn His praise*

[Yusufali 37:166] *"And we are verily those who declare (Allah's) glory!"*

وَإِنْ كَانُوا لَيَقُولُونَ {167}

[Shakir 37:167] *And surely they used to say:*

[Pickthal 37:167] *And indeed they used to say:*

[Yusufali 37:167] *And there were those who said,*

لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِنَ الْأَوَّلِينَ {168}

[Shakir 37:168] *Had we a reminder from those of yore,*

[Pickthal 37:168] *If we had but a reminder from the men of old*

[Yusufali 37:168] *"If only we had had before us a Message from those of old,*

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ {169}

[Shakir 37:169] *We would certainly have been the servants of Allah-- the purified ones.*

[Pickthal 37:169] *We would be single-minded slaves of Allah.*

[Yusufali 37:169] "We should certainly have been Servants of Allah, sincere (and devoted)!"

فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ {170}

[Shakir 37:170] But (now) they disbelieve in it, so they will come to know.

[Pickthal 37:170] Yet (now that it is come) they disbelieve therein; but they will come to know.

[Yusufali 37:170] But (now that the Qur'an has come), they reject it: But soon will they know!

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ {171}

[Shakir 37:171] And certainly Our word has already gone forth in respect of Our servants, the messengers:

[Pickthal 37:171] And verily Our word went forth of old unto Our bondmen sent (to warn)

[Yusufali 37:171] Already has Our Word been passed before (this) to our Servants sent (by Us),

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ {172}

[Shakir 37:172] Most surely they shall be the assisted ones

[Pickthal 37:172] That they verily would be helped,

[Yusufali 37:172] That they would certainly be assisted,

وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ {173}

[Shakir 37:173] And most surely Our host alone shall be the victorious ones.

[Pickthal 37:173] And that Our host, they verily would be the victors.

[Yusufali 37:173] And that Our forces,- they surely must conquer.

فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ {174}

[Shakir 37:174] Therefore turn away from them till a time,

[Pickthal 37:174] So withdraw from them (O Muhammad) awhile,

[Yusufali 37:174] So turn thou away from them for a little while,

وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ {175}

[Shakir 37:175] And (then) see them, so they too shall see.

[Pickthal 37:175] And watch, for they will (soon) see.

[Yusufali 37:175] And watch them (how they fare), and they soon shall see (how thou farest)!

أَفِعْدَابِنَا يُسْتَعْجِلُونَ {176}

[Shakir 37:176] What! would they then hasten on Our chastisement?

[Pickthal 37:176] Would they hasten on Our doom?

[Yusufali 37:176] Do they wish (indeed) to hurry on our Punishment?

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنذَرِينَ {177}

[Shakir 37:177] But when it shall descend in their court, evil shall then be the morning of the warned ones.

[Pickthal 37:177] But when it cometh home to them, then it will be a hapless morn for those who have been warned.

[Yusufali 37:177] *But when it descends into the open space before them, evil will be the morning for those who were warned (and heeded not)!*

وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ {178}

[Shakir 37:178] *And turn away from them till a time*

[Pickthal 37:178] *Withdraw from them awhile*

[Yusufali 37:178] *So turn thou away from them for a little while,*

وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ {179}

[Shakir 37:179] *And (then) see, for they too shall see.*

[Pickthal 37:179] *And watch, for they will (soon) see.*

[Yusufali 37:179] *And watch (how they fare) and they soon shall see (how thou farest)!*

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ {180}

[Shakir 37:180] *Glory be to your Lord, the Lord of Honor, above what they describe.*

[Pickthal 37:180] *Glorified be thy Lord, the Lord of Majesty, from that which they attribute (unto Him)*

[Yusufali 37:180] *Glory to thy Lord, the Lord of Honour and Power! (He is free) from what they ascribe (to Him)!*

وَسَلَامٌ عَلَى الْمُرْسَلِينَ {181}

[Shakir 37:181] *And peace be on the messengers.*

[Pickthal 37:181] *And peace be unto those sent (to warn).*

[Yusufali 37:181] *And Peace on the messengers!*

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {182}

[Shakir 37:182] *And all praise is due to Allah, the Lord of the worlds.*

[Pickthal 37:182] *And praise be to Allah, Lord of the Worlds!*

[Yusufali 37:182] *And Praise to Allah, the Lord and Cherisher of the Worlds.*

(Sad) سورة ص

Sura 38

Aya 1 to 88

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

ص وَالْقُرْآنِ ذِي الذِّكْرِ {1}

[Shakir 38:1] Suad, I swear by the Quran, full of admonition.

[Pickthal 38:1] Sad. By the renowned Qur'an,

[Yusufali 38:1] Sad: By the Qur'an, Full of Admonition: (This is the Truth).

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ {2}

[Shakir 38:2] Nay! those who disbelieve are in self-exaltation and opposition.

[Pickthal 38:2] Nay, but those who disbelieve are in false pride and schism.

[Yusufali 38:2] But the Unbelievers (are steeped) in self-glory and Separatism.

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَلَا تَحِثِّبِنَا مَنْ أَصَابَ {3}

[Shakir 38:3] How many did We destroy before them of the generations, then they cried while the time of escaping had passed away.

[Pickthal 38:3] How many a generation We destroyed before them, and they cried out when it was no longer the time for escape!

[Yusufali 38:3] How many generations before them did We destroy? In the end they cried (for mercy)- when there was no longer time for being saved!

وَعَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ {4}

[Shakir 38:4] And they wonder that there has come to them a warner from among themselves, and the disbelievers say: This IS an enchanter, a liar.

[Pickthal 38:4] And they marvel that a warner from among themselves hath come unto them, and the disbelievers say: This is a wizard, a charlatan.

[Yusufali 38:4] So they wonder that a Warner has come to them from among themselves! and the Unbelievers say, "This is a sorcerer telling lies!

أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ {5}

[Shakir 38:5] What! makes he the gods a single Allah? A strange thing is this, to be sure!

[Pickthal 38:5] Maketh he the gods One Allah? Lo! that is an astounding thing.

[Yusufali 38:5] "Has he made the gods (all) into one Allah? Truly this is a wonderful thing!"

وَأَنْطَلَقَ الْمَلَأُ مِنْهُمْ أَنْ امْشُوا وَاصْبِرُوا عَلَى آلِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ {6}

[Shakir 38:6] *And the chief persons of them break forth, saying: Go and steadily adhere to your gods; this is most surely a thing sought after.*

[Pickthal 38:6] *The chiefs among them go about, exhorting: Go and be staunch to your gods! Lo! this is a thing designed.*

[Yusufali 38:6] *And the leader among them go away (impatiently), (saying), "Walk ye away, and remain constant to your gods! For this is truly a thing designed (against you)!"*

مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا إِلَّا اخْتِلَافٌ {7}

[Shakir 38:7] *We never heard of this in the former faith; this is nothing but a forgery:*

[Pickthal 38:7] *We have not heard of this in later religion. This is naught but an invention.*

[Yusufali 38:7] *"We never heard (the like) of this among the people of these latter days: this is nothing but a made-up tale!"*

أَنْزَلَ عَلَيْهِ الذِّكْرَ مِنْ بَيْنِنَا ۚ بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي بَلْ لَمَّا يَدُوُّوْا عَذَابٍ {8}

[Shakir 38:8] *Has the reminder been revealed to him from among us? Nay! they are in doubt as to My reminder. Nay! they have not yet tasted My chastisement!*

[Pickthal 38:8] *Hath the reminder been unto him (alone) among us? Nay, but they are in doubt concerning My reminder; nay but they have not yet tasted My doom.*

[Yusufali 38:8] *"What! has the Message been sent to him - (Of all persons) among us?"...but they are in doubt concerning My (Own) Message! Nay, they have not yet tasted My Punishment!*

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ {9}

[Shakir 38:9] *Or is it that they have the treasures of the mercy of your Lord, the Mighty, the great Giver?*

[Pickthal 38:9] *Or are theirs the treasures of the mercy of thy Lord, the Mighty, the Bestower?*

[Yusufali 38:9] *Or have they the treasures of the mercy of thy Lord,- the Exalted in Power, the Grantor of Bounties without measure?*

أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ {10}

[Shakir 38:10] *Or is it that theirs is the kingdom of the heavens and the earth and what is between them? Then let them ascend by any*

[Pickthal 38:10] *Or is the kingdom of the heavens and the earth and all that is between them theirs? Then let them ascend by ropes!*

[Yusufali 38:10] *Or have they the dominion of the heavens and the earth and all between? If so, let them mount up with the ropes and means (to reach that end)!*

جُنُودًا مِمَّا هُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ {11}

[Shakir 38:11] *A host of deserters of the allies shall be here put to flight.*

[Pickthal 38:11] *A defeated host are (all) the factions that are there.*

[Yusufali 38:11] *But there - will be put to flight even a host of confederates.*

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ {12}

[Shakir 38:12] The people of Nuh and Ad, and Firon, the lord of spikes, rejected (messengers) before them.

[Pickthal 38:12] The folk of Noah before them denied (their messenger) and (so did the tribe of) A'ad, and Pharaoh firmly planted,

[Yusufali 38:12] Before them (were many who) rejected messengers, - the people of Noah, and 'Ad, and Pharaoh, the Lord of Stakes,

وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ الْأَيْكَةِ ۗ أُولَٰئِكَ الْأَحْزَابُ {13}

[Shakir 38:13] And Samood and the people of Lut and the dwellers of the thicket; these were the parties.

[Pickthal 38:13] And (the tribe of) Thamud, and the folk of Lot, and the dwellers in the wood: these were the factions.

[Yusufali 38:13] And Thamud, and the people of Lut, and the Companions of the Wood; - such were the Confederates.

إِن كُلِّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ {14}

[Shakir 38:14] There was none of them but called the messengers liars, so just was My retribution.

[Pickthal 38:14] Not one of them but did deny the messengers, therefor My doom was justified,

[Yusufali 38:14] Not one (of them) but rejected the messengers, but My punishment came justly and inevitably (on them).

وَمَا يَنْظُرُ هَٰؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا مِنْ فَوَاقِ {15}

[Shakir 38:15] Nor do these await aught but a single cry, there being no delay in it.

[Pickthal 38:15] These wait for but one Shout, there will be no second thereto.

[Yusufali 38:15] These (today) only wait for a single mighty Blast, which (when it comes) will brook no delay.

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْنَآ قَبْلَ يَوْمِ الْحِسَابِ {16}

[Shakir 38:16] And they say: O our Lord! hasten on to us our portion before the day of reckoning.

[Pickthal 38:16] They say: Our Lord! Hasten on for us our fate before the Day of Reckoning.

[Yusufali 38:16] They say: "Our Lord! hasten to us our sentence (even) before the Day of Account!"

اصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ {17}

[Shakir 38:17] Bear patiently what they say, and remember Our servant Dawood, the possessor of power; surely he was frequent in returning (to Allah).

[Pickthal 38:17] Bear with what they say, and remember Our bondman David, lord of might, Lo! he was ever turning in repentance (toward Allah).

[Yusufali 38:17] Have patience at what they say, and remember our servant David, the man of strength: for he ever turned (to Allah).

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ {18}

[Shakir 38:18] Surely We made the mountains to sing the glory (of Allah) in unison with him at the evening and the sunrise,

[Pickthal 38:18] Lo! We subdued the hills to hymn the praises (of their Lord) with him at nightfall and sunrise,

[Yusufali 38:18] It was We that made the hills declare, in unison with him, Our Praises, at eventide and at break of day,

وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَهُ أَوَابٌ {19}

[Shakir 38:19] And the birds gathered together; all joined in singing with him.

[Pickthal 38:19] And the birds assembled; all were turning unto Him.

[Yusufali 38:19] And the birds gathered (in assemblies): all with him did turn (to Allah).

وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَاهُ الْحِكْمَةَ وَفَضَّلَ الْخِطَابِ {20}

[Shakir 38:20] And We strengthened his kingdom and We gave him wisdom and a clear judgment.

[Pickthal 38:20] We made his kingdom strong and gave him wisdom and decisive speech.

[Yusufali 38:20] We strengthened his kingdom, and gave him wisdom and sound judgment in speech and decision.

وَهَلْ أَتَاكَ نَبَأُ الْخُضُمِ إِذْ تَسَوَّرُوا الْمِحْرَابَ {21}

[Shakir 38:21] And has there come to you the story of the litigants, when they made an entry into the private chamber by ascending over the walls?

[Pickthal 38:21] And hath the story of the litigants come unto thee? How they climbed the wall into the royal chamber;

[Yusufali 38:21] Has the Story of the Disputants reached thee? Behold, they climbed over the wall of the private chamber;

إِذْ دَخَلُوا عَلَى دَاوُودَ فَفَزِعَ مِنْهُمْ قَالُوا لَا تَخَفْ خَصْمَانِ بَغَى بَعْضُنَا عَلَى بَعْضٍ فَاحْكُم بَيْنَنَا

بِالْحَقِّ وَلَا تَشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ {22}

[Shakir 38:22] When they entered in upon Dawood and he was frightened at them, they said: Fear not; two litigants, of whom one has acted wrongfully towards the other, therefore decide between us with justice, and do not act unjustly, and guide us to the right way.

[Pickthal 38:22] How they burst in upon David, and he was afraid of them. They said: Be not afraid! (We are) two litigants, one of whom hath wronged the other, therefor judge aright between us; be not unjust; and show us the fair way.

[Yusufali 38:22] When they entered the presence of David, and he was terrified of them, they said: "Fear not: we are two disputants, one of whom has wronged the other: Decide now between us with truth, and treat us not with injustice, but guide us to the even Path..

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةً وَاحِدَةً فَقَالَ أَكْفَلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ

{23}

[Shakir 38:23] Surely this is my brother; he has ninety-nine ewes and I have a single ewe; but he said: Make it over to me, and he has prevailed against me in discourse.

[Pickthal 38:23] *Lo! this my brother hath ninety and nine ewes while I had one ewe; and he said: Entrust it to me, and he conquered me in speech.*

[Yusufali 38:23] *"This man is my brother: He has nine and ninety ewes, and I have (but) one: Yet he says, 'commit her to my care,' and is (moreover) harsh to me in speech."*

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجْتِكَ إِلَىٰ نِعَاجِهِ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿۲۴﴾

[Shakir 38:24] *He said: Surely he has been unjust to you in demanding your ewe (to add) to his own ewes; and most surely most of the partners act wrongfully towards one another, save those who believe and do good, and very few are they; and Dawood was sure that We had tried him, so he sought the protection of his Lord and he fell down bowing and turned time after time (to Him).*

[Pickthal 38:24] (David) *said: He hath wronged thee in demanding thine ewe in addition to his ewes, and lo! many partners oppress one another, save such as believe and do good works, and they are few. And David guessed that We had tried him, and he sought forgiveness of his Lord, and he bowed himself and fell down prostrate and repented.*

[Yusufali 38:24] (David) *said: "He has undoubtedly wronged thee in demanding thy (single) ewe to be added to his (flock of) ewes: truly many are the partners (in business) who wrong each other: Not so do those who believe and work deeds of righteousness, and how few are they?"...and David gathered that We had tried him: he asked forgiveness of his Lord, fell down, bowing (in prostration), and turned (to Allah in repentance).*

فَعَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَّآبٍ ﴿۲۵﴾

[Shakir 38:25] *Therefore We rectified for him this, and most surely he had a nearness to Us and an excellent resort.*

[Pickthal 38:25] *So We forgave him that; and lo! he had access to Our presence and a happy journey's end.*

[Yusufali 38:25] *So We forgave him this (lapse): he enjoyed, indeed, a Near Approach to Us, and a beautiful place of (Final) Return.*

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ ۗ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ﴿۲۶﴾

[Shakir 38:26] *o Dawood ! surely We have made you a ruler in the land; so judge between men with justice and do not follow desire, lest it should lead you astray from the path of Allah; (as for) those who go astray from the path of Allah, they shall surely have a severe punishment because they forgot the day of reckoning.*

[Pickthal 38:26] (And it was said unto him): *O David! Lo! We have set thee as a viceroy in the earth; therefor judge aright between mankind, and follow not desire that it beguile thee from the way of Allah. Lo! those who wander from the way of Allah have an awful doom, forasmuch as they forgot the Day of Reckoning.*

[Yusufali 38:26] *O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): Nor follow thou the lusts (of thy heart), for they will mislead thee from the Path of Allah: for those who wander astray from the Path of Allah, is a Penalty Grievous, for that they forget the Day of Account.*

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ۚ ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا ۚ فَوَيْلٌ لِلَّذِينَ
كَفَرُوا مِنَ النَّارِ {27}

[Shakir 38:27] *And We did not create the heaven and the earth and what is between them in vain; that is the opinion of those who disbelieve then woe to those who disbelieve on account of the fire.*

[Pickthal 38:27] *And We created not the heaven and the earth and all that is between them in vain. That is the opinion of those who disbelieve. And woe unto those who disbelieve, from the Fire!*

[Yusufali 38:27] *Not without purpose did We create heaven and earth and all between! that were the thought of Unbelievers! but woe to the Unbelievers because of the Fire (of Hell)!*

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ
{28}

[Shakir 38:28] *Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall We make those who guard (against evil) like the wicked?*

[Pickthal 38:28] *Shall We treat those who believe and do good works as those who spread corruption in the earth; or shall We treat the pious as the wicked?*

[Yusufali 38:28] *Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on earth? Shall We treat those who guard against evil, the same as those who turn aside from the right?*

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ {29}

[Shakir 38:29] *(It is) a Book We have revealed to you abounding in good that they may ponder over its verses, and that those endowed with understanding may be mindful.*

[Pickthal 38:29] *(This is) a Scripture that We have revealed unto thee, full of blessing, that they may ponder its revelations, and that men of understanding may reflect.*

[Yusufali 38:29] *(Here is) a Book which We have sent down unto thee, full of blessings, that they may meditate on its Signs, and that men of understanding may receive admonition.*

وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ ۚ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ {30}

[Shakir 38:30] *And We gave to Dawood Sulaiman, most excellent the servant! Surely he was frequent in returning (to Allah).*

[Pickthal 38:30] *And We bestowed on David, Solomon. How excellent a slave! Lo! he was ever turning in repentance (toward Allah).*

[Yusufali 38:30] *To David We gave Solomon (for a son),- How excellent in Our service! Ever did he turn (to Us)!*

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْخِيَادُ {31}

[Shakir 38:31] When there were brought to him in the evening (horses) still when standing, swift when running--

[Pickthal 38:31] When there were shown to him at eventide lightfooted coursers

[Yusufali 38:31] Behold, there were brought before him, at eventide coursers of the highest breeding, and swift of foot;

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ {32}

[Shakir 38:32] Then he said: Surely I preferred the good things to the remembrance of my Lord-- until the sun set and time for Asr prayer was over, (he said):

[Pickthal 38:32] And he said: Lo! I have preferred the good things (of the world) to the remembrance of my Lord; till they were taken out of sight behind the curtain.

[Yusufali 38:32] And he said, "Truly do I love the love of good, with a view to the glory of my Lord,"- until (the sun) was hidden in the veil (of night):

رُدُّوهُمَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ {33}

[Shakir 38:33] Bring them back to me; so he began to slash (their) legs and necks.

[Pickthal 38:33] (Then he said): Bring them back to me, and fell to slashing (with his sword their) legs and necks.

[Yusufali 38:33] "Bring them back to me." then began he to pass his hand over (their) legs and their necks.

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ {34}

[Shakir 38:34] And certainly We tried Sulaiman, and We put on his throne a (mere) body, so he turned (to Allah).

[Pickthal 38:34] And verily We tried Solomon, and set upon his throne a (mere) body. Then did he repent.

[Yusufali 38:34] And We did try Solomon: We placed on his throne a body (without life); but he did turn (to Us in true devotion):

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ {35}

[Shakir 38:35] He said: My Lord! do Thou forgive me and grant me a kingdom which is not fit for (being inherited by) anyone after me;

[Pickthal 38:35] He said: My Lord! Forgive me and bestow on me sovereignty such as shall not belong to any after me. Lo! Thou art the Bestower.

[Yusufali 38:35] He said, "O my Lord! Forgive me, and grant me a kingdom which, (it may be), suits not another after me: for Thou art the Grantor of Bounties (without measure).

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُحَاءً حَيْثُ أَصَابَ {36}

[Shakir 38:36] Then We made the wind subservient to him; it made his command to run gently wherever he desired,

[Pickthal 38:36] So We made the wind subservient unto him, setting fair by his command whithersoever he intended.

[Yusufali 38:36] Then We subjected the wind to his power, to flow gently to his order, Whithersoever he willed,-

وَالشَّيَاطِينِ كُلِّ بَنَاءٍ وَعَوَاصٍ {37}

[Shakir 38:37] And the shaitans, every builder and diver,

[Pickthal 38:37] And the unruly, every builder and diver (made We subservient),

[Yusufali 38:37] As also the evil ones, (including) every kind of builder and diver,-

وَأَخْرَيْنَ مُقَرَّرِينَ فِي الْأَصْفَادِ {38}

[Shakir 38:38] And others fettered in chains.

[Pickthal 38:38] And others linked together in chains,

[Yusufali 38:38] As also others bound together in fetters.

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ {39}

[Shakir 38:39] This is Our free gift, therefore give freely or withhold, without reckoning.

[Pickthal 38:39] (Saying): This is Our gift, so bestow thou, or withhold, without reckoning.

[Yusufali 38:39] "Such are Our Bounties: whether thou bestow them (on others) or withhold them, no account will be asked."

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ {40}

[Shakir 38:40] And most surely he had a nearness to Us and an excellent resort.

[Pickthal 38:40] And lo! he hath favour with Us, and a happy journey's end.

[Yusufali 38:40] And he enjoyed, indeed, a Near Approach to Us, and a beautiful Place of (Final) Return.

وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّيَ الشَّيْطَانُ يَنْصُبُ وَعَدَابٍ {41}

[Shakir 38:41] And remember Our servant Ayyub, when he called upon his Lord: The Shaitan has afflicted me with toil and torment.

[Pickthal 38:41] And make mention (O Muhammad) of Our bondman Job, when he cried unto his Lord (saying): Lo! the devil doth afflict me with distress and torment.

[Yusufali 38:41] Commemorate Our Servant Job. Behold he cried to his Lord: "The Evil One has afflicted me with distress and suffering!"

ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ {42}

[Shakir 38:42] Urge with your foot; here is a cool washing-place and a drink.

[Pickthal 38:42] (And it was said unto him): Strike the ground with thy foot. This (spring) is a cool bath and a refreshing drink.

[Yusufali 38:42] (The command was given:) "Strike with thy foot: here is (water) wherein to wash, cool and refreshing, and (water) to drink."

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ {43}

[Shakir 38:43] And We gave him his family and the like of them with them, as a mercy from Us, and as a reminder to those possessed of understanding.

[Pickthal 38:43] And We bestowed on him (again) his household and therewith the like thereof, a mercy from Us, and a memorial for men of understanding.

[Yusufali 38:43] And We gave him (back) his people, and doubled their number,- as a Grace from Ourselves, and a thing for commemoration, for all who have Understanding.

وَأَخَذَ بِيَدِكَ ضِعْفًا فَاضْرِبْ بِهِ وَلَا تَحْنُتْ ۗ إِنَّا وَجَدْنَاهُ صَابِرًا ۗ نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ {44}

[Shakir 38:44] And take in your hand a green branch and beat her with It and do not break your oath; surely We found him patient; most excellent the servant! Surely he was frequent in returning (to Allah).

[Pickthal 38:44] And (it was said unto him): Take in thine hand a branch and smite therewith, and break not thine oath. Lo! We found him steadfast, how excellent a slave! Lo! he was ever turning in repentance (to his Lord).

[Yusufali 38:44] "And take in thy hand a little grass, and strike therewith: and break not (thy oath)." Truly We found him full of patience and constancy. How excellent in Our service! ever did he turn (to Us)!

وَأَذْكُرْ عِبَادَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ {45}

[Shakir 38:45] And remember Our servants Ibrahim and Ishaq and Yaqoub, men of power and insight.

[Pickthal 38:45] And make mention of Our bondmen, Abraham, Isaac and Jacob, men of parts and vision.

[Yusufali 38:45] And commemorate Our Servants Abraham, Isaac, and Jacob, possessors of Power and Vision.

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ {46}

[Shakir 38:46] Surely We purified them by a pure quality, the keeping in mind of the (final) abode.

[Pickthal 38:46] Lo! We purified them with a pure thought, remembrance of the Home (of the Hereafter).

[Yusufali 38:46] Verily We did choose them for a special (purpose)-proclaiming the Message of the Hereafter.

وَأِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ {47}

[Shakir 38:47] And most surely they were with Us, of the elect, the best.

[Pickthal 38:47] Lo! in Our sight they are verily of the elect, the excellent.

[Yusufali 38:47] They were, in Our sight, truly, of the company of the Elect and the Good.

وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ {48}

[Shakir 38:48] And remember Ismail and Al-Yasha and Zulkifl; and they were all of the best.

[Pickthal 38:48] And make mention of Ishmael and Elisha and Dhu'l-Kifl. All are of the chosen.

[Yusufali 38:48] *And commemorate Isma'il, Elisha, and Zul-Kifl: Each of them was of the Company of the Good.*

هَذَا ذِكْرٌ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ {49}

[Shakir 38:49] *This is a reminder; and most surely there is an excellent resort for those who guard (against evil),*

[Pickthal 38:49] *This is a reminder. And lo! for those who ward off (evil) is a happy journey's end,*

[Yusufali 38:49] *This is a Message (of admonition): and verily, for the righteous, is a beautiful Place of (Final) Return,-*

جَنَّاتٍ عَدْنٍ مُمْتَحَةٌ لَهُمْ أَبْوَابُ {50}

[Shakir 38:50] *The gardens of perpetuity, the doors are opened for them.*

[Pickthal 38:50] *Gardens of Eden, whereof the gates are opened for them,*

[Yusufali 38:50] *Gardens of Eternity, whose doors will (ever) be open to them;*

مُتَكِّئِينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ {51}

[Shakir 38:51] *Reclining therein, calling therein for many fruits and drink.*

[Pickthal 38:51] *Wherein, reclining, they call for plenteous fruit and cool drink (that is) therein.*

[Yusufali 38:51] *Therein will they recline (at ease): Therein can they call (at pleasure) for fruit in abundance, and (delicious) drink;*

وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ أَثْرَابٌ {52}

[Shakir 38:52] *And with them shall be those restraining their eyes, equals in age.*

[Pickthal 38:52] *And with them are those of modest gaze, companions.*

[Yusufali 38:52] *And beside them will be chaste women restraining their glances, (companions) of equal age.*

هَذَا مَا تُوْعَدُونَ لِيَوْمِ الْحِسَابِ {53}

[Shakir 38:53] *This is what you are promised for the day of reckoning.*

[Pickthal 38:53] *This it is that ye are promised for the Day of Reckoning.*

[Yusufali 38:53] *Such is the Promise made, to you for the Day of Account!*

إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ {54}

[Shakir 38:54] *Most surely this is Our sustenance; it shall never come to an end;*

[Pickthal 38:54] *Lo! this in truth is Our provision, which will never waste away.*

[Yusufali 38:54] *Truly such will be Our Bounty (to you); it will never fail;-*

هَذَا وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ {55}

[Shakir 38:55] *This (shall be so); and most surely there is an evil resort for the inordinate ones;*

[Pickthal 38:55] *This (is for the righteous). And lo! for the transgressors there with be an evil journey's end,*

[Yusufali 38:55] *Yea, such! but - for the wrong-doers will be an evil place of (Final) Return!-*

جَهَنَّمَ يَصْلَوْنَهَا فَيَبْسُ الْمِهَادُ {56}

[Shakir 38:56] *Hell; they shall enter it, so evil is the resting-place.*

[Pickthal 38:56] *Hell, where they will burn, an evil resting-place.*

[Yusufali 38:56] *Hell!- they will burn therein, - an evil bed (indeed, to lie on)!-*

هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَعَسَاقُ {57}

[Shakir 38:57] *This (shall be so); so let them taste it, boiling and intensely cold (drink).*

[Pickthal 38:57] *Here is a boiling and an ice-cold draught, so let them taste it,*

[Yusufali 38:57] *Yea, such! - then shall they taste it,- a boiling fluid, and a fluid dark, murky, intensely cold!-*

وَأَخْرُ مِنْ شَكْلِهِ أَزْوَاجُ {58}

[Shakir 38:58] *And other (punishment) of the same kind-- of various sorts.*

[Pickthal 38:58] *And other (torment) of the kind in pairs (the two extremes)!*

[Yusufali 38:58] *And other Penalties of a similar kind, to match them!*

هَذَا فَوْجٌ مُقْتَحِمٌ مَعَكُمْ لَا مَرْحَبًا بِهِمْ ۖ إِنَّهُمْ صَالُوا النَّارِ {59}

[Shakir 38:59] *This is an army plunging in without consideration along with you; no welcome for them, surely they shall enter fire.*

[Pickthal 38:59] *Here is an army rushing blindly with you. (Those who are already in the Fire say): No word of welcome for them. Lo! they will roast at the Fire.*

[Yusufali 38:59] *Here is a troop rushing headlong with you! No welcome for them! truly, they shall burn in the Fire!*

قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا فَيَبْسُ الْقَرَارُ {60}

[Shakir 38:60] *They shall say: Nay! you-- no welcome to you: you did proffer it to us, so evil is the resting-place.*

[Pickthal 38:60] *They say: Nay, but you (misleaders), for you there is no word of welcome. Ye prepared this for us (by your misleading). Now hapless is the plight.*

[Yusufali 38:60] *(The followers shall cry to the misleaders:) "Nay, ye (too)! No welcome for you! It is ye who have brought this upon us! Now evil is (this) place to stay in!"*

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ عَذَابًا ضِعْفًا فِي النَّارِ {61}

[Shakir 38:61] *They shall say: Our Lord! whoever prepared it first for us, add Thou to him a double chastisement in the fire.*

[Pickthal 38:61] *They say: Our Lord! Whoever did prepare this for us, oh, give him double portion of the Fire!*

[Yusufali 38:61] They will say: "Our Lord! whoever brought this upon us,- Add to him a double Penalty in the Fire!"

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ {62}

[Shakir 38:62] And they shall say: What is the matter with us that we do not see men whom we used to count among the vicious?

[Pickthal 38:62] And they say: What aileth us that we behold not men whom we were wont to count among the wicked?

[Yusufali 38:62] And they will say: "What has happened to us that we see not men whom we used to number among the bad ones?"

أَتَّخَذْنَاهُمْ سَخِرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ {63}

[Shakir 38:63] Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them?

[Pickthal 38:63] Did we take them (wrongly) for a laughing-stock, or have our eyes missed them?

[Yusufali 38:63] "Did we treat them (as such) in ridicule, or have (our) eyes failed to perceive them?"

إِنَّ ذَلِكَ حَقٌّ تَخَاصُمُ أَهْلِ النَّارِ {64}

[Shakir 38:64] That most surely is the truth: the contending one with another of the inmates of the fire.

[Pickthal 38:64] Lo! that is very truth: the wrangling of the dwellers in the Fire.

[Yusufali 38:64] Truly that is just and fitting,- the mutual recriminations of the People of the Fire!

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ {65}

[Shakir 38:65] Say: I am only a warner, and there is no god but Allah, the One, the Subduer (of all):

[Pickthal 38:65] Say (unto them, O Muhammad): I am only a warner, and there is no Allah save Allah, the One, the Absolute,

[Yusufali 38:65] Say: "Truly am I a Warner: no god is there but the one Allah, Supreme and Irresistible,-

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ {66}

[Shakir 38:66] The Lord of the heavens and the earth and what is between them, the Mighty, the most Forgiving.

[Pickthal 38:66] Lord of the heavens and the earth and all that is between them, the Mighty, the Pardoning.

[Yusufali 38:66] "The Lord of the heavens and the earth, and all between,- Exalted in Might, able to enforce His Will, forgiving again and again."

قُلْ هُوَ نَبَأٌ عَظِيمٌ {67}

[Shakir 38:67] Say: It is a message of importance,

[Pickthal 38:67] Say: It is tremendous tidings

[Yusufali 38:67] Say: "That is a Message Supreme (above all),-

أَنْتُمْ عَنْهُ مُعْرِضُونَ {68}

[Shakir 38:68] (And) you are turning aside from it:

[Pickthal 38:68] Whence ye turn away!

[Yusufali 38:68] "From which ye do turn away!

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَائِكَةِ الْأَعْلَىٰ إِذْ يَخْتَصِمُونَ {69}

[Shakir 38:69] I had no knowledge of the exalted chiefs when they contended:

[Pickthal 38:69] I had no knowledge of the Highest Chiefs when they disputed;

[Yusufali 38:69] "No knowledge have I of the Chiefs on high, when they discuss (matters) among themselves.

إِنْ يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ {70}

[Shakir 38:70] Naught is revealed to me save that I am a plain warner.

[Pickthal 38:70] It is revealed unto me only that I may be a plain warner.

[Yusufali 38:70] 'Only this has been revealed to me: that I am to give warning plainly and publicly.'

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ {71}

[Shakir 38:71] When your Lord said to the angels; Surely I am going to create a mortal from dust:

[Pickthal 38:71] When thy Lord said unto the angels: Lo! I am about to create a mortal out of mire,

[Yusufali 38:71] Behold, thy Lord said to the angels: "I am about to create man from clay:

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ {72}

[Shakir 38:72] So when I have made him complete and breathed into him of My spirit, then fall down making obeisance to him.

[Pickthal 38:72] And when I have fashioned him and breathed into him of My Spirit, then fall down before him prostrate,

[Yusufali 38:72] "When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him."

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ {73}

[Shakir 38:73] And the angels did obeisance, all of them,

[Pickthal 38:73] The angels fell down prostrate, every one,

[Yusufali 38:73] So the angels prostrated themselves, all of them together:

إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ {74}

[Shakir 38:74] But not Iblis: he was proud and he was one of the unbelievers.

[Pickthal 38:74] Saving Iblis; he was scornful and became one of the disbelievers.

[Yusufali 38:74] Not so Iblis: he was haughty, and became one of those who reject Faith.

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ {75}

[Shakir 38:75] He said: O Iblis! what prevented you that you should do obeisance to him whom I created with My two hands? Are you proud or are you of the exalted ones?

[Pickthal 38:75] He said: O Iblis! What hindereth thee from falling prostrate before that which I have created with both My hands? Art thou too proud or art thou of the high exalted?

[Yusufali 38:75] (Allah) said: "O Iblis! What prevents thee from prostrating thyself to one whom I have created with my hands? Art thou haughty? Or art thou one of the high (and mighty) ones?"

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ {76}

[Shakir 38:76] He said: I am better than he; Thou hast created me of fire, and him Thou didst create of dust.

[Pickthal 38:76] He said: I am better than him. Thou createdst me of fire, whilst him Thou didst create of clay.

[Yusufali 38:76] (Iblis) said: "I am better than he: thou createdst me from fire, and him thou createdst from clay."

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ {77}

[Shakir 38:77] He said: Then get out of it, for surely you are driven away:

[Pickthal 38:77] He said: Go forth from hence, for lo! thou art outcast,

[Yusufali 38:77] (Allah) said: "Then get thee out from here: for thou art rejected, accursed.

وَإِنَّ عَلَيْنَا لَلْغَنِي إِلَى يَوْمِ الدِّينِ {78}

[Shakir 38:78] And surely My curse is on you to the day of judgment.

[Pickthal 38:78] And lo! My curse is on thee till the Day of Judgment.

[Yusufali 38:78] "And My curse shall be on thee till the Day of Judgment."

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ {79}

[Shakir 38:79] He said: My Lord! then respite me to the day that they are raised.

[Pickthal 38:79] He said: My Lord! Reprieve me till the day when they are raised.

[Yusufali 38:79] (Iblis) said: "O my Lord! Give me then respite till the Day the (dead) are raised."

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ {80}

[Shakir 38:80] He said: Surely you are of the respited ones,

[Pickthal 38:80] He said: Lo! thou art of those reprieved

[Yusufali 38:80] (Allah) said: "Respite then is granted thee-

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ {81}

[Shakir 38:81] Till the period of the time made known.

[Pickthal 38:81] Until the day of the time appointed.

[Yusufali 38:81] "Till the Day of the Time Appointed."

قَالَ فَبِعِزَّتِكَ لأُغْوِيَنَّهُمْ أَجْمَعِينَ {82}

[Shakir 38:82] He said: Then by Thy Might I will surely make them live an evil life, all,

[Pickthal 38:82] He said: Then, by Thy might, I surely will beguile them every one,

[Yusufali 38:82] (Iblis) said: "Then, by Thy power, I will put them all in the wrong,-

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ {83}

[Shakir 38:83] Except Thy servants from among them, the purified ones.

[Pickthal 38:83] Save Thy single-minded slaves among them.

[Yusufali 38:83] "Except Thy Servants amongst them, sincere and purified (by Thy Grace)."

قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ {84}

[Shakir 38:84] He said: The truth then is and the truth do I speak:

[Pickthal 38:84] He said: The Truth is, and the Truth I speak,

[Yusufali 38:84] (Allah) said: "Then it is just and fitting- and I say what is just and fitting-

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ {85}

[Shakir 38:85] That I will most certainly fill hell with you and with those among them who follow you, all.

[Pickthal 38:85] That I shall fill hell with thee and with such of them as follow thee, together.

[Yusufali 38:85] "That I will certainly fill Hell with thee and those that follow thee,- every one."

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ {86}

[Shakir 38:86] Say: I do not ask you for any reward for it; nor am I of those who affect:

[Pickthal 38:86] Say (O Muhammad, unto mankind): I ask of you no fee for this, and I am no simulating.

[Yusufali 38:86] Say: "No reward do I ask of you for this (Qur'an), nor am I a pretender.

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ {87}

[Shakir 38:87] It is nothing but a reminder to the nations;

[Pickthal 38:87] Lo! it is naught else than a reminder for all peoples

[Yusufali 38:87] "This is no less than a Message to (all) the Worlds.

وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ {88}

[Shakir 38:88] And most certainly you will come to know about it after a time.

[Pickthal 38:88] And ye will come in time to know the truth thereof.

[Yusufali 38:88] "And ye shall certainly know the truth of it (all) after a while."

سورة الزمر (Az-Zumar)

Sura 39

Aya 1 to 75

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ {1}

[Shakir 39:1] The revelation of the Book is from Allah, the Mighty, the Wise.

[Pickthal 39:1] The revelation of the Scripture is from Allah, the Mighty, the Wise.

[Yusufali 39:1] The revelation of this Book is from Allah, the Exalted in Power, full of Wisdom.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ {2}

[Shakir 39:2] Surely We have revealed to you the Book with the truth, therefore serve Allah, being sincere to Him in obedience.

[Pickthal 39:2] Lo! We have revealed the Scripture unto thee (Muhammad) with truth; so worship Allah, making religion pure for Him (only).

[Yusufali 39:2] Verily it is We Who have revealed the Book to thee in Truth: so serve Allah, offering Him sincere devotion.

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ {3}

[Shakir 39:3] Now, surely, sincere obedience is due to Allah (alone) and (as for) those who take guardians besides Him, (saying), We do not serve them save that they may make us nearer to Allah, surely Allah will judge between them in that in which they differ; surely Allah does not guide him aright who is a liar, ungrateful.

[Pickthal 39:3] Surely pure religion is for Allah only. And those who choose protecting friends beside Him (say): We worship them only that they may bring us near unto Allah. Lo! Allah will judge between them concerning that wherein they differ. Lo! Allah guideth not him who is a liar, an ingrate.

[Yusufali 39:3] Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful.

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ ۗ سُبْحَانَهُ ۗ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ {4}

[Shakir 39:4] *If Allah desire to take a son to Himself, He will surely choose those He pleases from what He has created. Glory be to Him: He is Allah, the One, the Subduer (of all).*

[Pickthal 39:4] *If Allah had willed to choose a son, He could have chosen what He would of that which He hath created. Be He Glorified! He is Allah, the One, the Absolute.*

[Yusufali 39:4] *Had Allah wished to take to Himself a son, He could have chosen whom He pleased out of those whom He doth create: but Glory be to Him! (He is above such things.) He is Allah, the One, the Irresistible.*

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ
الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۗ أَلَا هُوَ الْعَزِيزُ الْعَفَّارُ {5}

[Shakir 39:5] *He has created the heavens and the earth with the truth; He makes the night cover the day and makes the day overtake the night, and He has made the sun and the moon subservient; each one runs on to an assigned term; now surely He is the Mighty, the great Forgiver.*

[Pickthal 39:5] *He hath created the heavens and the earth with truth. He maketh night to succeed day, and He maketh day to succeed night, and He constraineth the sun and the moon to give service, each running on for an appointed term. Is not He the Mighty, the Forgiver?*

[Yusufali 39:5] *He created the heavens and the earth in true (proportions): He makes the Night overlap the Day, and the Day overlap the Night: He has subjected the sun and the moon (to His law): Each one follows a course for a time appointed. Is not He the Exalted in Power - He Who forgives again and again?*

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ ۚ
يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ۗ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ
الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ {6}

[Shakir 39:6] *He has created you from a single being, then made its mate of the same (kind), and He has made for you eight of the cattle in pairs. He creates you in the wombs of your mothers-- a creation after a creation-- in triple darkness; that is Allah your Lord, His is the kingdom; there is no god but He; whence are you then turned away?*

[Pickthal 39:6] *He created you from one being, then from that (being) He made its mate; and He hath provided for you of cattle eight kinds. He created you in the wombs of your mothers, creation after creation, in a threefold gloom. Such is Allah, your Lord. His is the Sovereignty. There is no Allah save Him. How then are ye turned away?*

[Yusufali 39:6] *He created you (all) from a single person: then created, of like nature, his mate; and he sent down for you eight head of cattle in pairs: He makes you, in the wombs of your mothers, in stages, one after another, in three veils of darkness. such is Allah, your Lord and Cherisher: to Him belongs (all) dominion. There is no god but He: then how are ye turned away (from your true Centre)?*

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ عَنِّي عَنكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {7}

[Shakir 39:7] If you are ungrateful, then surely Allah is Self-sufficient above all need of you; and He does not like ungratefulness in His servants; and if you are grateful, He likes it in you; and no bearer of burden shall bear the burden of another; then to your Lord is your return, then will He inform you of what you did; surely He is Cognizant of what is in the breasts.

[Pickthal 39:7] If ye are thankless, yet Allah is Independent of you, though He is not pleased with thanklessness for His bondmen; and if ye are thankful He is pleased therewith for you. No laden soul will bear another's load. Then unto your Lord is your return; and He will tell you what ye used to do. Lo! He knoweth what is in the breasts (of men).

[Yusufali 39:7] If ye reject (Allah), Truly Allah hath no need of you; but He liketh not ingratitude from His servants: if ye are grateful, He is pleased with you. No bearer of burdens can bear the burden of another. In the end, to your Lord is your Return, when He will tell you the truth of all that ye did (in this life). for He knoweth well all that is in (men's) hearts.

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا حَوَّلَهُ نِعْمَةً مِنْهُ نِسِيًّا مَا كَانُ يَدْعُو إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ ۗ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ {8}

[Shakir 39:8] And when distress afflicts a man he calls upon his Lord turning to Him frequently; then when He makes him possess a favor from Him, he forgets that for which he called upon Him before, and sets up rivals to Allah that he may cause (men) to stray off from His path. Say: Enjoy yourself in your ungratefulness a little, surely you are of the inmates of the fire.

[Pickthal 39:8] And when some hurt toucheth man, he crieth unto his Lord, turning unto Him (repentant). Then, when He granteth him a boon from Him he forgetteth that for which he cried unto Him before, and setteth up rivals to Allah that he may beguile (men) from his way. Say (O Muhammad, unto such an one): Take pleasure in thy disbelief a while. Lo! thou art of the owners of the Fire.

[Yusufali 39:8] When some trouble toucheth man, he crieth unto his Lord, turning to Him in repentance: but when He bestoweth a favour upon him as from Himself, (man) doth forget what he cried and prayed for before, and he doth set up rivals unto Allah, thus misleading others from Allah's Path. Say, "Enjoy thy blasphemy for a little while: verily thou art (one) of the Companions of the Fire!"

أَمَّنْ هُوَ قَانِئٌ أَنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ {9}

[Shakir 39:9] What! he who is obedient during hours of the night, prostrating himself and standing, takes care of the hereafter and hopes for

the mercy of his Lord! Say: Are those who know and those who do not know alike? Only the men of understanding are mindful.

[Pickthal 39:9] Is he who payeth adoration in the watches of the night, prostrate and standing, bawaring of the Hereafter and hoping for the mercy of his Lord, (to be accounted equal with a disbeliever)? Say (unto them, O Muhammad): Are those who know equal with those who know not? But only men of understanding will pay heed.

[Yusufali 39:9] Is one who worships devoutly during the hour of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord - (like one who does not)? Say: "Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition.

قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ ۖ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ اللَّهِ
وَاسِعَةٌ ۗ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ {10}

[Shakir 39:10] Say: O my servants who believe! be careful of (your duty to) your Lord; for those who do good in this world is good, and Allah's earth is spacious; only the patient will be paid back their reward in full without measure.

[Pickthal 39:10] Say: O My bondmen who believe! Observe your duty to your Lord. For those who do good in this world there is good, and Allah's earth is spacious. Verily the steadfast will be paid their wages without stint.

[Yusufali 39:10] Say: "O ye my servants who believe! Fear your Lord, good is (the reward) for those who do good in this world. Spacious is Allah's earth! those who patiently persevere will truly receive a reward without measure!"

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ {11}

[Shakir 39:11] Say: I am commanded that I should serve Allah, being sincere to Him in obedience.

[Pickthal 39:11] Say (O Muhammad): Lo! I am commanded to worship Allah, making religion pure for Him (only).

[Yusufali 39:11] Say: "Verily, I am commanded to serve Allah with sincere devotion;

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ {12}

[Shakir 39:12] And I am commanded that I shall be the first of those who submit.

[Pickthal 39:12] And I am commanded to be the first of those who are muslims (surrender unto Him).

[Yusufali 39:12] "And I am commanded to be the first of those who bow to Allah in Islam."

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ {13}

[Shakir 39:13] Say: I fear, if I disobey my Lord, the chastisement of a grievous day.

[Pickthal 39:13] Say: Lo! if I should disobey my Lord, I fear the doom of a tremendous Day.

[Yusufali 39:13] Say: "I would, if I disobeyed my Lord, indeed have fear of the Penalty of a Mighty Day."

قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي { 14 }

[Shakir 39:14] Say: Allah (it is Whom) I serve, being sincere to Him in my obedience:

[Pickthal 39:14] Say: Allah I worship, making my religion pure for Him (only).

[Yusufali 39:14] Say: "It is Allah I serve, with my sincere (and exclusive) devotion:

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ ۗ قُلِ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ

أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ { 15 }

[Shakir 39:15] Serve then what you like besides Him. Say: The losers surely are those who shall have lost themselves and their families on the day of resurrection; now surely that is the clear loss.

[Pickthal 39:15] Then worship what ye will beside Him. Say: The losers will be those who lose themselves and their housefolk on the Day of Resurrection. Ah, that will be the manifest loss!

[Yusufali 39:15] "Serve ye what ye will besides him." Say: "Truly, those in loss are those who lose their own souls and their People on the Day of Judgment: Ah! that is indeed the (real and) evident Loss!

لَهُمْ مِنْ قَوْفِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ۗ ذَلِكَ يُحَوِّفُ اللَّهُ بِهِ عِبَادَهُ ۗ يَا عِبَادِ فَاتَّقُونِ

{ 16 }

[Shakir 39:16] They shall have coverings of fire above them and coverings beneath them; with that Allah makes His servants to fear, so be careful of (your duty to) Me, O My servants!

[Pickthal 39:16] They have an awning of fire above them and beneath them a dais (of fire). With this doth Allah appal His bondmen. O My bondmen, therefor fear Me!

[Yusufali 39:16] They shall have Layers of Fire above them, and Layers (of Fire) below them: with this doth Allah warn off his servants: "O My Servants! then fear ye Me!"

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى ۗ فَبَشِّرْ عِبَادِ { 17 }

[Shakir 39:17] And (as for) those who keep off from the worship of the idols and turn to Allah, they shall have good news, therefore give good news to My servants,

[Pickthal 39:17] And those who put away false gods lest they should worship them and turn to Allah in repentance, for them there are glad tidings. Therefor give good tidings (O Muhammad) to My bondmen

[Yusufali 39:17] Those who eschew Evil,- and fall not into its worship,- and turn to Allah (in repentance),- for them is Good News: so announce the Good News to My Servants,-

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۗ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُو الْأَنْبَابِ

{ 18 }

[Shakir 39:18] Those who listen to the word, then follow the best of it; those are they whom Allah has guided, and those it is who are the men of understanding.

[Pickthal 39:18] Who hear advice and follow the best thereof. Such are those whom Allah guideth, and such are men of understanding.

[Yusufali 39:18] Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endowed with understanding.

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنقِذُ مَنْ فِي النَّارِ {19}

[Shakir 39:19] What! as for him then against whom the sentence of chastisement is due: What! can you save him who is in the fire?

[Pickthal 39:19] Is he on whom the word of doom is fulfilled (to be helped), and canst thou (O Muhammad) rescue him who is in the Fire?

[Yusufali 39:19] Is, then, one against whom the decree of Punishment is justly due (equal to one who eschews Evil)? Wouldst thou, then, deliver one (who is) in the Fire?

لَكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِنْ فَوْقِهَا غُرَفٌ مَبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَّ اللَّهُ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ {20}

[Shakir 39:20] But (as for) those who are careful of (their duty to) their Lord, they shall have high places, above them higher places, built (for them), beneath which flow rivers; (this is) the promise of Allah: Allah will not fail in (His) promise.

[Pickthal 39:20] But those who keep their duty to their Lord, for them are lofty halls with lofty halls above them, built (for them), beneath which rivers flow. (It is) a promise of Allah. Allah faileth not His promise.

[Yusufali 39:20] But it is for those who fear their Lord. That lofty mansions, one above another, have been built: beneath them flow rivers (of delight): (such is) the Promise of Allah: never doth Allah fail in (His) promise.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا ۚ إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَبْصَارِ {21}

[Shakir 39:21] Do you not see that Allah sends down water from the cloud, then makes it go along in the earth in springs, then brings forth therewith herbage of various colors, then it withers so that you see it becoming yellow, then He makes it a thing crushed and broken into pieces? Most surely there is a reminder in this for the men of understanding.

[Pickthal 39:21] Hast thou not seen how Allah hath sent down water from the sky and hath caused it to penetrate the earth as watersprings, and afterward thereby produceth crops of divers hues; and afterward they wither and thou seest them turn yellow; then He maketh them chaff. Lo! herein verily is a reminder for men of understanding.

[Yusufali 39:21] Seest thou not that Allah sends down rain from the sky, and leads it through springs in the earth? Then He causes to grow, therewith, produce of various colours: then it withers; thou wilt see it grow

yellow; then He makes it dry up and crumble away. Truly, in this, is a Message of remembrance to men of understanding.

أَقْمَنُ شَرَحَ اللَّهُ صَدْرَهُ لِإِسْلَامٍ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ ۖ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ ۗ
أُولَٰئِكَ فِي ضَلَالٍ مُبِينٍ {22}

[Shakir 39:22] What! is he whose heart Allah has opened for Islam so that he is in a light from his Lord (like the hard-hearted)? Nay, woe to those whose hearts are hard against the remembrance of Allah; those are in clear error.

[Pickthal 39:22] Is he whose bosom Allah hath expanded for Al-Islam, so that he followeth a light from his Lord, (as he who disbelieveth)? Then woe unto those whose hearts are hardened against remembrance of Allah. Such are in plain error.

[Yusufali 39:22] Is one whose heart Allah has opened to Islam, so that he has received Enlightenment from Allah, (no better than one hard-hearted)? Woe to those whose hearts are hardened against celebrating the praises of Allah! they are manifestly wandering (in error)!

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابًا يَتَقَشَعُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۗ ۚ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ ۗ ۚ وَمَنْ يُضَلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ {23}

[Shakir 39:23] Allah has revealed the best announcement, a book conformable in its various parts, repeating, whereat do shudder the skins of those who fear their Lord, then their skins and their hearts become pliant to the remembrance of Allah; this is Allah's guidance, He guides with it whom He pleases; and (as for) him whom Allah makes err, there is no guide for him.

[Pickthal 39:23] Allah hath (now) revealed the fairest of statements, a Scripture consistent, (wherein promises of reward are) paired (with threats of punishment), whereat doth creep the flesh of those who fear their Lord, so that their flesh and their hearts soften to Allah's reminder. Such is Allah's guidance, wherewith He guideth whom He will. And him whom Allah sendeth astray, for him there is no guide.

[Yusufali 39:23] Allah has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith whom He pleases, but such as Allah leaves to stray, can have none to guide.

أَقْمَنُ يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ ۗ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ {24}

[Shakir 39:24] Is he then who has to guard himself with his own person against the evil chastisement on the resurrection day? And it will be said to the unjust: Taste what you earned.

[Pickthal 39:24] *Is he then, who will strike his face against the awful doom upon the Day of Resurrection (as he who doeth right)? And it will be said unto the wrong-doers: Taste what ye used to earn.*

[Yusufali 39:24] *Is, then, one who has to fear the brunt of the Penalty on the Day of Judgment (and receive it) on his face, (like one guarded therefrom)? It will be said to the wrong-doers: "Taste ye (the fruits of) what ye earned!"*

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ {25}

[Shakir 39:25] *Those before them rejected (prophets), therefore there came to them the chastisement from whence they perceived not.*

[Pickthal 39:25] *Those before them denied, and so the doom came on them whence they knew not.*

[Yusufali 39:25] *Those before them (also) rejected (revelation), and so the Punishment came to them from directions they did not perceive.*

فَأَذَاهُمْ اللَّهُ الْحُزْبِي فِي الْحَيَاةِ الدُّنْيَا وَالْعَذَابُ الْآخِرَةَ أَكْبَرُ ۖ لَوْ كَانُوا يَعْلَمُونَ {26}

[Shakir 39:26] *So Allah made them taste the disgrace in this world's life, and certainly the punishment of the hereafter is greater; did they but know!*

[Pickthal 39:26] *Thus Allah made them taste humiliation in the life of the world, and verily the doom of the Hereafter will be greater if they did but know.*

[Yusufali 39:26] *So Allah gave them a taste of humiliation in the present life, but greater is the punishment of the Hereafter, if they only knew!*

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ {27}

[Shakir 39:27] *And certainly We have set forth to men in this Quran similitudes of every sort that they may mind.*

[Pickthal 39:27] *And verily We have coined for mankind in this Qur'an all kinds of similitudes, that haply they may reflect;*

[Yusufali 39:27] *We have put forth for men, in this Qur'an every kind of Parable, in order that they may receive admonition.*

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ {28}

[Shakir 39:28] *An Arabic Quran without any crookedness, that they may guard (against evil).*

[Pickthal 39:28] *A Lecture in Arabic, containing no crookedness, that haply they may ward off (evil).*

[Yusufali 39:28] *(It is) a Qur'an in Arabic, without any crookedness (therein): in order that they may guard against Evil.*

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۗ الْحَمْدُ

لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ {29}

[Shakir 39:29] *Allah sets forth an example: There is a slave in whom are (several) partners differing with one another, and there is another slave wholly owned by one man. Are the two alike in condition? (All) praise is due to Allah. Nay! most of them do not know.*

[Pickthal 39:29] *Allah coineth a similitude: A man in relation to whom are several part-owners, quarrelling, and a man belonging wholly to one*

man. Are the two equal in similitude? Praise be to Allah! But most of them know not.

[Yusufali 39:29] Allah puts forth a Parable a man belonging to many partners at variance with each other, and a man belonging entirely to one master: are those two equal in comparison? Praise be to Allah! but most of them have no knowledge.

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ {30}

[Shakir 39:30] Surely you shall die and they (too) shall surely die.

[Pickthal 39:30] Lo! thou wilt die, and lo! they will die;

[Yusufali 39:30] Truly thou wilt die (one day), and truly they (too) will die (one day).

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ {31}

[Shakir 39:31] Then surely on the day of resurrection you will contend one with another before your Lord.

[Pickthal 39:31] Then lo! on the Day of Resurrection, before your Lord ye will dispute.

[Yusufali 39:31] In the end will ye (all), on the Day of Judgment, settle your disputes in the presence of your Lord.

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ

{32}

[Shakir 39:32] Who is then more unjust than he who utters a lie against Allah and (he who) gives the lie to the truth when it comes to him; is there not in hell an abode for the unbelievers?

[Pickthal 39:32] And who doth greater wrong than he who telleth a lie against Allah, and denieth the truth when it reacheth him? Will not the home of disbelievers be in hell?

[Yusufali 39:32] Who, then, doth more wrong than one who utters a lie concerning Allah, and rejects the Truth when it comes to him; is there not in Hell an abode for blasphemers?

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۗ أُولَٰئِكَ هُمُ الْمُتَّقُونَ {33}

[Shakir 39:33] And he who brings the truth and (he who) accepts it as the truth-- these are they that guard (against evil).

[Pickthal 39:33] And whoso bringeth the truth and believeth therein - Such are the dutiful.

[Yusufali 39:33] And he who brings the Truth and he who confirms (and supports) it - such are the men who do right.

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۗ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ {34}

[Shakir 39:34] They shall have with their Lord what they please; that is the reward of the doers of good;

[Pickthal 39:34] They shall have what they will of their Lord's bounty. That is the reward of the good:

[Yusufali 39:34] They shall have all that they wish for, in the presence of their Lord: such is the reward of those who do good:

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ {35}

[Shakir 39:35] So that Allah will do away with the worst of what they did and give them their reward for the best of what they do.

[Pickthal 39:35] That Allah will remit from them the worst of what they did, and will pay them for reward the best they used to do.

[Yusufali 39:35] So that Allah will turn off from them (even) the worst in their deeds and give them their reward according to the best of what they have done.

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ ۗ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

{36}

[Shakir 39:36] Is not Allah sufficient for His servant? And they seek to frighten you with those besides Him; and whomsoever Allah makes err, there is no guide for him.

[Pickthal 39:36] Will not Allah defend His slave? Yet they would frighten thee with those beside Him. He whom Allah sendeth astray, for him there is no guide.

[Yusufali 39:36] Is not Allah enough for his Servant? But they try to frighten thee with other (gods) besides Him! for such as Allah leaves to stray, there can be no guide.

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ ۗ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ {37}

[Shakir 39:37] And whom Allah guides, there is none that can lead him astray; is not Allah Mighty, the Lord of retribution?

[Pickthal 39:37] And he whom Allah guideth, for him there can be no misleader. Is not Allah Mighty, Able to Requite (the wrong)?

[Yusufali 39:37] And such as Allah doth guide there can be none to lead astray. Is not Allah Exalted in Power, (Able to enforce His Will), Lord of Retribution?

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۗ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ

إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ ۗ قُلْ حَسْبِيَ

اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ {38}

[Shakir 39:38] And should you ask them, Who created the heavens and the earth? They would most certainly say: Allah. Say: Have you then considered that what you call upon besides Allah, would they, if Allah desire to afflict me with harm, be the removers of His harm, or (would they), if Allah desire to show me mercy, be the withholders of His mercy? Say: Allah is sufficient for me; on Him do the reliant rely.

[Pickthal 39:38] And verily, if thou shouldst ask them: Who created the heavens and the earth? they will say: Allah. Say: Bethink you then of those ye worship beside Allah, if Allah willed some hurt for me, could they remove from me His hurt; or if He willed some mercy for me, could they restrain His mercy? Say: Allah is my all. In Him do (all) the trusting put their trust.

[Yusufali 39:38] If indeed thou ask them who it is that created the heavens and the earth, they would be sure to say, "Allah". Say: "See ye then? the things that ye invoke besides Allah,- can they, if Allah wills some Penalty for me, remove His Penalty?- Or if He wills some Grace for me,

can they keep back his Grace?" Say: "Sufficient is Allah for me! In Him trust those who put their trust."

قُلْ يَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ {39}

[Shakir 39:39] Say: O my people! work in your place, surely I am a worker, so you will come to know.

[Pickthal 39:39] Say: O my people! Act in your manner. Lo! I (too) am acting. Thus ye will come to know

[Yusufali 39:39] Say: "O my People! Do whatever ye can: I will do (my part): but soon will ye know-

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ {40}

[Shakir 39:40] Who it is to whom there shall come a punishment which will disgrace him and to whom will be due a lasting punishment.

[Pickthal 39:40] Who it is unto whom cometh a doom that will abase him, and on whom there falleth everlasting doom.

[Yusufali 39:40] "Who it is to whom comes a Penalty of ignominy, and on whom descends a Penalty that abides."

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا

وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ {41}

[Shakir 39:41] Surely We have revealed to you the Book with the truth for the sake of men; so whoever follows the right way, it is for his own soul and whoever errs, he errs only to its detriment; and you are not a custodian over them.

[Pickthal 39:41] Lo! We have revealed unto thee (Muhammad) the Scripture for mankind with truth. Then whosoever goeth right it is for his soul, and whosoever strayeth, strayeth only to its hurt. And thou art not a warder over them.

[Yusufali 39:41] Verily We have revealed the Book to thee in Truth, for (instructing) mankind. He, then, that receives guidance benefits his own soul: but he that strays injures his own soul. Nor art thou set over them to dispose of their affairs.

اللَّهُ يَتَوَقَّىٰ الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ

وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ {42}

[Shakir 39:42] Allah takes the souls at the time of their death, and those that die not during their sleep; then He withholdeth those on whom He has passed the decree of death and sends the others back till an appointed term; most surely there are signs in this for a people who reflect.

[Pickthal 39:42] Allah receiveth (men's) souls at the time of their death, and that (soul) which dieth not (yet) in its sleep. He keepeth that (soul) for which He hath ordained death and dismisseth the rest till an appointed term. Lo! herein verily are portents for people who take thought.

[Yusufali 39:42] It is Allah that takes the souls (of men) at death; and those that die not (He takes) during their sleep: those on whom He has passed the decree of death, He keeps back (from returning to life), but the rest He sends (to their bodies) for a term appointed verily in this are Signs for those who reflect.

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ ۗ قُلْ أَوْلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ {43}

[Shakir 39:43] Or have they taken intercessors besides Allah? Say: what! even though they did not ever have control over anything, nor do they understand.

[Pickthal 39:43] Or choose they intercessors other than Allah? Say: What! Even though they have power over nothing and have no intelligence?

[Yusufali 39:43] What! Do they take for intercessors others besides Allah? Say: "Even if they have no power whatever and no intelligence?"

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ {44}

[Shakir 39:44] Say: Allah's is the intercession altogether; His is the kingdom of the heavens and the earth, then to Him you shall be brought back.

[Pickthal 39:44] Say: Unto Allah belongeth all intercession. His is the Sovereignty of the heavens and the earth. And afterward unto Him ye will be brought back.

[Yusufali 39:44] Say: "To Allah belongs exclusively (the right to grant) intercession: to Him belongs the dominion of the heavens and the earth: In the End, it is to Him that ye shall be brought back."

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ

يَسْتَبْشِرُونَ {45}

[Shakir 39:45] And when Allah alone is mentioned, the hearts of those who do not believe in the hereafter shrink, and when those besides Him are mentioned, lo! they are joyful.

[Pickthal 39:45] And when Allah alone is mentioned, the hearts of those who believe not in the Hereafter are repelled, and when those (whom they worship) beside Him are mentioned, behold! they are glad.

[Yusufali 39:45] When Allah, the One and Only, is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and horror; but when (gods) other than He are mentioned, behold, they are filled with joy!

قُلْ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا

فِيهِ يَخْتَلِفُونَ {46}

[Shakir 39:46] Say: O Allah! Originator of the heavens and the earth, Knower of the unseen and the seen! Thou (only) judgest between Thy servants as to that wherein they differ.

[Pickthal 39:46] Say: O Allah! Creator of the heavens and the earth! Knower of the Invisible and the Visible! Thou wilt judge between Thy slaves concerning that wherein they used to differ.

[Yusufali 39:46] Say: "O Allah! Creator of the heavens and the earth! Knower of all that is hidden and open! it is Thou that wilt judge between Thy Servants in those matters about which they have differed."

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ ۗ
وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ {47}

[Shakir 39:47] *And had those who are unjust all that is in the earth and the like of it with it, they would certainly offer it as ransom (to be saved) from the evil of the punishment on the day of resurrection; and what they never thought of shall become plain to them from Allah.*

[Pickthal 39:47] *And though those who do wrong possess all that is in the earth, and therewith as much again, they verily will seek to ransom themselves therewith on the Day of Resurrection from the awful doom; and there will appear unto them, from their Lord, that wherewith they never reckoned.*

[Yusufali 39:47] *Even if the wrong-doers had all that there is on earth, and as much more, (in vain) would they offer it for ransom from the pain of the Penalty on the Day of Judgment: but something will confront them from Allah, which they could never have counted upon!*

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {48}

[Shakir 39:48] *And the evil (consequences) of what they wrought shall become plain to them, and the very thing they mocked at shall beset them.*

[Pickthal 39:48] *And the evils that they earned will appear unto them, and that wherewith they used to scoff will surround them.*

[Yusufali 39:48] *For the evils of their Deeds will confront them, and they will be (completely) encircled by that which they used to mock at!*

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَاَنَا ثُمَّ إِذَا خَوْلَانَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيْتُهُ عَلَىٰ عِلْمٍ ۗ بَلْ هِيَ فِتْنَةٌ
وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {49}

[Shakir 39:49] *So when harm afflicts a man he calls upon Us; then, when We give him a favor from Us, he says: I have been given it only by means of knowledge. Nay, it is a trial, but most of them do not know.*

[Pickthal 39:49] *Now when hurt toucheth a man he crieth unto Us, and afterward when We have granted him a boon from Us, he saith: Only by force of knowledge I obtained it. Nay, but it is a test. But most of them know not.*

[Yusufali 39:49] *Now, when trouble touches man, he cries to Us: But when We bestow a favour upon him as from Ourselves, he says, "This has been given to me because of a certain knowledge (I have)!" Nay, but this is but a trial, but most of them understand not!*

قَدْ قَالُوا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَعْجَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ {50}

[Shakir 39:50] *Those before them did say it indeed, but what they earned availed them not.*

[Pickthal 39:50] *Those before them said it, yet (all) that they had earned availed them not;*

[Yusufali 39:50] *Thus did the (generations) before them say! But all that they did was of no profit to them.*

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا ۗ وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ
بِمُعْجِزِينَ {51}

[Shakir 39:51] So there befell them the evil (consequences) of what they earned; and (as for) those who are unjust from among these, there shall befall them the evil (consequences) of what they earn, and they shall not escape.

[Pickthal 39:51] But the evils that they earned smote them; and such of these as do wrong, the evils that they earn will smite them; they cannot escape.

[Yusufali 39:51] Nay, the evil results of their Deeds overtook them. And the wrong-doers of this (generation)- the evil results of their Deeds will soon overtake them (too), and they will never be able to frustrate (Our Plan)!

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ {52}

[Shakir 39:52] Do they not know that Allah makes ample the means of subsistence to whom He pleases, and He straitens; most surely there are signs in this for a people who believe.

[Pickthal 39:52] Know they not that Allah enlargeth providence for whom He will, and straiteneth it (for whom He will). Lo! herein verily are portents for people who believe.

[Yusufali 39:52] Know they not that Allah enlarges the provision or restricts it, for any He pleases? Verily, in this are Signs for those who believe!

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ ۗ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا
ۗ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ {53}

[Shakir 39:53] Say: O my servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful.

[Pickthal 39:53] Say: O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgiveth all sins. Lo! He is the Forgiving, the Merciful.

[Yusufali 39:53] Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ {54}

[Shakir 39:54] And return to your Lord time after time and submit to Him before there comes to you the punishment, then you shall not be helped.

[Pickthal 39:54] Turn unto your Lord repentant, and surrender unto Him, before there come unto you the doom, when ye cannot be helped.

[Yusufali 39:54] "Turn ye to our Lord (in repentance) and bow to His (Will), before the Penalty comes on you: after that ye shall not be helped.

وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا

تَشْعُرُونَ {55}

[Shakir 39:55] *And follow the best that has been revealed to you from your Lord before there comes to you the punishment all of a sudden while you do not even perceive;*

[Pickthal 39:55] *And follow the better (guidance) of that which is revealed unto you from your Lord, before the doom cometh on you suddenly when ye know not,*

[Yusufali 39:55] *"And follow the best of (the courses) revealed to you from your Lord, before the Penalty comes on you - of a sudden while ye perceive not!-*

أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِن كُنتُ لَمِنَ السَّخِرِينَ {56}

[Shakir 39:56] *Lest a soul should say: O woe to me! for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn;*

[Pickthal 39:56] *Lest any soul should say: Alas, my grief that I was unmindful of Allah, and I was indeed among the scoffers!*

[Yusufali 39:56] *"Lest the soul should (then) say: 'Ah! Woe is me!- In that I neglected (my duty) towards Allah, and was but among those who mocked!'-*

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنتُ مِنَ الْمُتَّقِينَ {57}

[Shakir 39:57] *Or it should say: Had Allah guided me, I would certainly have been of those who guard (against evil);*

[Pickthal 39:57] *Or should say: If Allah had but guided me I should have been among the dutiful!*

[Yusufali 39:57] *"Or (lest) it should say: 'If only Allah had guided me, I should certainly have been among the righteous!'-*

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ {58}

[Shakir 39:58] *Or it should say when it sees the punishment: Were there only a returning for me, I should be of the doers of good.*

[Pickthal 39:58] *Or should say, when it seeth the doom: Oh, that I had but a second chance that I might be among the righteous!*

[Yusufali 39:58] *"Or (lest) it should say when it (actually) sees the penalty: 'If only I had another chance, I should certainly be among those who do good!'*

بَلَىٰ قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنتَ مِنَ الْكَافِرِينَ {59}

[Shakir 39:59] *Aye! My communications came to you, but you rejected them, and you were proud and you were one of the unbelievers.*

[Pickthal 39:59] *(But now the answer will be): Nay, for My revelations came unto thee, but thou didst deny them and wast scornful and wast among the disbelievers.*

[Yusufali 39:59] *"(The reply will be:) 'Nay, but there came to thee my Signs, and thou didst reject them: thou wast Haughty, and became one of those who reject faith!'"*

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ

{60}

[Shakir 39:60] *And on the day of resurrection you shall see those who lied against Allah; their faces shall be blackened. Is there not in hell an abode for the proud?*

[Pickthal 39:60] *And on the Day of Resurrection thou (Muhammad) seest those who lied concerning Allah with their faces blackened. Is not the home of the scorners in hell?*

[Yusufali 39:60] *On the Day of Judgment wilt thou see those who told lies against Allah;- their faces will be turned black; Is there not in Hell an abode for the Haughty?*

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ {61}

[Shakir 39:61] *And Allah shall deliver those who guard (against evil) with their achievement; evil shall not touch them, nor shall they grieve.*

[Pickthal 39:61] *And Allah delivereth those who ward off (evil) because of their deserts. Evil toucheth them not, nor do they grieve.*

[Yusufali 39:61] *But Allah will deliver the righteous to their place of salvation: no evil shall touch them, nor shall they grieve.*

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ {62}

[Shakir 39:62] *Allah is the Creator of every thing and He has charge over every thing.*

[Pickthal 39:62] *Allah is Creator of all things, and He is Guardian over all things.*

[Yusufali 39:62] *Allah is the Creator of all things, and He is the Guardian and Disposer of all affairs.*

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ {63}

[Shakir 39:63] *His are the treasures of the heavens and the earth; and (as for) those who disbelieve in the communications of Allah, these it is that are the losers.*

[Pickthal 39:63] *His are the keys of the heavens and the earth, and they who disbelieve the revelations of Allah - such are they who are the losers.*

[Yusufali 39:63] *To Him belong the keys of the heavens and the earth: and those who reject the Signs of Allah,- it is they who will be in loss.*

قُلْ أَفَعَبَّرَ اللَّهُ تَأْمُرُوَنِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ {64}

[Shakir 39:64] *Say: What! Do you then bid me serve others than Allah, O ignorant men?*

[Pickthal 39:64] *Say (O Muhammad, to the disbelievers): Do ye bid me serve other than Allah? O ye fools!*

[Yusufali 39:64] *Say: "Is it some one other than Allah that ye order me to worship, O ye ignorant ones?"*

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

{65}

[Shakir 39:65] *And certainly, it has been revealed to you and to those before you: Surely if you associate (with Allah), your work would certainly come to naught and you would certainly be of the losers.*

[Pickthal 39:65] *And verily it hath been revealed unto thee as unto those before thee (saying): If thou ascribe a partner to Allah thy work will fail and thou indeed wilt be among the losers.*

[Yusufali 39:65] *But it has already been revealed to thee,- as it was to those before thee,- "If thou wert to join (gods with Allah), truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good)".*

بَلِ اللَّهِ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ {66}

[Shakir 39:66] *Nay! but serve Allah alone and be of the thankful.*

[Pickthal 39:66] *Nay, but Allah must thou serve, and be among the thankful!*

[Yusufali 39:66] *Nay, but worship Allah, and be of those who give thanks.*

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۗ

سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ {67}

[Shakir 39:67] *And they have not honored Allah with the honor that is due to Him; and the whole earth shall be in His grip on the day of resurrection and the heavens rolled up in His right hand; glory be to Him, and may He be exalted above what they associate (with Him).*

[Pickthal 39:67] *And they esteem not Allah as He hath the right to be esteemed, when the whole earth is His handful on the Day of Resurrection, and the heavens are rolled in His right hand. Glorified is He and High Exalted from all that they ascribe as partner (unto Him).*

[Yusufali 39:67] *No just estimate have they made of Allah, such as is due to Him: On the Day of Judgment the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him! High is He above the Partners they attribute to Him!*

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نَفَخَ فِيهِ أُخْرَىٰ

فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ {68}

[Shakir 39:68] *And the trumpet shall be blown, so all those that are in the heavens and all those that are in the earth shall swoon, except such as Allah please; then it shall be blown again, then lo! they shall stand up awaiting.*

[Pickthal 39:68] *And the trumpet is blown, and all who are in the heavens and all who are in the earth swoon away, save him whom Allah willeth. Then it is blown a second time, and behold them standing waiting!*

[Yusufali 39:68] *The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon, except such as it will please Allah (to exempt). Then will a second one be sounded, when, behold, they will be standing and looking on!*

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالتَّيْبِينَ وَالشَّهَدَاءِ وَفُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ

لَا يُظْلَمُونَ {69}

[Shakir 39:69] *And the earth shall beam with the light of its Lord, and the Book shall be laid down, and the prophets and the witnesses shall be*

brought up, and judgment shall be given between them with justice, and they shall not be dealt with unjustly.

[Pickthal 39:69] And the earth shineth with the light of her Lord, and the Book is set up, and the prophets and the witnesses are brought, and it is judged between them with truth, and they are not wronged.

[Yusufali 39:69] And the Earth will shine with the Glory of its Lord: the Record (of Deeds) will be placed (open); the prophets and the witnesses will be brought forward and a just decision pronounced between them; and they will not be wronged (in the least).

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهِيَ أَعْلَمُ بِمَا يَفْعَلُونَ {70}

[Shakir 39:70] And every soul shall be paid back fully what it has done, and He knows best what they do.

[Pickthal 39:70] And each soul is paid in full for what it did. And He is Best Aware of what they do.

[Yusufali 39:70] And to every soul will be paid in full (the fruit) of its Deeds; and (Allah) knoweth best all that they do.

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا فَتِيَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا نَبَأٌ وَلَكِن حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ {71}

[Shakir 39:71] And those who disbelieve shall be driven to hell in companies; until, when they come to it, its doors shall be opened, and the keepers of it shall say to them: Did not there come to you messengers from among you reciting to you the communications of your Lord and warning you of the meeting of this day of yours? They shall say: Yea! But the sentence of punishment was due against the unbelievers.

[Pickthal 39:71] And those who disbelieve are driven unto hell in troops till, when they reach it and the gates thereof are opened, and the warders thereof say unto them: Came there not unto you messengers of your own, reciting unto you the revelations of your Lord and warning you of the meeting of this your Day? they say: Yea, verily. But the word of doom of disbelievers is fulfilled.

[Yusufali 39:71] The Unbelievers will be led to Hell in crowd: until, when they arrive, there, its gates will be opened. And its keepers will say, "Did not messengers come to you from among yourselves, rehearsing to you the Signs of your Lord, and warning you of the Meeting of This Day of yours?" The answer will be: "True: but the Decree of Punishment has been proved true against the Unbelievers!"

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبئسَ مَثْوًى الْمُتَكَبِّرِينَ {72}

[Shakir 39:72] It shall be said: Enter the gates of hell to abide therein; so evil is the abode of the proud.

[Pickthal 39:72] It is said (unto them): Enter ye the gates of hell to dwell therein. Thus hapless is the journey's end of the scorners.

[Yusufali 39:72] (To them) will be said: "Enter ye the gates of Hell, to dwell therein: and evil is (this) Abode of the Arrogant!"

وَسِيَقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّى إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا
سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ {73}

[Shakir 39:73] And those who are careful of (their duty to) their Lord shall be conveyed to the garden in companies; until when they come to it, and its doors shall be opened, and the keepers of it shall say to them: Peace be on you, you shall be happy; therefore enter it to abide.

[Pickthal 39:73] And those who keep their duty to their Lord are driven unto the Garden in troops till, when they reach it, and the gates thereof are opened, and the warders thereof say unto them: Peace be unto you! Ye are good, so enter ye (the Garden of delight), to dwell therein;

[Yusufali 39:73] And those who feared their Lord will be led to the Garden in crowds: until behold, they arrive there; its gates will be opened; and its keepers will say: "Peace be upon you! well have ye done! enter ye here, to dwell therein."

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَّهُ وَأَوْرَثَنَا الْأَرْضَ نَتَّبِعُوهُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ
الْعَامِلِينَ {74}

[Shakir 39:74] And they shall say: (All) praise is due to Allah, Who has made good to us His promise, and He has made us inherit the land; we may abide in the garden where we please; so goodly is the reward of the workers.

[Pickthal 39:74] They say: Praise be to Allah, Who hath fulfilled His promise unto us and hath made us inherit the land, sojourning in the Garden where we will! So bounteous is the wage of workers.

[Yusufali 39:74] They will say: "Praise be to Allah, Who has truly fulfilled His Promise to us, and has given us (this) land in heritage: We can dwell in the Garden as we will: how excellent a reward for those who work (righteousness)!"

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {75}

[Shakir 39:75] And you shall see the angels going round about the throne glorifying the praise of their Lord; and judgment shall be given between them with justice, and it shall be said: All praise is due to Allah, the Lord of the worlds.

[Pickthal 39:75] And thou (O Muhammad) seest the angels thronging round the Throne, hymning the praises of their Lord. And they are judged aright. And it is said: Praise be to Allah, the Lord of the Worlds!

[Yusufali 39:75] And thou wilt see the angels surrounding the Throne (Divine) on all sides, singing Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice, and the cry (on all sides) will be, "Praise be to Allah, the Lord of the Worlds!"

سورة غافر (Ghafir)

Sura 40

Aya 1 to 85

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

{1} حم

[Shakir 40:1] Ha Mim.

[Pickthal 40:1] Ha. Mim.

[Yusufali 40:1] Ha Mim

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ {2}

[Shakir 40:2] The revelation of the Book is from Allah, the Mighty, the Knowing,

[Pickthal 40:2] The revelation of the Scripture is from Allah, the Mighty, the Knower,

[Yusufali 40:2] The revelation of this Book is from Allah, Exalted in Power, Full of Knowledge,-

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ {3}

[Shakir 40:3] The Forgiver of the faults and the Acceptor of repentance, Severe to punish, Lord of bounty; there is no god but He; to Him is the eventual coming.

[Pickthal 40:3] The Forgiver of sin, the Acceptor of repentance, the Stern in punishment, the Bountiful. There is no Allah save Him. Unto Him is the journeying.

[Yusufali 40:3] Who forgiveth sin, accepteth repentance, is strict in punishment, and hath a long reach (in all things). there is no god but He: to Him is the final goal.

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقَلُّبُهُمْ فِي الْبِلَادِ {4}

[Shakir 40:4] None dispute concerning the communications of Allah but those who disbelieve, therefore let not their going to and fro in the cities deceive you.

[Pickthal 40:4] None argue concerning the revelations of Allah save those who disbelieve, so let not their turn of fortune in the land deceive thee (O Muhammad).

[Yusufali 40:4] None can dispute about the Signs of Allah but the Unbelievers. Let not, then, their strutting about through the land deceive thee!

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَجَادَلُوا

بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ {5}

[Shakir 40:5] The people of Nuh and the parties after them rejected (prophets) before them, and every nation purposed against their messenger

to destroy him, and they disputed by means of the falsehood that they might thereby render null the truth, therefore I destroyed them; how was then My retribution!

[Pickthal 40:5] The folk of Noah and the factions after them denied (their messengers) before these, and every nation purposed to seize their messenger and argued falsely, (thinking) thereby to refute the Truth. Then I seized them, and how (awful) was My punishment.

[Yusufali 40:5] But (there were people) before them, who denied (the Signs),- the People of Noah, and the Confederates (of Evil) after them; and every People plotted against their prophet, to seize him, and disputed by means of vanities, therewith to condemn the Truth; but it was I that seized them! and how (terrible) was My Requital!

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ {6}

[Shakir 40:6] And thus did the word of your Lord prove true against those who disbelieved that they are the inmates of the fire.

[Pickthal 40:6] Thus was the word of thy Lord concerning those who disbelieve fulfilled: That they are owners of the Fire.

[Yusufali 40:6] Thus was the Decree of thy Lord proved true against the Unbelievers; that truly they are Companions of the Fire!

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا

رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ {7}

[Shakir 40:7] Those who bear the power and those around Him celebrate the praise of their Lord and believe in Him and ask protection for those who believe: Our Lord! Thou embracest all things in mercy and knowledge, therefore grant protection to those who turn (to Thee) and follow Thy way, and save them from the punishment of the hell:

[Pickthal 40:7] Those who bear the Throne, and all who are round about it, hymn the praises of their Lord and believe in Him and ask forgiveness for those who believe (saying): Our Lord! Thou comprehendest all things in mercy and knowledge, therefor forgive those who repent and follow Thy way. Ward off from them the punishment of hell.

[Yusufali 40:7] Those who sustain the Throne (of Allah) and those around it Sing Glory and Praise to their Lord; believe in Him; and implore Forgiveness for those who believe: "Our Lord! Thy Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance, and follow Thy Path; and preserve them from the Penalty of the Blazing Fire!

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ۗ إِنَّكَ

أَنْتَ الْعَزِيزُ الْحَكِيمُ {8}

[Shakir 40:8] Our Lord! and make them enter the gardens of perpetuity which Thou hast promised to them and those who do good of their fathers and their wives and their offspring, surely Thou are the Mighty, the Wise.

[Pickthal 40:8] Our Lord! And make them enter the Gardens of Eden which thou hast promised them, with such of their fathers and their wives and their descendants as do right. Lo! Thou, only Thou, art the Mighty, the Wise.

[Yusufali 40:8] "And grant, our Lord! that they enter the Gardens of Eternity, which Thou hast promised to them, and to the righteous among their fathers, their wives, and their posterity! For Thou art (He), the Exalted in Might, Full of Wisdom.

وَقِهِمُ السَّيِّئَاتِ ۚ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۗ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {9}

[Shakir 40:9] And keep them from evil deeds, and whom Thou keepest from evil deeds this day, indeed Thou hast mercy on him, and that is the mighty achievement.

[Pickthal 40:9] And ward off from them ill-deeds; and he from whom Thou wardest off ill-deeds that day, him verily hast Thou taken into mercy. That is the supreme triumph.

[Yusufali 40:9] "And preserve them from (all) ills; and any whom Thou dost preserve from ills that Day,- on them wilt Thou have bestowed Mercy indeed: and that will be truly (for them) the highest Achievement".

إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لِمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ

فَتَكْفُرُونَ {10}

[Shakir 40:10] Surely those who disbelieve shall be cried out to: Certainly Allah's hatred (of you) when you were called upon to the faith and you rejected, is much greater than your hatred of yourselves.

[Pickthal 40:10] Lo! (on that day) those who disbelieve are informed by proclamation: Verily Allah's abhorrence is more terrible than your abhorrence one of another, when ye were called unto the faith but did refuse.

[Yusufali 40:10] The Unbelievers will be addressed: "Greater was the aversion of Allah to you than (is) your aversion to yourselves, seeing that ye were called to the Faith and ye used to refuse."

قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَخْيَبْتَنَا أُخْبَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ {11}

[Shakir 40:11] They shall say: Our Lord! twice didst Thou make us subject to death, and twice hast Thou given us life, so we do confess our faults; is there then a way to get out?

[Pickthal 40:11] They say: Our Lord! Twice hast Thou made us die, and twice hast Thou made us live. Now we confess our sins. Is there any way to go out?

[Yusufali 40:11] They will say: "Our Lord! twice hast Thou made us without life, and twice hast Thou given us Life! Now have we recognised our sins: Is there any way out (of this)?"

ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا ۗ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ

{12}

[Shakir 40:12] That is because when Allah alone was called upon, you disbelieved, and when associates were given to Him, you believed; so judgment belongs to Allah, the High, the Great.

[Pickthal 40:12] (It is said unto them): This is (your plight) because, when Allah only was invoked, ye disbelieved, but when some partner was ascribed to Him ye were believing. But the command belongeth only to Allah, the Sublime, the Majestic.

[Yusufali 40:12] (The answer will be:) "This is because, when Allah was invoked as the Only (object of worship), ye did reject Faith, but when partners were joined to Him, ye believed! the Command is with Allah, Most High, Most Great!"

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّل لَكُمْ مِنَ السَّمَاءِ رِزْقًا ۖ وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ {13}

[Shakir 40:13] He it is Who shows you His signs and sends down for you sustenance from heaven, and none minds but he who turns (to Him) again and again.

[Pickthal 40:13] He it is Who showeth you His portents, and sendeth down for you provision from the sky. None payeth heed save him who turneth (unto Him) repentant.

[Yusufali 40:13] He it is Who showeth you his Signs, and sendeth down sustenance for you from the sky: but only those receive admonition who turn (to Allah).

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ {14}

[Shakir 40:14] Therefore call upon Allah, being sincere to Him in obedience, though the unbelievers are averse:

[Pickthal 40:14] Therefor (O believers) pray unto Allah, making religion pure for Him (only), however much the disbelievers be averse -

[Yusufali 40:14] Call ye, then, upon Allah with sincere devotion to Him, even though the Unbelievers may detest it.

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ

{15}

[Shakir 40:15] Possessor of the highest rank, Lord of power: He makes the inspiration to light by His command upon whom He pleases of His servants, that he may warn (men) of the day of meeting.

[Pickthal 40:15] The Exalter of Ranks, the Lord of the Throne. He causeth the Spirit of His command upon whom He will of His slaves, that He may warn of the Day of Meeting,

[Yusufali 40:15] Raised high above ranks (or degrees), (He is) the Lord of the Throne (of Authority): by His Command doth He send the Spirit (of inspiration) to any of His servants he pleases, that it may warn (men) of the Day of Mutual Meeting,-

يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ ۗ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ {16}

[Shakir 40:16] (Of) the day when they shall come forth, nothing concerning them remains hidden to Allah. To whom belongs the kingdom this day? To Allah, the One, the Subduer (of all).

[Pickthal 40:16] The day when they come forth, nothing of them being hidden from Allah. Whose is the Sovereignty this day? It is Allah's, the One, the Almighty.

[Yusufali 40:16] The Day whereon they will (all) come forth: not a single thing concerning them is hidden from Allah. Whose will be the dominion that Day?" That of Allah, the One the Irresistible!

الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۗ لَا ظُلْمَ الْيَوْمَ ۗ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ {17}

[Shakir 40:17] *This day every soul shall be rewarded for what it has earned; no injustice (shall be done) this day; surely Allah is quick in reckoning.*

[Pickthal 40:17] *This day is each soul requited that which it hath earned; no wrong (is done) this day. Lo! Allah is swift at reckoning.*

[Yusufali 40:17] *That Day will every soul be requited for what it earned; no injustice will there be that Day, for Allah is Swift in taking account.*

وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطْمِينٍ ۗ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ

{18} يُطَاعُ

[Shakir 40:18] *And warn them of the day that draws near, when hearts shall rise up to the throats, grieving inwardly; the unjust shall not have any compassionate friend nor any intercessor who should be obeyed.*

[Pickthal 40:18] *Warn them (O Muhammad) of the Day of the approaching (doom), when the hearts will be choking the throats, (when) there will be no friend for the wrong-doers, nor any intercessor who will be heard.*

[Yusufali 40:18] *Warn them of the Day that is (ever) drawing near, when the hearts will (come) right up to the throats to choke (them); No intimate friend nor intercessor will the wrong-doers have, who could be listened to.*

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ {19}

[Shakir 40:19] *He knows the stealthy looks and that which the breasts conceal.*

[Pickthal 40:19] *He knoweth the traitor of the eyes, and that which the bosoms hide.*

[Yusufali 40:19] *(Allah) knows of (the tricks) that deceive with the eyes, and all that the hearts (of men) conceal.*

وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ ۗ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ

{20}

[Shakir 40:20] *And Allah judges with the truth; and those whom they call upon besides Him cannot judge aught; surely Allah is the Hearing, the Seeing.*

[Pickthal 40:20] *Allah judgeth with truth, while those to whom they cry instead of Him judge not at all. Lo! Allah, He is the Hearer, the Seer.*

[Yusufali 40:20] *And Allah will judge with (justice and) Truth: but those whom (men) invoke besides Him, will not (be in a position) to judge at all. Verily it is Allah (alone) Who hears and sees (all things).*

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ ۚ كَانُوا هُمْ أَشَدَّ مِنْهُمْ

قُوَّةً وَأَثَارًا فِي الْأَرْضِ فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاقٍ {21}

[Shakir 40:21] *Have they not travelled in the earth and seen how was the end of those who were before them? Mightier than these were they in strength-- and in fortifications in the land, but Allah destroyed them for their sins; and there was not for them any defender against Allah.*

[Pickthal 40:21] *Have they not travelled in the land to see the nature of the consequence for those who disbelieved before them? They were mightier*

than these in power and (in the) traces (which they left behind them) in the earth. Yet Allah seized them for their sins, and they had no protector from Allah.

[Yusufali 40:21] Do they not travel through the earth and see what was the End of those before them? They were even superior to them in strength, and in the traces (they have left) in the land: but Allah did call them to account for their sins, and none had they to defend them against Allah.

ذٰلِكَ بِاَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَاَخَذَهُمُ اللّٰهُ ۗ اِنَّهٗ قَوِيٌّ شَدِيْدٌ الْعِقَابِ

{22}

[Shakir 40:22] That was because there came to them their messengers with clear arguments, but they rejected (them), therefore Allah destroyed them; surely He is Strong, Severe in retribution.

[Pickthal 40:22] That was because their messengers kept bringing them clear proofs (of Allah's Sovereignty) but they disbelieved; so Allah seized them. Lo! He is Strong, severe in punishment.

[Yusufali 40:22] That was because there came to them their messengers with Clear (Signs), but they rejected them: So Allah called them to account: for He is Full of Strength, Strict in Punishment.

وَلَقَدْ اَرْسَلْنَا مُوسٰى بِآيٰتِنَا وَسُلْطٰنٍ مُّبِيْنٍ {23}

[Shakir 40:23] And certainly We sent Musa with Our communications and clear authority,

[Pickthal 40:23] And verily We sent Moses with Our revelations and a clear warrant

[Yusufali 40:23] Of old We sent Moses, with Our Signs and an authority manifest,

اِلٰى فِرْعَوْنَ وَهٰمٰنَ وَقَارُوْنَ فَقَالُوْا سٰجِرٌ كٰذِبٌ {24}

[Shakir 40:24] To Firon and Haman and Qaroun, but they said: A lying magician.

[Pickthal 40:24] Unto Pharaoh and Haman and Korah, but they said: A lying sorcerer!

[Yusufali 40:24] To Pharaoh, Haman, and Qarun; but they called (him) "a sorcerer telling lies!"...

فَلَمَّا جَاءَهُم بِالْحَقِّ مِنْ عِنْدِنَا قَالُوْا اِفْتُلُوْا اَبْنَاءَ الَّذِيْنَ اٰمَنُوْا مَعَهُ وَاَسْتَحْيُوْا نِسَاءَهُمْ ۗ وَمَا كَيْدُ

الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ {25}

[Shakir 40:25] So when he brought to them the truth from Us, they said: Slay the sons of those who believe with him and keep their women alive; and the struggle of the unbelievers will only come to a state of perdition.

[Pickthal 40:25] And when he brought them the Truth from Our presence, they said: Slay the sons of those who believe with him, and spare their women. But the plot of disbelievers is in naught but error.

[Yusufali 40:25] Now, when he came to them in Truth, from Us, they said, "Slay the sons of those who believe with him, and keep alive their females," but the plots of Unbelievers (end) in nothing but errors (and delusions)!...

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ {26}

[Shakir 40:26] And Firon said: Let me alone that I may slay Musa and let him call upon his Lord; surely I fear that he will change your religion or that he will make mischief to appear in the land.

[Pickthal 40:26] And Pharaoh said: Suffer me to kill Moses, and let him cry unto his Lord. Lo! I fear that he will alter your religion or that he will cause confusion in the land.

[Yusufali 40:26] Said Pharaoh: "Leave me to slay Moses; and let him call on his Lord! What I fear is lest he should change your religion, or lest he should cause mischief to appear in the land!"

وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ {27}

[Shakir 40:27] And Musa said: Surely I take refuge with my Lord and-- your Lord from every proud one who does not believe in the day of reckoning.

[Pickthal 40:27] Moses said: Lo! I seek refuge in my Lord and your Lord from every scorner who believeth not in a Day of Reckoning.

[Yusufali 40:27] Moses said: "I have indeed called upon my Lord and your Lord (for protection) from every arrogant one who believes not in the Day of Account!"

وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضَ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ {28}

[Shakir 40:28] And a believing man of Firon's people who hid his faith said: What! will you slay a man because he says: My Lord is Allah, and indeed he has brought to you clear arguments from your Lord? And if he be a liar, on him will be his lie, and if he be truthful, there will befall you some of that which he threatens you (with); surely Allah does not guide him who is extravagant, a liar:

[Pickthal 40:28] And a believing man of Pharaoh's family, who hid his faith, said: Would ye kill a man because he saith: My Lord is Allah, and hath brought you clear proofs from your Lord? If he is lying, then his lie is upon him; and if he is truthful, then some of that wherewith he threateneth you will strike you. Lo! Allah guideth not one who is a prodigal, a liar.

[Yusufali 40:28] A believer, a man from among the people of Pharaoh, who had concealed his faith, said: "Will ye slay a man because he says, 'My Lord is Allah'?- when he has indeed come to you with Clear (Signs) from your Lord? and if he be a liar, on him is (the sin of) his lie: but, if he is telling the Truth, then will fall on you something of the (calamity) of which he warns you: Truly Allah guides not one who transgresses and lies!

يَا قَوْمِ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا ۗ قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَىٰ وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ {29}

[Shakir 40:29] O my people! yours is the kingdom this day, being masters in the land, but who will help us against the punishment of Allah if it come to us? Firon said: I do not show you aught but that which I see (myself), and I do not make you follow any but the right way.

[Pickthal 40:29] O my people! Yours is the kingdom to-day, ye being uppermost in the land. But who would save us from the wrath of Allah should it reach us? Pharaoh said: I do but show you what I think, and I do but guide you to wise policy.

[Yusufali 40:29] "O my People! Yours is the dominion this day: Ye have the upper hand in the land: but who will help us from the Punishment of Allah, should it befall us?" Pharaoh said: "I but point out to you that which I see (myself); Nor do I guide you but to the Path of Right!"

وَقَالَ الَّذِي آمَنَ يَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ {30}

[Shakir 40:30] And he who believed said: O my people! surely I fear for you the like of what befell the parties:

[Pickthal 40:30] And he who believed said: O my people! Lo! I fear for you a fate like that of the factions (of old);

[Yusufali 40:30] Then said the man who believed: "O my people! Truly I do fear for you something like the Day (of disaster) of the Confederates (in sin)!-

مِثْلَ ذَابِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ ۚ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ {31}

[Shakir 40:31] The like of what befell the people of Nuh and Ad and Samood and those after them, and Allah does not desire injustice for (His) servants;

[Pickthal 40:31] A plight like that of Noah's folk, and A'ad and Thamud, and those after them, and Allah willeth no injustice for (His) slaves.

[Yusufali 40:31] "Something like the fate of the People of Noah, the 'Ad, and the Thamud, and those who came after them: but Allah never wishes injustice to his Servants.

وَيَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ {32}

[Shakir 40:32] And, O my people! I fear for you the day of calling out,
[Pickthal 40:32] And, O my people! Lo! I fear for you a Day of Summoning,

[Yusufali 40:32] "And O my people! I fear for you a Day when there will be Mutual calling (and wailing),-

يَوْمَ تُولُّونَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ۗ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ {33}

[Shakir 40:33] The day on which you will turn back retreating; there shall be no savior for you from Allah, and whomsoever Allah causes to err, there is no guide for him:

[Pickthal 40:33] A day when ye will turn to flee, having no preserver from Allah: and he whom Allah sendeth astray, for him there is no guide.

[Yusufali 40:33] "A Day when ye shall turn your backs and flee: No defender shall ye have from Allah: Any whom Allah leaves to stray, there is none to guide...

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكِّ مِمَّا جَاءَكُمْ بِهِ حَتَّى إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا ۚ كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ {34}

[Shakir 40:34] And certainly Yusuf came to you before with clear arguments, but you ever remained in doubt as to what he brought; until when he died, you said: Allah will never raise a messenger after him. Thus does Allah cause him to err who is extravagant, a doubter

[Pickthal 40:34] And verily Joseph brought you of old clear proofs, yet ye ceased not to be in doubt concerning what he brought you till, when he died, ye said: Allah will not send any messenger after him. Thus Allah deceiveth him who is a prodigal, a doubter.

[Yusufali 40:34] "And to you there came Joseph in times gone by, with Clear Signs, but ye ceased not to doubt of the (Mission) for which he had come: At length, when he died, ye said: 'No messenger will Allah send after him.' thus doth Allah leave to stray such as transgress and live in doubt,-

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ كَبْرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا ۚ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ {35}

[Shakir 40:35] Those who dispute concerning the communications of Allah without any authority that He has given them; greatly hated is it by Allah and by those who believe. Thus does Allah set a seal over the heart of every proud, haughty one.

[Pickthal 40:35] Those who wrangle concerning the revelations of Allah without any warrant that hath come unto them, it is greatly hateful in the sight of Allah and in the sight of those who believe. Thus doth Allah print on every arrogant, disdainful heart.

[Yusufali 40:35] "(Such) as dispute about the Signs of Allah, without any authority that hath reached them, grievous and odious (is such conduct) in the sight of Allah and of the Believers. Thus doth Allah, seal up every heart - of arrogant and obstinate Transgressors."

وَقَالَ فِرْعَوْنُ يَا هَامَانَ ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ {36}

[Shakir 40:36] And Firon said: O Haman! build for me a tower that I may attain the means of access,

[Pickthal 40:36] And Pharaoh said: O Haman! Build for me a tower that haply I may reach the roads,

[Yusufali 40:36] Pharaoh said: "O Haman! Build me a lofty palace, that I may attain the ways and means-

أَسْبَابَ السَّمَاوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لأَظُنُّهُ كَاذِبًا ۚ وَكَذَلِكَ زَيْنَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ

وَصَدَّ عَنِ السَّبِيلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ {37}

[Shakir 40:37] The means of access to the heavens, then reach the god of Musa, and I surely think him to be a liar. And thus the evil of his deed was made fairseeming to Firon, and he was turned away from the way; and the struggle of Firon was not (to end) in aught but destruction.

[Pickthal 40:37] The roads of the heavens, and may look upon the god of Moses, though verily I think him a liar. Thus was the evil that he did

made fairseeming unto Pharaoh, and he was debarred from the (right) way. The plot of Pharaoh ended but in ruin.

[Yusufali 40:37] "The ways and means of (reaching) the heavens, and that I may mount up to the god of Moses: But as far as I am concerned, I think (Moses) is a liar!" Thus was made alluring, in Pharaoh's eyes, the evil of his deeds, and he was hindered from the Path; and the plot of Pharaoh led to nothing but perdition (for him).

وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ {38}

[Shakir 40:38] And he who believed said: O my people! follow me, I will guide you to the right course;

[Pickthal 40:38] And he who believed said: O my people! Follow me. I will show you the way of right conduct.

[Yusufali 40:38] The man who believed said further: "O my people! Follow me: I will lead you to the Path of Right.

يَا قَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ {39}

[Shakir 40:39] O my people! this life of the world is only a (passing) enjoyment, and surely the hereafter is the abode to settle;

[Pickthal 40:39] O my people! Lo! this life of the world is but a passing comfort, and lo! the Hereafter, that is the enduring home.

[Yusufali 40:39] "O my people! This life of the present is nothing but (temporary) convenience: It is the Hereafter that is the Home that will last.

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا وَمَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ

يَدْخُلُونَ الْجَنَّةَ يُرْرَقُونَ فِيهَا بِغَيْرِ حِسَابٍ {40}

[Shakir 40:40] Whoever does an evil, he shall not be recompensed (with aught) but the like of it, and whoever does good, whether male or female, and he is a believer, these shall enter the garden, in which they shall be given sustenance without measure.

[Pickthal 40:40] Whoso doeth an ill-deed, he will be repaid the like thereof, while whoso doeth right, whether male or female, and is a believer, (all) such will enter the Garden, where they will be nourished without stint.

[Yusufali 40:40] "He that works evil will not be requited but by the like thereof: and he that works a righteous deed - whether man or woman - and is a Believer- such will enter the Garden (of Bliss): Therein will they have abundance without measure.

وَيَا قَوْمِ مَا لِي أَدْعُوكُمْ إِلَى التَّجَارَةِ وَتَدْعُونَنِي إِلَى النَّارِ {41}

[Shakir 40:41] And, O my people! how is it that I call you to salvation and you call me to the fire?

[Pickthal 40:41] And, O my people! What aileth me that I call you unto deliverance when ye call me unto the Fire?

[Yusufali 40:41] "And O my people! How (strange) it is for me to call you to Salvation while ye call me to the Fire!

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأَشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْعَفَّارِ {42}

[Shakir 40:42] You call on me that I should disbelieve in Allah and associate with Him that of which I have no knowledge, and I call you to the Mighty, the most Forgiving;

[Pickthal 40:42] *Ye call me to disbelieve in Allah and ascribe unto Him as partners that whereof I have no knowledge, while I call you unto the Mighty, the Forgiver.*

[Yusufali 40:42] *"Ye do call upon me to blaspheme against Allah, and to join with Him partners of whom I have no knowledge; and I call you to the Exalted in Power, Who forgives again and again!"*

لَا جَرَمَ أَنْتُمْ تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَرَدْنَا إِلَى اللَّهِ وَأَنَّ
المُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ {43}

[Shakir 40:43] *No doubt that what you call me to has no title to be called to in this world, nor in the hereafter, and that our turning back is to Allah, and that the extravagant are the inmates of the fire;*

[Pickthal 40:43] *Assuredly that whereunto ye call me hath no claim in the world or in the Hereafter, and our return will be unto Allah, and the prodigals will be owners of the Fire.*

[Yusufali 40:43] *"Without doubt ye do call me to one who is not fit to be called to, whether in this world, or in the Hereafter; our return will be to Allah; and the Transgressors will be Companions of the Fire!"*

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ ۖ وَأَفْوُضُ أَمْرِي إِلَى اللَّهِ ۖ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ {44}

[Shakir 40:44] *So you shall remember what I say to you, and I entrust my affair to Allah, Surely Allah sees the servants.*

[Pickthal 40:44] *And ye will remember what I say unto you. I confide my cause unto Allah. Lo! Allah is Seer of (His) slaves.*

[Yusufali 40:44] *"Soon will ye remember what I say to you (now), My (own) affair I commit to Allah: for Allah (ever) watches over His Servants."*

فَوَقَّاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ {45}

[Shakir 40:45] *So Allah protected him from the evil (consequences) of what they planned, and the most evil punishment overtook Firon's people:*

[Pickthal 40:45] *So Allah warded off from him the evils which they plotted, while a dreadful doom encompassed Pharaoh's folk,*

[Yusufali 40:45] *Then Allah saved him from (every) ill that they plotted (against him), but the burnt of the Penalty encompassed on all sides the People of Pharaoh.*

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ
{46}

[Shakir 40:46] *The fire; they shall be brought before it (every) morning and evening and on the day when the hour shall come to pass: Make Firon's people enter the severest chastisement.*

[Pickthal 40:46] *The Fire; they are exposed to it morning and evening; and on the day when the Hour upriseth (it is said): Cause Pharaoh's folk to enter the most awful doom.*

[Yusufali 40:46] *In front of the Fire will they be brought, morning and evening: And (the sentence will be) on the Day that Judgment will be established: "Cast ye the People of Pharaoh into the severest Penalty!"*

وَأِذْ يَتَحَاوُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَمَا هُم بِمُعْتَدُونَ
عَنَّا نَصِيبًا مِنَ النَّارِ {47}

[Shakir 40:47] And when they shall contend one with another in the fire, then the weak shall say to those who were proud: Surely we were your followers; will you then avert from us a portion of the fire?

[Pickthal 40:47] And when they wrangle in the Fire, the weak say unto those who were proud: Lo! we were a following unto you; will ye therefor rid us of a portion of the Fire?

[Yusufali 40:47] Behold, they will dispute with each other in the Fire! The weak ones (who followed) will say to those who had been arrogant, "We but followed you: Can ye then take (on yourselves) from us some share of the Fire?"

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ {48}

[Shakir 40:48] Those who were proud shall say: Surely we are all in it: surely Allah has judged between the servants.

[Pickthal 40:48] Those who were proud say: Lo! we are all (together) herein. Lo! Allah hath judged between (His) slaves.

[Yusufali 40:48] Those who had been arrogant will say: "We are all in this (Fire)! Truly, Allah has judged between (his) Servants!"

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ {49}

[Shakir 40:49] And those who are in the fire shall say to the keepers of hell: Call upon your Lord that He may lighten to us one day of the punishment.

[Pickthal 40:49] And those in the Fire say unto the guards of hell: Entreat your Lord that He relieve us of a day of the torment.

[Yusufali 40:49] Those in the Fire will say to the Keepers of Hell: "Pray to your Lord to lighten us the Penalty for a day (at least)!"

قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمُ رُسُلِكُمُ بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَاذْعُوا ۗ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا

فِي ضَلَالٍ {50}

[Shakir 40:50] They shall say: Did not your messengers come to you with clear arguments? They shall say: Yea. They shall say: Then call. And the call of the unbelievers is only in error.

[Pickthal 40:50] They say: Came not your messengers unto you with clear proofs? They say: Yea, verily. They say: Then do ye pray, although the prayer of disbelievers is in vain.

[Yusufali 40:50] They will say: "Did there not come to you your messengers with Clear Signs?" They will say, "Yes". They will reply, "Then pray (as ye like)! But the prayer of those without Faith is nothing but (futile wandering) in (mazes of) error!"

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ {51}

[Shakir 40:51] Most surely We help Our messengers, and those who believe, in this world's life and on the day when the witnesses shall stand

[Pickthal 40:51] Lo! We verily do help Our messengers, and those who believe, in the life of the world and on the day when the witnesses arise,

[Yusufali 40:51] We will, without doubt, help our messengers and those who believe, (both) in this world's life and on the Day when the Witnesses will stand forth,-

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعذِرَتُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ {52}

[Shakir 40:52] The day on which their excuse shall not benefit the unjust, and for them is curse and for them is the evil abode.

[Pickthal 40:52] The day when their excuse availeth not the evil-doers, and theirs is the curse, and theirs the ill abode.

[Yusufali 40:52] The Day when no profit will it be to Wrong-doers to present their excuses, but they will (only) have the Curse and the Home of Misery.

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ {53}

[Shakir 40:53] And certainly We gave Musa the guidance, and We made the children of Israel inherit the Book,

[Pickthal 40:53] And We verily gave Moses the guidance, and We caused the Children of Israel to inherit the Scripture,

[Yusufali 40:53] We did aforetime give Moses the (Book of) Guidance, and We gave the book in inheritance to the Children of Israel,-

هُدًى وَذِكْرًا لِأُولِي الْأَلْبَابِ {54}

[Shakir 40:54] A guidance and a reminder to the men of understanding.

[Pickthal 40:54] A guide and a reminder for men of understanding.

[Yusufali 40:54] A Guide and a Message to men of Understanding.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَارِ {55}

[Shakir 40:55] Therefore be patient; surely the promise of Allah is true; and ask protection for your fault and sing the praise of your Lord in the evening and the morning.

[Pickthal 40:55] Then have patience (O Muhammad). Lo! the promise of Allah is true. And ask forgiveness of thy sin, and hymn the praise of thy Lord at fall of night and in the early hours.

[Yusufali 40:55] Patiently, then, persevere: for the Promise of Allah is true: and ask forgiveness for thy fault, and celebrate the Praises of thy Lord in the evening and in the morning.

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۗ إِن فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِيهِ ۗ

فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ {56}

[Shakir 40:56] Surely (as for) those who dispute about the communications of Allah without any authority that has come to them, there is naught in their breasts but (a desire) to become great which they shall never attain to; Therefore seek refuge in Allah, surely He is the Hearing, the Seeing.

[Pickthal 40:56] Lo! those who wrangle concerning the revelations of Allah without a warrant having come unto them, there is naught else in their breasts save pride which they will never attain. So take thou refuge in Allah. Lo! He, only He, is the Hearer, the Seer.

[Yusufali 40:56] Those who dispute about the signs of Allah without any authority bestowed on them,- there is nothing in their breasts but (the quest

of) greatness, which they shall never attain to: seek refuge, then, in Allah: It is He Who hears and sees (all things).

خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {57}

[Shakir 40:57] Certainly the creation of the heavens and the earth is greater than the creation of the men, but most people do not know

[Pickthal 40:57] Assuredly the creation of the heavens and the earth is greater than the creation of mankind; but most of mankind know not.

[Yusufali 40:57] Assuredly the creation of the heavens and the earth is a greater (matter) than the creation of men: Yet most men understand not.

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ ۗ قَلِيلًا مَّا

تَتَذَكَّرُونَ {58}

[Shakir 40:58] And the blind and the seeing are not alike, nor those who believe and do good and the evil-doer; little is it that you are mindful.

[Pickthal 40:58] And the blind man and the seer are not equal, neither are those who believe and do good works (equal with) the evil-doer. Little do ye reflect!

[Yusufali 40:58] Not equal are the blind and those who (clearly) see: Nor are (equal) those who believe and work deeds of righteousness, and those who do evil. Little do ye learn by admonition!

إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ {59}

[Shakir 40:59] Most surely the hour is coming, there is no doubt therein, but most people do not believe.

[Pickthal 40:59] Lo! the Hour is surely coming, there is no doubt thereof; yet most of mankind believe not.

[Yusufali 40:59] The Hour will certainly come: Therein is no doubt: Yet most men believe not.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ

دَاخِرِينَ {60}

[Shakir 40:60] And your Lord says: Call upon Me, I will answer you; surely those who are too proud for My service shall soon enter hell abased.

[Pickthal 40:60] And your Lord hath said: Pray unto Me and I will hear your prayer. Lo! those who scorn My service, they will enter hell, disgraced.

[Yusufali 40:60] And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!"

اللَّهُ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۗ إِنَّ اللَّهَ لَدُوٌّ فَضْلٍ عَلَى النَّاسِ

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ {61}

[Shakir 40:61] Allah is He Who made for you the night that you may rest therein and the day to see; most surely Allah is Gracious to men, but most men do not give thanks.

[Pickthal 40:61] Allah it is Who hath appointed for you night that ye may rest therein, and day for seeing. Lo! Allah is a Lord of bounty for mankind, yet most of mankind give not thanks.

[Yusufali 40:61] It is Allah Who has made the Night for you, that ye may rest therein, and the days as that which helps (you) to see. Verily Allah is full of Grace and Bounty to men: yet most men give no thanks.

ذَلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُؤْفَكُونَ {62}

[Shakir 40:62] That is Allah, your Lord, the Creator of everything; there is no Allah but He; whence are you then turned away?

[Pickthal 40:62] Such is Allah, your Lord, the Creator of all things, There is no Allah save Him. How then are ye perverted?

[Yusufali 40:62] Such is Allah, your Lord, the Creator of all things, there is no god but He: Then how ye are deluded away from the Truth!

كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ {63}

[Shakir 40:63] Thus were turned away those who denied the communications of Allah.

[Pickthal 40:63] Thus are they perverted who deny the revelations of Allah.

[Yusufali 40:63] Thus are deluded those who are wont to reject the Signs of Allah.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمُ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُم مِّنَ

الطَّيِّبَاتِ ۚ ذَلِكُمُ اللَّهُ رَبُّكُم فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ {64}

[Shakir 40:64] Allah is He Who made the earth a resting-place for you and the heaven a canopy, and He formed you, then made goodly your forms, and He provided you with goodly things; that is Allah, your Lord; blessed then is Allah, the Lord of the worlds.

[Pickthal 40:64] Allah it is Who appointed for you the earth for a dwelling-place and the sky for a canopy, and fashioned you and perfected your shapes, and hath provided you with good things. Such is Allah, your Lord. Then blessed be Allah, the Lord of the Worlds!

[Yusufali 40:64] It is Allah Who has made for you the earth as a resting place, and the sky as a canopy, and has given you shape- and made your shapes beautiful,- and has provided for you Sustenance, of things pure and good;- such is Allah your Lord. So Glory to Allah, the Lord of the Worlds!

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۗ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ {65}

[Shakir 40:65] He is the Living, there is no god but He, therefore call on Him, being sincere to Him in obedience; (all) praise is due to Allah, the Lord of the worlds.

[Pickthal 40:65] He is the Living One. There is no Allah save Him. So pray unto Him, making religion pure for Him (only). Praise be to Allah, the Lord of the Worlds!

[Yusufali 40:65] He is the Living (One): There is no god but He: Call upon Him, giving Him sincere devotion. Praise be to Allah, Lord of the Worlds!

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ

لِرَبِّ الْعَالَمِينَ {66}

[Shakir 40:66] Say: I am forbidden to serve those whom you call upon besides Allah when clear arguments have come to me from my Lord, and I am commanded that I should submit to the Lord of the worlds.

[Pickthal 40:66] Say (O Muhammad): I am forbidden to worship those unto whom ye cry beside Allah since there have come unto me clear proofs from my Lord, and I am commanded to surrender to the Lord of the Worlds.

[Yusufali 40:66] Say: "I have been forbidden to invoke those whom ye invoke besides Allah,- seeing that the Clear Signs have come to me from my Lord; and I have been commanded to bow (in Islam) to the Lord of the Worlds."

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ ثُمَّ لَتَكُونُوا شُيُوخًا ۖ وَمِنْكُمْ مَنْ يُتَوَفَّى مِنْ قَبْلُ وَلَتَبْلُغُوا أَجَلًا مُّسَمًّىٰ وَلَعَلَّكُمْ تَعْقِلُونَ {67}

[Shakir 40:67] He it is Who created you from dust, then from a small life germ, then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old-- and of you there are some who are caused to die before-- and that you may reach an appointed term, and that you may understand.

[Pickthal 40:67] He it is Who created you from dust, then from a drop (of seed) then from a clot, then bringeth you forth as a child, then (ordaineth) that ye attain full strength and afterward that ye become old men - though some among you die before - and that ye reach an appointed term, that haply ye may understand.

[Yusufali 40:67] It is He Who has created you from dust then from a sperm-drop, then from a leech-like clot; then does he get you out (into the light) as a child: then lets you (grow and) reach your age of full strength; then lets you become old,- though of you there are some who die before;- and lets you reach a Term appointed; in order that ye may learn wisdom.

هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ {68}

[Shakir 40:68] He it is Who gives life and brings death, so when He decrees an affair, He only says to it: Be, and it is.

[Pickthal 40:68] He it is Who quickeneth and giveth death. When He ordaineth a thing, He saith unto it only: Be! and it is.

[Yusufali 40:68] It is He Who gives Life and Death; and when He decides upon an affair, He says to it, "Be", and it is.

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنَّىٰ يُصْرَفُونَ {69}

[Shakir 40:69] Have you not seen those who dispute with respect to the communications of Allah: how are they turned away?

[Pickthal 40:69] Hast thou not seen those who wrangle concerning the revelations of Allah, how they are turned away? -

[Yusufali 40:69] Seest thou not those that dispute concerning the Signs of Allah? How are they turned away (from Reality)?-

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أُرْسِلْنَا بِهِ رَسُولَنَا فَسَوْفَ يَعْلَمُونَ {70}

[Shakir 40:70] Those who reject the Book and that with which We have sent Our Messenger; but they shall soon come to know,

[Pickthal 40:70] *Those who deny the Scripture and that wherewith We send Our messengers. But they will come to know,*

[Yusufali 40:70] *Those who reject the Book and the (revelations) with which We sent our messengers: but soon shall they know,-*

إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ {71}

[Shakir 40:71] *When the fetters and the chains shall be on their necks; they shall be dragged*

[Pickthal 40:71] *When carcans are about their necks and chains. They are dragged*

[Yusufali 40:71] *When the yokes (shall be) round their necks, and the chains; they shall be dragged along-*

فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ {72}

[Shakir 40:72] *Into boiling water, then in the fire shall they be burned;*

[Pickthal 40:72] *Through boiling waters; then they are thrust into the Fire.*

[Yusufali 40:72] *In the boiling fetid fluid: then in the Fire shall they be burned;*

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ {73}

[Shakir 40:73] *Then shall it be said to them: Where is that which you used to set up*

[Pickthal 40:73] *Then it is said unto them: Where are (all) that ye used to make partners (in the Sovereignty)*

[Yusufali 40:73] *Then shall it be said to them: "Where are the (deities) to which ye gave part-worship-*

مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا ۚ كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ

{74}

[Shakir 40:74] *Besides Allah? They shall say: They are gone away from us, nay, we used not to call upon anything before. Thus does Allah confound the unbelievers.*

[Pickthal 40:74] *Beside Allah? They say: They have failed us; but we used not to pray to anything before. Thus doth Allah send astray the disbelievers (in His guidance).*

[Yusufali 40:74] *"In derogation of Allah?" They will reply: "They have left us in the lurch: Nay, we invoked not, of old, anything (that had real existence)." Thus does Allah leave the Unbelievers to stray.*

ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۖ وَمَا كُنْتُمْ تَمْرَحُونَ {75}

[Shakir 40:75] *That is because you exulted in the land unjustly and because you behaved insolently.*

[Pickthal 40:75] *(And it is said unto them): This is because ye exulted in the earth without right, and because ye were petulant.*

[Yusufali 40:75] *"That was because ye were wont to rejoice on the earth in things other than the Truth, and that ye were wont to be insolent.*

ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبئسَ مَثْوًى الْمُتَكَبِّرِينَ {76}

[Shakir 40:76] Enter the gates of hell to abide therein, evil then is the abode of the proud.

[Pickthal 40:76] Enter ye the gates of hell, to dwell therein. Evil is the habitation of the scornful.

[Yusufali 40:76] "Enter ye the gates of Hell, to dwell therein: and evil is (this) abode of the arrogant!"

فَأَصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ {77}

[Shakir 40:77] So be patient, surely the promise of Allah is true. So should We make you see part of what We threaten them with, or should We cause you to die, to Us shall they be returned.

[Pickthal 40:77] Then have patience (O Muhammad). Lo! the promise of Allah is true. And whether we let thee see a part of that which We promise them, or (whether) We cause thee to die, still unto Us they will be brought back.

[Yusufali 40:77] So persevere in patience; for the Promise of Allah is true: and whether We show thee (in this life) some part of what We promise them,- or We take thy soul (to Our Mercy) (before that),-(in any case) it is to Us that they shall (all) return.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ ۚ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ {78}

[Shakir 40:78] And certainly We sent messengers before you: there are some of them that We have mentioned to you and there are others whom We have not mentioned to you, and it was not meet for a messenger that he should bring a sign except with Allah's permission, but when the command of Allah came, judgment was given with truth, and those who treated (it) as a lie were lost.

[Pickthal 40:78] Verily We sent messengers before thee, among them those of whom We have told thee, and some of whom We have not told thee; and it was not given to any messenger that he should bring a portent save by Allah's leave, but when Allah's commandment cometh (the cause) is judged aright, and the followers of vanity will then be lost.

[Yusufali 40:78] We did aforetime send messengers before thee: of them there are some whose story We have related to thee, and some whose story We have not related to thee. It was not (possible) for any messenger to bring a sign except by the leave of Allah: but when the Command of Allah issued, the matter was decided in truth and justice, and there perished, there and then those who stood on Falsehoods.

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ {79}

[Shakir 40:79] Allah is He Who made the cattle for you that you may ride on some of them, and some of them you eat.

[Pickthal 40:79] Allah it is Who hath appointed for you cattle, that ye may ride on some of them, and eat of some -

[Yusufali 40:79] It is Allah Who made cattle for you, that ye may use some for riding and some for food;

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبَلَّغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَى الْفُلْكِ تُحْمَلُونَ {80}

[Shakir 40:80] And there are advantages for you in them, and that you may attain thereon a want which is in your breasts, and upon them and upon the ships you are borne.

[Pickthal 40:80] (Many) benefits ye have from them - and that ye may satisfy by their means a need that is in your breasts, and may be borne upon them as upon the ship.

[Yusufali 40:80] And there are (other) advantages in them for you (besides); that ye may through them attain to any need (there may be) in your hearts; and on them and on ships ye are carried.

وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ {81}

[Shakir 40:81] And He shows you His signs: which then of Allah's signs will you deny?

[Pickthal 40:81] And He showeth you His tokens. Which, then, of the tokens of Allah do ye deny?

[Yusufali 40:81] And He shows you (always) His Signs: then which of the Signs of Allah will ye deny?

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ

قُوَّةً وَأَنَارًا فِي الْأَرْضِ فَمَا أَعْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ {82}

[Shakir 40:82] Have they not then journeyed in the land and seen how was the end of those before them? They were more (in numbers) than these and greater in strength and in fortifications in the land, but what they earned did not avail them.

[Pickthal 40:82] Have they not travelled in the land to see the nature of the consequence for those before them? They were more numerous than these, and mightier in power and (in the) traces (which they left behind them) in the earth. But all that they used to earn availed them not.

[Yusufali 40:82] Do they not travel through the earth and see what was the End of those before them? They were more numerous than these and superior in strength and in the traces (they have left) in the land: Yet all that they accomplished was of no profit to them.

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُم مِّنَ الْعِلْمِ وَحَقَّ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

{83}

[Shakir 40:83] Then when their messengers came to them with clear arguments, they exulted in what they had with them of knowledge, and there beset them that which they used to mock.

[Pickthal 40:83] And when their messengers brought them clear proofs (of Allah's Sovereignty) they exulted in the knowledge they (themselves) possessed. And that which they were wont to mock befell them.

[Yusufali 40:83] For when their messengers came to them with Clear Signs, they exulted in such knowledge (and skill) as they had; but that very (Wrath) at which they were wont to scoff hemmed them in.

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ {84}

[Shakir 40:84] But when they saw Our punishment, they said: We believe in Allah alone and we deny what we used to associate with Him.

[Pickthal 40:84] Then, when they saw Our doom, they said: We believe in Allah only and reject (all) that we used to associate (with Him).

[Yusufali 40:84] But when they saw Our Punishment, they said: "We believe in Allah,- the one Allah - and we reject the partners we used to join with Him."

فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ

الْكَافِرُونَ {85}

[Shakir 40:85] But their belief was not going to profit them when they had seen Our punishment; (this is) Allah's law, which has indeed obtained in the matter of His servants, and there the unbelievers are lost.

[Pickthal 40:85] But their faith could not avail them when they saw Our doom. This is Allah's law which hath ever taken course for His bondmen. And then the disbelievers will be ruined.

[Yusufali 40:85] But their professing the Faith when they (actually) saw Our Punishment was not going to profit them. (Such has been) Allah's Way of dealing with His Servants (from the most ancient times). And even thus did the Rejecters of Allah perish (utterly)!

سورة فصلت (Fussilat)

Sura 41

Aya 1 to 54

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

{1} حم

[Shakir 41:1] Ha Mim!

[Pickthal 41:1] Ha. Mim.

[Yusufali 41:1] Ha Mim:

تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ {2}

[Shakir 41:2] A revelation from the Beneficent, the Merciful Allah:

[Pickthal 41:2] A revelation from the Beneficent, the Merciful,

[Yusufali 41:2] A Revelation from (Allah), Most Gracious, Most Merciful;-

كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ {3}

[Shakir 41:3] A Book of which the verses are made plain, an Arabic Quran for a people who know:

[Pickthal 41:3] A Scripture whereof the verses are expounded, a Lecture in Arabic for people who have knowledge,

[Yusufali 41:3] A Book, whereof the verses are explained in detail;- a Qur'an in Arabic, for people who understand;-

بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ {4}

[Shakir 41:4] A herald of good news and a warner, but most of them turn aside so they hear not.

[Pickthal 41:4] Good tidings and a warning. But most of them turn away so that they hear not.

[Yusufali 41:4] Giving good news and admonition: yet most of them turn away, and so they hear not.

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ إِنَّنَا

عَامِلُونَ {5}

[Shakir 41:5] And they say: Our hearts are under coverings from that to which you call us, and there is a heaviness in our ears, and a veil hangs between us and you, so work, we too are working.

[Pickthal 41:5] And they say: Our hearts are protected from that unto which thou (O Muhammad) callest us, and in our ears there is a deafness, and between us and thee there is a veil. Act, then. Lo! we also shall be acting.

[Yusufali 41:5] They say: "Our hearts are under veils, (concealed) from that to which thou dost invite us, and in our ears in a deafness, and between

us and thee is a screen: so do thou (what thou wilt); for us, we shall do (what we will!)"

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۗ وَوَيْلٌ

لِلْمُشْرِكِينَ {6}

[Shakir 41:6] Say: I am only a mortal like you; it is revealed to me that your Allah is one Allah, therefore follow the right way to Him and ask His forgiveness; and woe to the polytheists;

[Pickthal 41:6] Say (unto them O Muhammad): I am only a mortal like you. It is inspired in me that your Allah is One Allah, therefor take the straight path unto Him and seek forgiveness of Him. And woe unto the idolaters,

[Yusufali 41:6] Say thou: "I am but a man like you: It is revealed to me by Inspiration, that your Allah is one Allah: so stand true to Him, and ask for His Forgiveness." And woe to those who join gods with Allah,-

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ {7}

[Shakir 41:7] (To) those who do not give poor-rate and they are unbelievers in the hereafter.

[Pickthal 41:7] Who give not the poor-due, and who are disbelievers in the Hereafter.

[Yusufali 41:7] Those who practise not regular Charity, and who even deny the Hereafter.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ {8}

[Shakir 41:8] (As for) those who believe and do good, they shall surely have a reward never to be cut off.

[Pickthal 41:8] Lo! as for those who believe and do good works, for them is a reward enduring.

[Yusufali 41:8] For those who believe and work deeds of righteousness is a reward that will never fail.

قُلْ أَنتُمْ لَكُمْ كُفْرُوكُمْ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ۗ ذَٰلِكَ رَبُّ الْعَالَمِينَ

{9}

[Shakir 41:9] Say: What! do you indeed disbelieve in Him Who created the earth in two periods, and do you set up equals with Him? That is the Lord of the Worlds.

[Pickthal 41:9] Say (O Muhammad, unto the idolaters): Disbelieve ye verily in Him Who created the earth in two Days, and ascribe ye unto Him rivals? He (and none else) is the Lord of the Worlds.

[Yusufali 41:9] Say: Is it that ye deny Him Who created the earth in two Days? And do ye join equals with Him? He is the Lord of (all) the Worlds.

وَجَعَلَ فِيهَا رَوَاسِي مِّنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سِوَاءً لِّلسَّائِلِينَ

{10}

[Shakir 41:10] And He made in it mountains above its surface, and He blessed therein and made therein its foods, in four periods: alike for the seekers.

[Pickthal 41:10] He placed therein firm hills rising above it, and blessed it and measured therein its sustenance in four Days, alike for (all) who ask;

[Yusufali 41:10] He set on the (earth), mountains standing firm, high above it, and bestowed blessings on the earth, and measure therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (Sustenance).

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ

{ 11 }

[Shakir 41:11] Then He directed Himself to the heaven and it is a vapor, so He said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly.

[Pickthal 41:11] Then turned He to the heaven when it was smoke, and said unto it and unto the earth: Come both of you, willingly or loth. They said: We come, obedient.

[Yusufali 41:11] Moreover He comprehended in His design the sky, and it had been (as) smoke: He said to it and to the earth: "Come ye together, willingly or unwillingly." They said: "We do come (together), in willing obedience."

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا ۗ وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ

وَحِفْظًا ۗ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ { 12 }

[Shakir 41:12] So He ordained them seven heavens in two periods, and revealed in every heaven its affair; and We adorned the lower heaven with brilliant stars and (made it) to guard; that is the decree of the Mighty, the Knowing.

[Pickthal 41:12] Then He ordained them seven heavens in two Days and inspired in each heaven its mandate; and We decked the nether heaven with lamps, and rendered it inviolable. That is the measuring of the Mighty, the Knower.

[Yusufali 41:12] So He completed them as seven firmaments in two Days, and He assigned to each heaven its duty and command. And We adorned the lower heaven with lights, and (provided it) with guard. Such is the Decree of (Him) the Exalted in Might, Full of Knowledge.

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ { 13 }

[Shakir 41:13] But if they turn aside, then say: I have warned you of a scourge like the scourge of Ad and Samood.

[Pickthal 41:13] But if they turn away, then say: I warn you of a thunderbolt like the thunderbolt (which fell of old upon the tribes) of A'ad and Thamud;

[Yusufali 41:13] But if they turn away, say thou: "I have warned you of a stunning Punishment (as of thunder and lightning) like that which (overtook) the 'Ad and the Thamud!"

إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ

مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ { 14 }

[Shakir 41:14] When their messengers came to them from before them and from behind them, saying, Serve nothing but Allah, they said: If our Lord had pleased He would certainly have sent down angels, so we are surely unbelievers in that with which you are sent.

[Pickthal 41:14] When their messengers came unto them from before them and behind them, saying: Worship none but Allah! they said: If our Lord had willed, He surely would have sent down angels (unto us), so lo! we are disbelievers in that wherewith ye have been sent.

[Yusufali 41:14] Behold, the messengers came to them, from before them and behind them, (preaching): "Serve none but Allah." They said, "If our Lord had so pleased, He would certainly have sent down angels (to preach). Now we reject your mission (altogether)."

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ {15}

[Shakir 41:15] Then as to Ad, they were unjustly proud in the land, and they said: Who is mightier in strength than we? Did they not see that Allah Who created them was mightier than they in strength, and they denied Our communications?

[Pickthal 41:15] As for A'ad, they were arrogant in the land without right, and they said: Who is mightier than us in power? Could they not see that Allah Who created them, He was mightier than them in power? And they denied Our revelations.

[Yusufali 41:15] Now the 'Ad behaved arrogantly through the land, against (all) truth and reason, and said: "Who is superior to us in strength?" What! did they not see that Allah, Who created them, was superior to them in strength? But they continued to reject Our Signs!

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ لِنُذِيقَهُمْ عَذَابَ الْحِزْبِ فِي الْحَيَاةِ الدُّنْيَا وَلِعَذَابِ الْأَخِرَةِ أَخْزَىٰ وَهُمْ لَا يُنصَرُونَ {16}

[Shakir 41:16] So We sent on them a furious wind in unlucky days, that We may make them taste the chastisement of abasement in this world's life; and certainly the chastisement of the hereafter is much more abasing, and they shall not be helped.

[Pickthal 41:16] Therefor We let loose on them a raging wind in evil days, that We might make them taste the torment of disgrace in the life of the world. And verily the doom of the Hereafter will be more shameful, and they will not be helped.

[Yusufali 41:16] So We sent against them a furious Wind through days of disaster, that We might give them a taste of a Penalty of humiliation in this life; but the Penalty of a Hereafter will be more humiliating still: and they will find no help.

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ بِمَا كَانُوا يَكْسِبُونَ {17}

[Shakir 41:17] And as to Samood, We showed them the right way, but they chose error above guidance, so there overtook them the scourge of an abasing chastisement for what they earned.

[Pickthal 41:17] *And as for Thamud, We gave them guidance, but they preferred blindness to the guidance, so the bolt of the doom of humiliation overtook them because of what they used to earn.*

[Yusufali 41:17] *As to the Thamud, We gave them Guidance, but they preferred blindness (of heart) to Guidance: so the stunning Punishment of humiliation seized them, because of what they had earned.*

وَنَحْيِنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ {18}

[Shakir 41:18] *And We delivered those who believed and guarded (against evil).*

[Pickthal 41:18] *And We delivered those who believed and used to keep their duty to Allah.*

[Yusufali 41:18] *But We delivered those who believed and practised righteousness.*

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ {19}

[Shakir 41:19] *And on the day that the enemies of Allah shall be brought together to the fire, then they shall be formed into groups.*

[Pickthal 41:19] *And (make mention of) the day when the enemies of Allah are gathered unto the Fire, they are driven on*

[Yusufali 41:19] *On the Day that the enemies of Allah will be gathered together to the Fire, they will be marched in ranks.*

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ {20}

[Shakir 41:20] *Until when they come to it, their ears and their eyes and their skins shall bear witness against them as to what they did.*

[Pickthal 41:20] *Till, when they reach it, their ears and their eyes and their skins testify against them as to what they used to do.*

[Yusufali 41:20] *At length, when they reach the (Fire), their hearing, their sight, and their skins will bear witness against them, as to (all) their deeds.*

وَقَالُوا لَوْلَا جُودُهُمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ

وَالَيْهِ تُرْجَعُونَ {21}

[Shakir 41:21] *And they shall say to their skins: Why have you borne witness against us? They shall say: Allah Who makes everything speak has made us speak, and He created you at first, and to Him you shall be brought back.*

[Pickthal 41:21] *And they say unto their skins: Why testify ye against us? They say: Allah hath given us speech Who giveth speech to all things, and Who created you at the first, and unto Whom ye are returned.*

[Yusufali 41:21] *They will say to their skins: "Why bear ye witness against us?" They will say: "Allah hath given us speech,- (He) Who giveth speech to everything: He created you for the first time, and unto Him were ye to return.*

وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ

أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ {22}

[Shakir 41:22] *And you did not veil yourselves lest your ears and your eyes and your skins should bear witness against you, but you thought that Allah did not know most of what you did.*

[Pickthal 41:22] *Ye did not hide yourselves lest your ears and your eyes and your skins should testify against you, but ye deemed that Allah knew not much of what ye did.*

[Yusufali 41:22] *"Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! But ye did think that Allah knew not many of the things that ye used to do!*

وَدَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ {23}

[Shakir 41:23] *And that was your (evil) thought which you entertained about your Lord that has tumbled you down into perdition, so are you become of the lost ones.*

[Pickthal 41:23] *That, your thought which ye did think about your Lord, hath ruined you; and ye find yourselves (this day) among the lost.*

[Yusufali 41:23] *"But this thought of yours which ye did entertain concerning your Lord, hath brought you to destruction, and (now) have ye become of those utterly lost!"*

فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ {24}

[Shakir 41:24] *Then if they will endure, still the fire is their abode, and if they ask for goodwill, then are they not of those who shall be granted goodwill.*

[Pickthal 41:24] *And though they are resigned, yet the Fire is still their home; and if they ask for favour, yet they are not of those unto whom favour can be shown.*

[Yusufali 41:24] *If, then, they have patience, the Fire will be a home for them! and if they beg to be received into favour, into favour will they not (then) be received.*

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ

مِنْ قَبْلِهِمْ مِنَ الْجِنَّةِ وَالنَّاسِ إِنَّهُمْ كَانُوا خَاسِرِينَ {25}

[Shakir 41:25] *And We have appointed for them comrades so they have made fair-seeming to them what is before them and what is behind them, and the word proved true against them-- among the nations of the jinn and the men that have passed away before them-- that they shall surely be losers.*

[Pickthal 41:25] *And We assigned them comrades (in the world), who made their present and their past fairseeming unto them. And the Word concerning nations of the jinn and humankind who passed away before them hath effect for them. Lo! they were ever losers.*

[Yusufali 41:25] *And We have destined for them intimate companions (of like nature), who made alluring to them what was before them and behind them; and the sentence among the previous generations of Jinns and men, who have passed away, is proved against them; for they are utterly lost.*

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَمُونَ {26}

[Shakir 41:26] *And those who disbelieve say: Do not listen to this Quran and make noise therein, perhaps you may overcome.*

[Pickthal 41:26] *Those who disbelieve say: Heed not this Qur'an, and drown the hearing of it; haply ye may conquer.*

[Yusufali 41:26] *The Unbelievers say: "Listen not to this Qur'an, but talk at random in the midst of its (reading), that ye may gain the upper hand!"*

فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَتَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ {27}

[Shakir 41:27] *Therefore We will most certainly make those who disbelieve taste a severe punishment, and We will most certainly reward them for the evil deeds they used to do.*

[Pickthal 41:27] *But verily We shall cause those who disbelieve to taste an awful doom, and verily We shall requite them the worst of what they used to do.*

[Yusufali 41:27] *But We will certainly give the Unbelievers a taste of a severe Penalty, and We will requite them for the worst of their deeds.*

ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارِ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءُ بِمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ {28}

[Shakir 41:28] *That is the reward of the enemies of Allah-- the fire; for them therein shall be the house of long abiding; a reward for their denying Our communications.*

[Pickthal 41:28] *That is the reward of Allah's enemies: the Fire. Therein is their immortal home, payment forasmuch as they denied Our revelations.*

[Yusufali 41:28] *Such is the requital of the enemies of Allah,- the Fire: therein will be for them the Eternal Home: a (fit) requital, for that they were wont to reject Our Signs.*

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا الَّذِينَ أَصَلْنَا مِنْ الْجِنِّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونُوا

مِنَ الْأَسْفَلِينَ {29}

[Shakir 41:29] *And those who disbelieve will say: Our Lord! show us those who led us astray from among the jinn and the men that we may trample them under our feet so that they may be of the lowest.*

[Pickthal 41:29] *And those who disbelieve will say: Our Lord! Show us those who beguiled us of the jinn and humankind. We will place them underneath our feet that they may be among the nethermost.*

[Yusufali 41:29] *And the Unbelievers will say: "Our Lord! Show us those, among Jinns and men, who misled us: We shall crush them beneath our feet, so that they become the vilest (before all)."*

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا

بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ {30}

[Shakir 41:30] *(As for) those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden which you were promised.*

[Pickthal 41:30] *Lo! those who say: Our Lord is Allah, and afterward are upright, the angels descend upon them, saying: Fear not nor grieve, but hear good tidings of the paradise which ye are promised.*

[Yusufali 41:30] *In the case of those who say, "Our Lord is Allah", and, further, stand straight and steadfast, the angels descend on them (from time to time): "Fear ye not!" (they suggest), "Nor grieve! but receive the Glad Tidings of the Garden (of Bliss), the which ye were promised!*

نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ {31}

[Shakir 41:31] *We are your guardians in this world's life and in the hereafter, and you shall have therein what your souls desire and you shall have therein what you ask for:*

[Pickthal 41:31] *We are your protecting friends in the life of the world and in the Hereafter. There ye will have (all) that your souls desire, and there ye will have (all) for which ye pray.*

[Yusufali 41:31] *"We are your protectors in this life and in the Hereafter: therein shall ye have all that your souls shall desire; therein shall ye have all that ye ask for!-*

نُزُلًا مِنْ غَفُورٍ رَحِيمٍ {32}

[Shakir 41:32] *A provision from the Forgiving, the Merciful.*

[Pickthal 41:32] *A gift of welcome from One Forgiving, Merciful.*

[Yusufali 41:32] *"A hospitable gift from one Oft-Forgiving, Most Merciful!"*

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ {33}

[Shakir 41:33] *And who speaks better than he who calls to Allah while he himself does good, and says: I am surely of those who submit?*

[Pickthal 41:33] *And who is better in speech than him who prayeth unto his Lord and doeth right, and saith: Lo! I am of those who are muslims (surrender unto Him).*

[Yusufali 41:33] *Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam"?*

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ

وَلِيٌّ حَمِيمٌ {34}

[Shakir 41:34] *And not alike are the good and the evil. Repel (evil) with what is best, when lo! he between whom and you was enmity would be as if he were a warm friend.*

[Pickthal 41:34] *The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then lo! he, between whom and thee there was enmity (will become) as though he was a bosom friend.*

[Yusufali 41:34] *Nor can goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate!*

وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ {35}

[Shakir 41:35] *And none are made to receive it but those who are patient, and none are made to receive it but those who have a mighty good fortune.*

[Pickthal 41:35] *But none is granted it save those who are steadfast, and none is granted it save the owner of great happiness.*

[Yusufali 41:35] *And no one will be granted such goodness except those who exercise patience and self-restraint,- none but persons of the greatest good fortune.*

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {36}

[Shakir 41:36] *And if an interference of the Shaitan should cause you mischief, seek refuge in Allah; surely He is the Hearing, the Knowing.*

[Pickthal 41:36] *And if a whisper from the devil reach thee (O Muhammad) then seek refuge in Allah. Lo! He is the Hearer, the Knower.*

[Yusufali 41:36] *And if (at any time) an incitement to discord is made to thee by the Evil One, seek refuge in Allah. He is the One Who hears and knows all things.*

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ

الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ {37}

[Shakir 41:37] *And among His signs are the night and the day and the sun and the moon; do not prostrate to the sun nor to the moon; and prostrate to Allah Who created them, if Him it is that you serve.*

[Pickthal 41:37] *And of His portents are the night and the day and the sun and the moon. Do not prostrate to the sun or the moon; but prostrate to Allah Who created them, if it is in truth Him Whom ye worship.*

[Yusufali 41:37] *Among His Signs are the Night and the Day, and the Sun and the Moon. Do not prostrate to the sun and the moon, but prostrate to Allah, Who created them, if it is Him ye wish to serve.*

فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ۝ {38}

[Shakir 41:38] *But if they are proud, yet those with your Lord glorify Him during the night and the day, and they are not tired.*

[Pickthal 41:38] *But if they are too proud - still those who are with thy Lord glorify Him night and day, and tire not.*

[Yusufali 41:38] *But is the (Unbelievers) are arrogant, (no matter): for in the presence of thy Lord are those who celebrate His praises by night and by day. And they never flag (nor feel themselves above it).*

وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۚ إِنَّ الَّذِي أَحْيَاهَا

لَمُحْيِي الْمَوْتَى ۚ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {39}

[Shakir 41:39] *And among His signs is this, that you see the earth still, but when We send down on it the water, it stirs and swells: most surely He Who gives it life is the Giver of life to the dead; surely He has power over all things.*

[Pickthal 41:39] *And of His portents (is this): that thou seest the earth lowly, but when We send down water thereon it thrilleth and groweth. Lo! He Who quickeneth it is verily the Quickener of the Dead. Lo! He is Able to do all things.*

[Yusufali 41:39] *And among His Signs in this: thou seest the earth barren and desolate; but when We send down rain to it, it is stirred to life and yields increase. Truly, He Who gives life to the (dead) earth can surely give life to (men) who are dead. For He has power over all things.*

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۗ أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ ۗ اْعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {40}

[Shakir 41:40] Surely they who deviate from the right way concerning Our communications are not hidden from Us. What! is he then who is cast into the fire better, or he who comes safe on the day of resurrection? Do what you like, surely He sees what you do.

[Pickthal 41:40] Lo! those who distort Our revelations are not hid from Us. Is he who is hurled into the Fire better, or he who cometh secure on the Day of Resurrection? Do what ye will. Lo! He is Seer of what ye do.

[Yusufali 41:40] Those who pervert the Truth in Our Signs are not hidden from Us. Which is better?- he that is cast into the Fire, or he that comes safe through, on the Day of Judgment? Do what ye will: verily He seeth (clearly) all that ye do.

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ {41}

[Shakir 41:41] Surely those who disbelieve in the reminder when it comes to them, and most surely it is a Mighty Book:

[Pickthal 41:41] Lo! those who disbelieve in the Reminder when it cometh unto them (are guilty), for lo! it is an unassailable Scripture.

[Yusufali 41:41] Those who reject the Message when it comes to them (are not hidden from Us). And indeed it is a Book of exalted power.

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ {42}

[Shakir 41:42] Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One.

[Pickthal 41:42] Falsehood cannot come at it from before it or from behind it. (It is) a revelation from the Wise, the Owner of Praise.

[Yusufali 41:42] No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ ۗ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ {43}

[Shakir 41:43] Naught is said to you but what was said indeed to the messengers before you; surely your Lord is the Lord of forgiveness and the Lord of painful retribution.

[Pickthal 41:43] Naught is said unto thee (Muhammad) save what was said unto the messengers before thee. Lo! thy Lord is owner of forgiveness, and owner (also) of dire punishment.

[Yusufali 41:43] Nothing is said to thee that was not said to the messengers before thee: that thy lord has at his Command (all) forgiveness as well as a most Grievous Penalty.

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُضِّلَتْ آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ ۗ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشَفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۗ أُولَٰئِكَ يُنَادَوْنَ مِنْ مَكَانٍ بَعِيدٍ {44}

[Shakir 41:44] And if We had made it a Quran in a foreign tongue, they would certainly have said: Why have not its communications been made clear? What! a foreign (tongue) and an Arabian! Say: It is to those who

believe a guidance and a healing; and (as for) those who do not believe, there is a heaviness in their ears and it is obscure to them; these shall be called to from a far-off place.

[Pickthal 41:44] And if We had appointed it a Lecture in a foreign tongue they would assuredly have said: If only its verses were expounded (so that we might understand)? What! A foreign tongue and an Arab? - Say unto them (O Muhammad): For those who believe it is a guidance and a healing; and as for those who disbelieve, there is a deafness in their ears, and it is blindness for them. Such are called to from afar.

[Yusufali 41:44] Had We sent this as a Qur'an (in the language) other than Arabic, they would have said: "Why are not its verses explained in detail? What! (a Book) not in Arabic and (a Messenger an Arab?" Say: "It is a Guide and a Healing to those who believe; and for those who believe not, there is a deafness in their ears, and it is blindness in their (eyes): They are (as it were) being called from a place far distant!"

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ ۗ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ {45}

[Shakir 41:45] And certainly We gave the Book to Musa, but it has been differed about, and had not a word already gone forth from your Lord, judgment would certainly have been given between them; and most surely they are in a disquieting doubt about it.

[Pickthal 41:45] And We verily gave Moses the Scripture, but there hath been dispute concerning it; and but for a Word that had already gone forth from thy Lord, it would ere now have been judged between them; but lo! they are in hopeless doubt concerning it.

[Yusufali 41:45] We certainly gave Moses the Book aforetime: but disputes arose therein. Had it not been for a Word that went forth before from thy Lord, (their differences) would have been settled between them: but they remained in suspicious disquieting doubt thereon.

مَنْ عَمِلْ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ {46}

[Shakir 41:46] Whoever does good, it is for his own soul, and whoever does evil, it is against it; and your Lord is not in the least unjust to the servants.

[Pickthal 41:46] Whoso doeth right it is for his soul, and whoso doeth wrong it is against it. And thy Lord is not at all a tyrant to His slaves.

[Yusufali 41:46] Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is thy Lord ever unjust (in the least) to His Servants.

إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ۗ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۗ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ قَالُوا أَدْنَاكَ مَا مِنَّا مِنْ شَهِيدٍ {47}

[Shakir 41:47] To Him is referred the knowledge of the hour, and there come not forth any of the fruits from their coverings, nor does a female bear, nor does she give birth, but with His knowledge; and on the day when He shall call out to them, Where are (those whom you called) My associates? They shall say: We declare to Thee, none of us is a witness.

[Pickthal 41:47] Unto Him is referred (all) knowledge of the Hour. And no fruits burst forth from their sheaths, and no female carrieth or bringeth forth but with His knowledge. And on the day when He calleth unto them: Where are now My partners? they will say: We confess unto Thee, not one of us is a witness (for them).

[Yusufali 41:47] To Him is referred the Knowledge of the Hour (of Judgment: He knows all): No date-fruit comes out of its sheath, nor does a female conceive (within her womb) nor bring forth the Day that (Allah) will propound to them the (question), "Where are the partners (ye attributed to Me)?" They will say, "We do assure thee not one of us can bear witness!"

وَصَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُّوا مَا لَهُمْ مِنْ مَّحِيصٍ {48}

[Shakir 41:48] And away from them shall go what they called upon before, and they shall know for certain that there is no escape for them.

[Pickthal 41:48] And those to whom they used to cry of old have failed them, and they perceive they have no place of refuge.

[Yusufali 41:48] The (deities) they used to invoke aforesome will leave them in the lurch, and they will perceive that they have no way of escape.

لَا يَسْأَلُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَسْأَلُ عَنْهُ فَيُؤْتَىٰ فَيُؤْتَىٰ {49}

[Shakir 41:49] Man is never tired of praying for good, and if evil touch him, then he is despairing, hopeless.

[Pickthal 41:49] Man tireth not of praying for good, and if ill toucheth him, then he is disheartened, desperate.

[Yusufali 41:49] Man does not weary of asking for good (things), but if ill touches him, he gives up all hope (and) is lost in despair.

وَلَئِنْ أَدْفَنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ

إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْبَىٰ ۚ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ

{50}

[Shakir 41:50] And if We make him taste mercy from Us after distress that has touched him, he would most certainly say: This is of me, and I do not think the hour will come to pass, and if I am sent back to my Lord, I shall have with Him sure good; but We will most certainly inform those who disbelieved of what they did, and We will most certainly make them taste of hard chastisement.

[Pickthal 41:50] And verily, if We cause him to taste mercy after some hurt that hath touched him, he will say: This is my own; and I deem not that the Hour will ever rise, and if I am brought back to my Lord, I surely shall be better off with Him - But We verily shall tell those who disbelieve (all) that they did, and We verily shall make them taste hard punishment.

[Yusufali 41:50] When we give him a taste of some Mercy from Ourselves, after some adversity has touched him, he is sure to say, "This is due to my (merit): I think not that the Hour (of Judgment) will (ever) be established; but if I am brought back to my Lord, I have (much) good (stored) in His sight!" But We will show the Unbelievers the truth of all that they did, and We shall give them the taste of a severe Penalty.

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَتَأَيَّبَ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَدُوًّا غَرِيضًا {51}

[Shakir 41:51] *And when We show favor to man, he turns aside and withdraws himself; and when evil touches him, he makes lengthy supplications.*

[Pickthal 41:51] *When We show favour unto man, he withdraweth and turneth aside, but when ill toucheth him then he aboundeth in prayer.*

[Yusufali 41:51] *When We bestow favours on man, he turns away, and gets himself remote on his side (instead of coming to Us); and when evil seizes him, (he comes) full of prolonged prayer!*

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ {52}

[Shakir 41:52] *Say: Tell me if it is from Allah; then you disbelieve in it, who is in greater error than he who is in a prolonged opposition?*

[Pickthal 41:52] *Bethink you: If it is from Allah and ye reject it - Who is further astray than one who is at open feud (with Allah)?*

[Yusufali 41:52] *Say: "See ye if the (Revelation) is (really) from Allah, and yet do ye reject it? Who is more astray than one who is in a schism far (from any purpose)?"*

سُرِّيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ

شَيْءٍ شَهِيدٌ {53}

[Shakir 41:53] *We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth. Is it not sufficient as regards your Lord that He is a witness over all things?*

[Pickthal 41:53] *We shall show them Our portents on the horizons and within themselves until it will be manifest unto them that it is the Truth. Doth not thy Lord suffice, since He is Witness over all things?*

[Yusufali 41:53] *Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?*

أَلَا إِنَّهُمْ فِي مَرِيبَةٍ مِنْ لِقَاءِ رَبِّهِمْ ۗ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُحِيطٌ {54}

[Shakir 41:54] *Now surely they are in doubt as to the meeting of their Lord; now surely He encompasses all things.*

[Pickthal 41:54] *How! Are they still in doubt about the meeting with their Lord? Lo! Is not He surrounding all things?*

[Yusufali 41:54] *Ah indeed! Are they in doubt concerning the Meeting with their Lord? Ah indeed! It is He that doth encompass all things!*

سورة الشورى (Ash-Shura)

Sura 42

Aya 1 to 53

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

{1} حم

[Shakir 42:1] Ha Mim.

[Pickthal 42:1] Ha. Mim.

[Yusufali 42:1] Ha-Mim

{2} عسق

[Shakir 42:2] Ain Sin Qaf.

[Pickthal 42:2] A'in. Sin. Qaf.

[Yusufali 42:2] 'Ain. Sin. Qaf.

كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ {3}

[Shakir 42:3] Thus does Allah, the Mighty, the Wise, reveal to you, and (thus He revealed) to those before you.

[Pickthal 42:3] Thus Allah the Mighty, the Knower inspireth thee (Muhammad) as (He inspired) those before thee.

[Yusufali 42:3] Thus doth (He) send inspiration to thee as (He did) to those before thee,- Allah, Exalted in Power, Full of Wisdom.

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ {4}

[Shakir 42:4] His is what is in the heavens and what is in the earth, and He is the High, the Great.

[Pickthal 42:4] Unto Him belongeth all that is in the heavens and all that is in the earth, and He is the Sublime, the Tremendous.

[Yusufali 42:4] To Him belongs all that is in the heavens and on earth: and He is Most High, Most Great.

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ ۗ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي

الْأَرْضِ ۗ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ {5}

[Shakir 42:5] 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.

[Pickthal 42:5] 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.

[Yusufali 42:5] 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.

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيظٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ {6}

[Shakir 42:6] And (as for) those who take guardians besides Him, Allah watches over them, and you have not charge over them.

[Pickthal 42:6] 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.

[Yusufali 42:6] And those who take as protectors others besides Him,- Allah doth watch over them; and thou art not the disposer of their affairs.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجُمُعِ لَا رَيْبَ فِيهِ ۚ

فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ {7}

[Shakir 42:7] 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.

[Pickthal 42:7] 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.

[Yusufali 42:7] 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.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۗ وَالظَّالِمُونَ مَا لَهُمْ مِنْ

وَلِيٍّ وَلَا نَصِيرٍ {8}

[Shakir 42:8] 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.

[Pickthal 42:8] 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.

[Yusufali 42:8] 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.

أَمْ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ فَاللَّهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {9}

[Shakir 42:9] 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.

[Pickthal 42:9] 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.

[Yusufali 42:9] 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,

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ۗ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

{10}

[Shakir 42:10] *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.*

[Pickthal 42:10] *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.*

[Yusufali 42:10] *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.*

فَاطْرُ السَّمَاوَاتِ وَالْأَرْضِ ۗ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا

يَذُرُّكُمْ فِيهِ ۗ لَيْسَ كَمِثْلِهِ شَيْءٌ ۗ وَهُوَ السَّمِيعُ الْبَصِيرُ {11}

[Shakir 42:11] *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.*

[Pickthal 42:11] *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.*

[Yusufali 42:11] *(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).*

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ ۗ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۗ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {12}

[Shakir 42:12] *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.*

[Pickthal 42:12] *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.*

[Yusufali 42:12] *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.*

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى

وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ۗ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ ۗ اللَّهُ يَجْتَبِي إِلَيْهِ

مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ {13}

[Shakir 42:13] *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.*

[Pickthal 42:13] 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).

[Yusufali 42:13] 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).

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًّا بَيْنَهُمْ ۗ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ

مُسَمًّى لَفُضِّي بَيْنَهُمْ ۗ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ {14}

[Shakir 42:14] 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.

[Pickthal 42:14] 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.

[Yusufali 42:14] 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.

فَلِذَلِكَ فَادُعْ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ
وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ

اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ {15}

[Shakir 42:15] 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.

[Pickthal 42:15] 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.

[Yusufali 42:15] 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.

وَالَّذِينَ يُجَادُونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ
وَلَهُمْ عَذَابٌ شَدِيدٌ {16}

[Shakir 42:16] 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.

[Pickthal 42:16] 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.

[Yusufali 42:16] 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.

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ ۗ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ {17}

[Shakir 42:17] Allah it is Who revealed the Book with truth, and the balance, and what shall make you know that haply the hour be nigh?

[Pickthal 42:17] 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.

[Yusufali 42:17] 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?

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ ۗ أَلَا إِنَّ
الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ {18}

[Shakir 42:18] 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.

[Pickthal 42:18] Those who believe not therein seek to hasten it, while those who believe are fearful of it and know that it is the Truth. Are not they who dispute, in doubt concerning the Hour, far astray?

[Yusufali 42:18] 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.

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ {19}

[Shakir 42:19] Allah is Benignant to His servants; He gives sustenance to whom He pleases, and He is the Strong, the Mighty.

[Pickthal 42:19] Allah is gracious unto His slaves. He provideth for whom He will. And He is the Strong, the Mighty.

[Yusufali 42:19] Gracious is Allah to His servants: He gives Sustenance to whom He pleases: and He has power and can carry out His Will.

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي
الْآخِرَةِ مِنْ نَصِيبٍ {20}

[Shakir 42:20] 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.

[Pickthal 42:20] 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.

[Yusufali 42:20] 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.

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ ۗ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ ۗ
وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ {21}

[Shakir 42:21] 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.

[Pickthal 42:21] 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.

[Yusufali 42:21] 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.

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُمْ وَقَعُ بِهِمْ ۗ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي
رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۗ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ {22}

[Shakir 42:22] 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.

[Pickthal 42:22] 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.

[Yusufali 42:22] 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).

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۗ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا

الْمُودَّةَ فِي الْقُرْبَىٰ ۗ وَمَنْ يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا ۗ إِنَّ اللَّهَ غَفُورٌ شَكُورٌ {23}

[Shakir 42:23] *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.*

[Pickthal 42:23] *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.*

[Yusufali 42:23] *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).*

أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَأِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ ۗ وَبِمَشِئَةِ اللَّهِ النَّجْوَىٰ ۗ وَيُخَوِّضُ الْحَقَّ

بِكَلِمَاتِهِ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {24}

[Shakir 42:24] *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.*

[Pickthal 42:24] *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).*

[Yusufali 42:24] *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.*

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ {25}

[Shakir 42:25] *And He it is Who accepts repentance from His servants and pardons the evil deeds and He knows what you do;*

[Pickthal 42:25] *And He it is Who accepteth repentance from His bondmen, and pardoneth the evil deeds, and knoweth what ye do,*

[Yusufali 42:25] *He is the One that accepts repentance from His Servants and forgives sins: and He knows all that ye do.*

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۗ وَالْكَافِرُونَ لَهُمْ عَذَابٌ

شَدِيدٌ {26}

[Shakir 42:26] 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.

[Pickthal 42:26] 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.

[Yusufali 42:26] 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.

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ نُنزِّلُ بَقْدَرٍ مَا يَشَاءُ ۚ إِنَّهُ بِعِبَادِهِ خَبِيرٌ

{27} بَصِيرٌ

[Shakir 42:27] 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.

[Pickthal 42:27] 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.

[Yusufali 42:27] 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.

وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ۚ وَهُوَ الْوَلِيُّ الْحَمِيدُ {28}

[Shakir 42:28] 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.

[Pickthal 42:28] 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.

[Yusufali 42:28] 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.

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا مِنْ دَابَّةٍ ۚ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ

{29}

[Shakir 42:29] 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.

[Pickthal 42:29] 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.

[Yusufali 42:29] 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.

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ {30}

[Shakir 42:30] And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults).

[Pickthal 42:30] Whatever of misfortune striketh you, it is what your right hands have earned. And He forgiveth much.

[Yusufali 42:30] Whatever misfortune happens to you, is because on the things your hands have wrought, and for many (of them) He grants forgiveness.

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {31}

[Shakir 42:31] And you cannot escape in the earth, and you shall not have a guardian or a helper besides Allah.

[Pickthal 42:31] Ye cannot escape in the earth, for beside Allah ye have no protecting friend nor any helper.

[Yusufali 42:31] Nor can ye frustrate (aught), (fleeing) through the earth; nor have ye, besides Allah, any one to protect or to help.

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ {32}

[Shakir 42:32] And among His signs are the ships in the sea like mountains.

[Pickthal 42:32] And of His portents are the ships, like banners on the sea;

[Yusufali 42:32] And among His Signs are the ships, smooth-running through the ocean, (tall) as mountains.

إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَالِي ظَهْرِهِ ۗ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ

{33}

[Shakir 42:33] 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,

[Pickthal 42:33] 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). -

[Yusufali 42:33] 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.

أَوْ يُوبِقُهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ {34}

[Shakir 42:34] Or He may make them founder for what they have earned, and (even then) pardon most;

[Pickthal 42:34] Or He causeth them to perish on account of that which they have earned - And He forgiveth much -

[Yusufali 42:34] Or He can cause them to perish because of the (evil) which (the men) have earned; but much doth He forgive.

وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ حَیْصٍ {35}

[Shakir 42:35] And (that) those who dispute about Our communications may know; there is no place of refuge for them.

[Pickthal 42:35] And that those who argue concerning Our revelations may know they have no refuge.

[Yusufali 42:35] But let those know, who dispute about Our Signs, that there is for them no way of escape.

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ
يَتَوَكَّلُونَ {36}

[Shakir 42:36] 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.

[Pickthal 42:36] 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,

[Yusufali 42:36] 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:

وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ {37}

[Shakir 42:37] And those who shun the great sins and indecencies, and whenever they are angry they forgive.

[Pickthal 42:37] And those who shun the worst of sins and indecencies and, when they are wroth, forgive,

[Yusufali 42:37] Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive;

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ {38}

[Shakir 42:38] 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.

[Pickthal 42:38] 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,

[Yusufali 42:38] 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;

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ {39}

[Shakir 42:39] And those who, when great wrong afflicts them, defend themselves.

[Pickthal 42:39] And those who, when great wrong is done to them, defend themselves,

[Yusufali 42:39] And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves.

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۗ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ {40}

[Shakir 42:40] 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.

[Pickthal 42:40] 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.

[Yusufali 42:40] 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.

وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ {41}

[Shakir 42:41] And whoever defends himself after his being oppressed, these it is against whom there is no way (to blame).

[Pickthal 42:41] And whoso defendeth himself after he hath suffered wrong - for such, there is no way (of blame) against them.

[Yusufali 42:41] But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۗ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ {42}

[Shakir 42:42] The way (to blame) is only against those who oppress men and revolt in the earth unjustly; these shall have a painful punishment.

[Pickthal 42:42] The way (of blame) is only against those who oppress mankind, and wrongfully rebel in the earth. For such there is a painful doom.

[Yusufali 42:42] 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.

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ {43}

[Shakir 42:43] And whoever is patient and forgiving, these most surely are actions due to courage.

[Pickthal 42:43] And verily whoso is patient and forgiveth - lo! that, verily, is (of) the steadfast heart of things.

[Yusufali 42:43] But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs.

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَجِيٍّ مِنْ بَعْدِهِ ۗ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ لَنَا

مَرَدٌّ مِنْ سَبِيلِ {44}

[Shakir 42:44] 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?

[Pickthal 42:44] 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?

[Yusufali 42:44] 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?"

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الذَّلِيلِ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ ۗ وَقَالَ الَّذِينَ آمَنُوا إِنَّ

الْحَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ {45}

[Shakir 42:45] 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.

[Pickthal 42:45] *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?*

[Yusufali 42:45] *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!"*

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ ۗ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ {46}

[Shakir 42:46] *And they shall have no friends to help them besides Allah; and-- whomsoever Allah makes err, he shall have no way.*

[Pickthal 42:46] *And they will have no protecting friends to help them instead of Allah. He whom Allah sendeth astray, for him there is no road.*

[Yusufali 42:46] *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).*

اسْتَجِيبُوا لِلرَّبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ ۗ مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ وَمَا

لَكُمْ مِنْ نَكِيرٍ {47}

[Shakir 42:47] *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.*

[Pickthal 42:47] *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.*

[Yusufali 42:47] *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)!*

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۚ إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ ۗ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا

رَحْمَةً فَرِحَ بِهَا ۚ وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ {48}

[Shakir 42:48] *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.*

[Pickthal 42:48] *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.*

[Yusufali 42:48] *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!

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَن يَشَاءُ إِنَاثًا وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ

{49}

[Shakir 42:49] 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.

[Pickthal 42:49] 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;

[Yusufali 42:49] 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),

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا ۚ إِنَّهُ عَلِيمٌ قَدِيرٌ {50}

[Shakir 42:50] Or He makes them of both sorts, male and female; and He makes whom He pleases barren; surely He is the Knowing, the Powerful.

[Pickthal 42:50] Or He mingleth them, males and females, and He maketh barren whom He will. Lo! He is Knower, Powerful.

[Yusufali 42:50] Or He bestows both males and females, and He leaves barren whom He will: for He is full of Knowledge and Power.

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بآذنيه مَا

يَشَاءُ ۚ إِنَّهُ عَلِيمٌ حَكِيمٌ {51}

[Shakir 42:51] And it is not for any mortal that Allah should speak to him except by revelation or from behind a veil, or by sending a messenger and revealing by His permission what He pleases; surely He is High, Wise.

[Pickthal 42:51] 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.

[Yusufali 42:51] 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.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا ۚ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ

نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ {52}

[Shakir 42:52] 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:

[Pickthal 42:52] 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,

[Yusufali 42:52] 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,-

صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ {53}

[Shakir 42:53] 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.

[Pickthal 42:53] 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?

[Yusufali 42:53] The Way of Allah, to Whom belongs whatever is in the heavens and whatever is on earth. Behold (how) all affairs tend towards Allah!

سورة الزخرف (Az-Zukhruf)

Sura 43

Aya 1 to 89

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

{1} حم

[Shakir 43:1] Ha Mim.

[Pickthal 43:1] Ha. Mim.

[Yusufali 43:1] Ha-Mim

وَالْكِتَابِ الْمُبِينِ {2}

[Shakir 43:2] I swear by the Book that makes things clear:

[Pickthal 43:2] By the Scripture which maketh plain,

[Yusufali 43:2] By the Book that makes things clear,-

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ {3}

[Shakir 43:3] Surely We have made it an Arabic Quran that you may understand.

[Pickthal 43:3] Lo! We have appointed it a Lecture, in Arabic that haply ye may understand.

[Yusufali 43:3] We have made it a Qur'an in Arabic, that ye may be able to understand (and learn wisdom).

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ {4}

[Shakir 43:4] And surely it is in the original of the Book with Us, truly elevated, full of wisdom.

[Pickthal 43:4] And Lo! in the Source of Decrees, which We possess, it is indeed sublime, decisive.

[Yusufali 43:4] And verily, it is in the Mother of the Book, in Our Presence, high (in dignity), full of wisdom.

أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ {5}

[Shakir 43:5] What! shall We then turn away the reminder from you altogether because you are an extravagant people?

[Pickthal 43:5] Shall We utterly ignore you because ye are a wanton folk?

[Yusufali 43:5] Shall We then take away the Message from you and repel (you), for that ye are a people transgressing beyond bounds?

وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ {6}

[Shakir 43:6] And how many a prophet have We sent among the ancients.

[Pickthal 43:6] How many a prophet did We send among the men of old!

[Yusufali 43:6] But how many were the prophets We sent amongst the peoples of old?

وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ {7}

[Shakir 43:7] And there came not to them a prophet but they mocked at him.

[Pickthal 43:7] And never came there unto them a prophet but they used to mock him.

[Yusufali 43:7] And never came there a prophet to them but they mocked him.

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَى مَثَلُ الْأَوَّلِينَ {8}

[Shakir 43:8] Then We destroyed those who were stronger than these in prowess, and the case of the ancients has gone before,

[Pickthal 43:8] Then We destroyed men mightier than these in prowess; and the example of the men of old hath gone (before them).

[Yusufali 43:8] So We destroyed (them)- stronger in power than these;- and (thus) has passed on the Parable of the peoples of old.

وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ {9}

[Shakir 43:9] 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;

[Pickthal 43:9] And if thou (Muhammad) ask them: Who created the heavens and the earth, they will surely answer: The Mighty, the Knower created them;

[Yusufali 43:9] 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';-

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ {10}

[Shakir 43:10] He Who made the earth a resting-place for you, and made in it ways for you that you may go aright;

[Pickthal 43:10] Who made the earth a resting-place for you, and placed roads for you therein, that haply ye may find your way;

[Yusufali 43:10] (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);

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا ۚ كَذَلِكَ نُخْرِجُونَ {11}

[Shakir 43:11] 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;

[Pickthal 43:11] 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;

[Yusufali 43:11] 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);-

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ {12}

[Shakir 43:12] And He Who created pairs of all things, and made for you of the ships and the cattle what you ride on,

[Pickthal 43:12] He Who created all the pairs, and appointed for you ships and cattle whereupon ye ride.

[Yusufali 43:12] That has created pairs in all things, and has made for you ships and cattle on which ye ride,

لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ {13}

[Shakir 43:13] 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

[Pickthal 43:13] 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);

[Yusufali 43:13] 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),

وَأَنَا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ {14}

[Shakir 43:14] And surely to our Lord we must return.

[Pickthal 43:14] And lo! unto our Lord we surely are returning.

[Yusufali 43:14] "And to our Lord, surely, must we turn back!"

وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا ۗ إِنَّ الْإِنْسَانَ لَكَفُورٌ مُّبِينٌ {15}

[Shakir 43:15] And they assign to Him a part of His servants; man, to be sure, is clearly ungrateful.

[Pickthal 43:15] And they allot to Him a portion of His bondmen! Lo! man is verily a mere ingrate.

[Yusufali 43:15] Yet they attribute to some of His servants a share with Him (in his godhead)! truly is man a blasphemous ingrate avowed!

أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَاكُمْ بِالْبَنِينَ {16}

[Shakir 43:16] What! has He taken daughters to Himself of what He Himself creates and chosen you to have sons?

[Pickthal 43:16] Or chooseth He daughters of all that He hath created, and honoureth He you with sons?

[Yusufali 43:16] What! has He taken daughters out of what He himself creates, and granted to you sons for choice?

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ {17}

[Shakir 43:17] 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.

[Pickthal 43:17] 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.

[Yusufali 43:17] 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!

أَوْ مَن يُنَشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ {18}

[Shakir 43:18] What! that which is made in ornaments and which in contention is unable to make plain speech!

[Pickthal 43:18] (Liken they then to Allah) that which is bred up in outward show, and in dispute cannot make itself plain?

[Yusufali 43:18] Is then one brought up among trinkets, and unable to give a clear account in a dispute (to be associated with Allah)?

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَّا بَلَّغْنَاكَ اللَّهُمَّ مَا لَمْ يَلْمِزُوكَ فِي شَيْءٍ مِّنْ مَا كُنْتَ تَعْلَمُ ۚ إِنَّكَ عَلِيمٌ خَبِيرٌ ۚ سَتَكْتُبُ شَهَادَتَهُمُ

وَيُسْأَلُونَ {19}

[Shakir 43:19] 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.

[Pickthal 43:19] 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.

[Yusufali 43:19] 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!

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَا هُمْ ۗ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ {20}

[Shakir 43:20] And they say: If the Beneficent Allah had pleased, we should never have worshipped them. They have no knowledge of this; they only lie.

[Pickthal 43:20] 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.

[Yusufali 43:20] ("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!

أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ {21}

[Shakir 43:21] Or have We given them a book before it so that they hold fast to it?

[Pickthal 43:21] Or have We given them any scripture before (this Qur'an) so that they are holding fast thereto?

[Yusufali 43:21] What! have We given them a Book before this, to which they are holding fast?

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهْتَدُونَ {22}

[Shakir 43:22] Nay! they say: We found our fathers on a course, and surely we are guided by their footsteps.

[Pickthal 43:22] Nay, for they say only: Lo! we found our fathers following a religion, and we are guided by their footprints.

[Yusufali 43:22] Nay! they say: "We found our fathers following a certain religion, and we do guide ourselves by their footsteps."

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُقْتَدُونَ {23}

[Shakir 43:23] 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.

[Pickthal 43:23] 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.

[Yusufali 43:23] 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."

قَالَ أَوْلَوْ جِئْتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ {24}

[Shakir 43:24] (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.

[Pickthal 43:24] (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.

[Yusufali 43:24] 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)."

فَأَنْتَقَمْنَا مِنْهُمْ فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ {25}

[Shakir 43:25] So We inflicted retribution on them, then see how was the end of the rejecters.

[Pickthal 43:25] So We requited them. Then see the nature of the consequence for the rejecters!

[Yusufali 43:25] So We exacted retribution from them: now see what was the end of those who rejected (Truth)!

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ {26}

[Shakir 43:26] And when Ibrahim said to his father and his people: Surely I am clear of what you worship,

[Pickthal 43:26] And when Abraham said unto his father and his folk: Lo! I am innocent of what ye worship

[Yusufali 43:26] Behold! Abraham said to his father and his people: "I do indeed clear myself of what ye worship:

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ {27}

[Shakir 43:27] Save Him Who created me, for surely He will guide me.

[Pickthal 43:27] Save Him Who did create me, for He will surely guide me.

[Yusufali 43:27] "(I worship) only Him Who made me, and He will certainly guide me."

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ {28}

[Shakir 43:28] *And he made it a word to continue in his posterity that they may return.*

[Pickthal 43:28] *And he made it a word enduring among his seed, that haply they might return.*

[Yusufali 43:28] *And he left it as a Word to endure among those who came after him, that they may turn back (to Allah).*

بَلْ مَتَّعْتُ هَؤُلَاءِ وَأَبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ {29}

[Shakir 43:29] *Nay! I gave them and their fathers to enjoy until there came to them the truth and a Messenger making manifest (the truth).*

[Pickthal 43:29] *Nay, but I let these and their fathers enjoy life (only) till there should come unto them the Truth and a messenger making plain.*

[Yusufali 43:29] *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.*

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ {30}

[Shakir 43:30] *And when there came to them the truth they said: This is magic, and surely we are disbelievers in it.*

[Pickthal 43:30] *And now that the Truth hath come unto them they say: This is mere magic, and lo! we are disbelievers therein.*

[Yusufali 43:30] *But when the Truth came to them, they said: "This is sorcery, and we do reject it."*

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ {31}

[Shakir 43:31] *And they say: Why was not this Quran revealed to a man of importance in the two towns?*

[Pickthal 43:31] *And they say: If only this Qur'an had been revealed to some great man of the two towns?*

[Yusufali 43:31] *Also, they say: "Why is not this Qur'an sent down to some leading man in either of the two (chief) cities?"*

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۗ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا ۗ وَرَفَعْنَا بَعْضَهُمْ

فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُلْحَبًا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ {32}

[Shakir 43:32] *Will they distribute the mercy of your Lord? We distribute among them their livelihood in the life of this world, and We 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.*

[Pickthal 43:32] *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.*

[Yusufali 43:32] *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.*

وَلَوْلَا أَنْ يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِيُوتِيَهُمْ سُفُوفًا مِنْ فضةٍ
وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ {33}

[Shakir 43:33] 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.

[Pickthal 43:33] 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,

[Yusufali 43:33] 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,

وَلِيُوتِيَهُمْ أَبْوَابًا وسُررًا عَلَيْهَا يَتَكَبَّرُونَ {34}

[Shakir 43:34] And the doors of their houses and the couches on which they recline,

[Pickthal 43:34] And for their houses doors (of silver) and couches of silver whereon to recline,

[Yusufali 43:34] And (silver) doors to their houses, and thrones (of silver) on which they could recline,

وَزُخْرُفًا ۗ وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا ۗ وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ {35}

[Shakir 43:35] 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).

[Pickthal 43:35] 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.

[Yusufali 43:35] 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.

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ {36}

[Shakir 43:36] And whoever turns himself away from the remembrance of the Beneficent Allah, We appoint for him a Shaitan, so he becomes his associate.

[Pickthal 43:36] And he whose sight is dim to the remembrance of the Beneficent, We assign unto him a devil who becometh his comrade;

[Yusufali 43:36] If anyone withdraws himself from remembrance of (Allah) Most Gracious, We appoint for him an evil one, to be an intimate companion to him.

وَأِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ {37}

[Shakir 43:37] And most surely they turn them away from the path, and they think that they are guided aright:

[Pickthal 43:37] And lo! they surely turn them from the way of Allah, and yet they deem that they are rightly guided;

[Yusufali 43:37] *Such (evil ones) really hinder them from the Path, but they think that they are being guided aright!*

حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ {38}

[Shakir 43:38] *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!*

[Pickthal 43:38] *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!*

[Yusufali 43:38] *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)!*

وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ {39}

[Shakir 43:39] *And since you were unjust, it will not profit you this day that you are sharers in the chastisement.*

[Pickthal 43:39] *And it profiteth you not this day, because ye did wrong, that ye will be sharers in the doom.*

[Yusufali 43:39] *When ye have done wrong, it will avail you nothing, that Day, that ye shall be partners in Punishment!*

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ {40}

[Shakir 43:40] *What! can you then make the deaf to hear or guide the blind and him who is in clear error?*

[Pickthal 43:40] *Canst thou (Muhammad) make the deaf to hear, or canst thou guide the blind or him who is in error manifest?*

[Yusufali 43:40] *Canst thou then make the deaf to hear, or give direction to the blind or to such as (wander) in manifest error?*

فَأَمَّا نُدْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْتَقِمُونَ {41}

[Shakir 43:41] *But if We should take you away, still We shall inflict retribution on them;*

[Pickthal 43:41] *And if We take thee away, We surely shall take vengeance on them,*

[Yusufali 43:41] *Even if We take thee away, We shall be sure to exact retribution from them,*

أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُقْتَدِرُونَ {42}

[Shakir 43:42] *Rather We will certainly show you that which We have promised them; for surely We are the possessors of full power over them.*

[Pickthal 43:42] *Or (if) We show thee that wherewith We threaten them; for lo! We have complete command of them.*

[Yusufali 43:42] *Or We shall show thee that (accomplished) which We have promised them: for verily We shall prevail over them.*

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ {43}

[Shakir 43:43] *Therefore hold fast to that which has been revealed to you; surely you are on the right path.*

[Pickthal 43:43] *So hold thou fast to that which is inspired in thee. Lo! thou art on a right path.*

[Yusufali 43:43] So hold thou fast to the Revelation sent down to thee; verily thou art on a Straight Way.

وَأِنَّهُ لَذِكْرٌ لَكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ {44}

[Shakir 43:44] And most surely it is a reminder for you and your people, and you shall soon be questioned.

[Pickthal 43:44] And lo! it is in truth a Reminder for thee and for thy folk; and ye will be questioned.

[Yusufali 43:44] The (Qur'an) is indeed the message, for thee and for thy people; and soon shall ye (all) be brought to account.

وَأَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبُدُونَ {45}

[Shakir 43:45] And ask those of Our messengers whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent Allah?

[Pickthal 43:45] And ask those of Our messengers whom We sent before thee: Did We ever appoint gods to be worshipped beside the Beneficent?

[Yusufali 43:45] And question thou our messengers whom We sent before thee; did We appoint any deities other than (Allah) Most Gracious, to be worshipped?

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ {46}

[Shakir 43:46] 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.

[Pickthal 43:46] 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.

[Yusufali 43:46] 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."

فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ {47}

[Shakir 43:47] But when he came to them with Our signs, lo! they laughed at them.

[Pickthal 43:47] But when he brought them Our tokens, behold! they laughed at them.

[Yusufali 43:47] But when he came to them with Our Signs, behold they ridiculed them.

وَمَا تُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتَيْهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ {48}

[Shakir 43:48] 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.

[Pickthal 43:48] 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.

[Yusufali 43:48] 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).

وَقَالُوا يَا أَيُّهُ السَّاحِرُ الدَّاعِ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّنَا لَمُهْتَدُونَ {49}

[Shakir 43:49] *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.*

[Pickthal 43:49] *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.*

[Yusufali 43:49] *And they said, "O thou sorcerer! Invoke thy Lord for us according to His covenant with thee; for we shall truly accept guidance."*

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُتُونَ {50}

[Shakir 43:50] *But when We removed from them the chastisement, lo! they broke the pledge.*

[Pickthal 43:50] *But when We eased them of the torment, behold! they broke their word.*

[Yusufali 43:50] *But when We removed the Penalty from them, behold, they broke their word.*

وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا

تُبْصِرُونَ {51}

[Shakir 43:51] *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?*

[Pickthal 43:51] *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?*

[Yusufali 43:51] *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?"*

أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ {52}

[Shakir 43:52] *Nay! I am better than this fellow, who is contemptible, and who can hardly speak distinctly:*

[Pickthal 43:52] *I am surely better than this fellow, who is despicable and can hardly make (his meaning) plain!*

[Yusufali 43:52] *"Am I not better than this (Moses), who is a contemptible wretch and can scarcely express himself clearly?"*

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ {53}

[Shakir 43:53] *But why have not bracelets of gold been put upon him, or why have there not come with him angels as companions?*

[Pickthal 43:53] *Why, then, have armlets of gold not been set upon him, or angels sent along with him?*

[Yusufali 43:53] *"Then why are not gold bracelets bestowed on him, or (why) come (not) with him angels accompanying him in procession?"*

فَاسْتَخَفَّ قَوْمَهُ فَاَطَاعُوهُ ۗ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ {54}

[Shakir 43:54] *So he incited his people to levity and they obeyed him: surely they were a transgressing people.*

[Pickthal 43:54] *Thus he persuaded his people to make light (of Moses), and they obeyed him. Lo! they were a wanton folk.*

[Yusufali 43:54] *Thus did he make fools of his people, and they obeyed him: truly were they a people rebellious (against Allah).*

فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ {55}

[Shakir 43:55] *Then when they displeased Us, We inflicted a retribution on them, so We drowned them all together,*

[Pickthal 43:55] *So, when they angered Us, We punished them and drowned them every one.*

[Yusufali 43:55] *When at length they provoked Us, We exacted retribution from them, and We drowned them all.*

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِلْآخِرِينَ {56}

[Shakir 43:56] *And We made them a precedent and example to the later generations.*

[Pickthal 43:56] *And We made them a thing past, and an example for those after (them).*

[Yusufali 43:56] *And We made them (a people) of the Past and an Example to later ages.*

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُونَ {57}

[Shakir 43:57] *And when a description of the son of Marium is given, lo! your people raise a clamor thereat.*

[Pickthal 43:57] *And when the son of Mary is quoted as an example, behold! the folk laugh out,*

[Yusufali 43:57] *When (Jesus) the son of Mary is held up as an example, behold, thy people raise a clamour thereat (in ridicule)!*

وَقَالُوا آلِهَتُنَا خَيْرٌ أَمْ هُوَ ۚ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ {58}

[Shakir 43:58] *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.*

[Pickthal 43:58] *And say: Are our gods better, or is he? They raise not the objection save for argument. Nay! but they are a contentious folk.*

[Yusufali 43:58] *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.*

إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ {59}

[Shakir 43:59] *He was naught but a servant on whom We bestowed favor, and We made him an example for the children of Israel.*

[Pickthal 43:59] *He is nothing but a slave on whom We bestowed favour, and We made him a pattern for the Children of Israel.*

[Yusufali 43:59] *He was no more than a servant: We granted Our favour to him, and We made him an example to the Children of Israel.*

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ {60}

[Shakir 43:60] *And if We please, We could make among you angels to be successors in the land.*

[Pickthal 43:60] *And had We willed We could have set among you angels to be viceroys in the earth.*

[Yusufali 43:60] *And if it were Our Will, We could make angels from amongst you, succeeding each other on the earth.*

وَأِنَّهُ لَعَلَّمٌ لِلسَّاعَةِ فَلَا تَمْتَرَنَّ بِهَا وَاتَّبِعُونِ ۖ هَذَا صِرَاطٌ مُسْتَقِيمٌ {61}

[Shakir 43:61] And most surely it is a knowledge of the hour, therefore have no doubt about it and follow me: this is the right path.

[Pickthal 43:61] And lo! verily there is knowledge of the Hour. So doubt ye not concerning it, but follow Me. This is the right path.

[Yusufali 43:61] 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.

وَلَا يَصُدَّنَّكُمُ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ {62}

[Shakir 43:62] And let not the Shaitan prevent you; surely he is your j open enemy.

[Pickthal 43:62] And let not Satan turn you aside. Lo! he is an open enemy for you.

[Yusufali 43:62] Let not the Evil One hinder you: for he is to you an enemy avowed.

وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ

فَاتَّقُوا اللَّهَ وَأَطِيعُوا {63}

[Shakir 43:63] 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:

[Pickthal 43:63] 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.

[Yusufali 43:63] 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.

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۗ هَذَا صِرَاطٌ مُسْتَقِيمٌ {64}

[Shakir 43:64] Surely Allah is my Lord and your Lord, therefore serve Him; this is the right path:

[Pickthal 43:64] Lo! Allah, He is my Lord and your Lord. So worship Him. This is a right path.

[Yusufali 43:64] "For Allah, He is my Lord and your Lord: so worship ye Him: this is a Straight Way."

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابٍ يَوْمَ أَلِيمٍ {65}

[Shakir 43:65] But parties from among them differed, so woe to those who were unjust because of the chastisement of a painful day.

[Pickthal 43:65] But the factions among them differed. Then woe unto those who do wrong from the doom of a painful day.

[Yusufali 43:65] But sects from among themselves fell into disagreement: then woe to the wrong-doers, from the Penalty of a Grievous Day!

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ {66}

[Shakir 43:66] Do they wait for aught but the hour, that it should come ! upon them all of a sudden while they do not perceive?

[Pickthal 43:66] Await they aught save the Hour, that it shall come upon them suddenly, when they know not?

[Yusufali 43:66] Do they only wait for the Hour - that it should come on them all of a sudden, while they perceive not?

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ {67}

[Shakir 43:67] The friends shall on that day be enemies one to another, except those who guard (against evil).

[Pickthal 43:67] Friends on that day will be foes one to another, save those who kept their duty (to Allah).

[Yusufali 43:67] Friends on that day will be foes, one to another,- except the Righteous.

يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ {68}

[Shakir 43:68] O My servants! there is no fear for you this day, nor shall you grieve.

[Pickthal 43:68] O My slaves! For you there is no fear this day, nor is it ye who grieve;

[Yusufali 43:68] My devotees! no fear shall be on you that Day, nor shall ye grieve,-

الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ {69}

[Shakir 43:69] Those who believed in Our communications and were submissive:

[Pickthal 43:69] (Ye) who believed Our revelations and were self-surrendered,

[Yusufali 43:69] (Being) those who have believed in Our Signs and bowed (their wills to Ours) in Islam.

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ {70}

[Shakir 43:70] Enter the garden, you and your wives; you shall be made happy.

[Pickthal 43:70] Enter the Garden, ye and your wives, to be made glad.

[Yusufali 43:70] Enter ye the Garden, ye and your wives, in (beauty and) rejoicing.

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا

خَالِدُونَ {71}

[Shakir 43:71] 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.

[Pickthal 43:71] 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.

[Yusufali 43:71] 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).

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ {72}

[Shakir 43:72] And this is the garden which you are given as an inheritance on account of what you did.

[Pickthal 43:72] This is the Garden which ye are made to inherit because of what ye used to do.

[Yusufali 43:72] Such will be the Garden of which ye are made heirs for your (good) deeds (in life).

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ {73}

[Shakir 43:73] For you therein are many fruits of which you shall eat.

[Pickthal 43:73] Therein for you is fruit in plenty whence to eat.

[Yusufali 43:73] Ye shall have therein abundance of fruit, from which ye shall have satisfaction.

إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ خَالِدُونَ {74}

[Shakir 43:74] Surely the guilty shall abide in the chastisement of hell.

[Pickthal 43:74] Lo! the guilty are immortal in hell's torment.

[Yusufali 43:74] The sinners will be in the Punishment of Hell, to dwell therein (for aye):

لَا يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ {75}

[Shakir 43:75] It shall not be abated from them and they shall therein be despairing.

[Pickthal 43:75] It is not relaxed for them, and they despair therein.

[Yusufali 43:75] Nowise will the (Punishment) be lightened for them, and in despair will they be there overwhelmed.

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ {76}

[Shakir 43:76] And We are not unjust to them, but they themselves were unjust.

[Pickthal 43:76] We wronged them not, but they it was who did the wrong.

[Yusufali 43:76] Nowise shall We be unjust to them: but it is they who have been unjust themselves.

وَتَادُوا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ قَالَ إِنَّكُمْ مَا كُتِبْتُمْ {77}

[Shakir 43:77] And they shall call out: O Malik! let your Lord make an end of us. He shall say: Surely you shall tarry.

[Pickthal 43:77] And they cry: O master! Let thy Lord make an end of us. He saith: Lo! here ye must remain.

[Yusufali 43:77] They will cry: "O Malik! would that thy Lord put an end to us!" He will say, "Nay, but ye shall abide!"

لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ {78}

[Shakir 43:78] Certainly We have brought you the truth, but most of you are averse to the truth.

[Pickthal 43:78] We verily brought the Truth unto you, but ye were, most of you, averse to the Truth.

[Yusufali 43:78] Verily We have brought the Truth to you: but most of you have a hatred for Truth.

أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ {79}

[Shakir 43:79] Or have they settled an affair? Then surely We are the settlers.

[Pickthal 43:79] Or do they determine any thing (against the Prophet)? Lo! We (also) are determining.

[Yusufali 43:79] What! have they settled some plan (among themselves)? But it is We Who settle things.

أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ ۗ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُبُونَ {80}

[Shakir 43:80] Or do they think that We do not hear what they conceal and their secret discourses? Aye! and Our messengers with them write down.

[Pickthal 43:80] Or deem they that We cannot hear their secret thoughts and private confidences? Nay, do Our envoys, present with them, do record.

[Yusufali 43:80] 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.

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ {81}

[Shakir 43:81] Say: If the Beneficent Allah has a son, I am the foremost of those who serve.

[Pickthal 43:81] Say (O Muhammad): If the Beneficent One hath a son, then, I shall be first among the worshippers. (But there is no son).

[Yusufali 43:81] Say: "If (Allah) Most Gracious had a son, I would be the first to worship."

سُبْحَانَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ {82}

[Shakir 43:82] Glory to the Lord of the heavens and the earth, the Lord of power, from what they describe.

[Pickthal 43:82] Glorified be the Lord of the heavens and the earth, the Lord of the Throne, from that which they ascribe (unto Him)!

[Yusufali 43:82] 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)!

فَذَرَهُمْ خَوْضًا وَيُلْعَابًا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي ي وَعَدُونَ {83}

[Shakir 43:83] So leave them plunging into false discourses and sporting until they meet their day which they are threatened with.

[Pickthal 43:83] So let them flounder (in their talk) and play until they meet the Day which they are promised.

[Yusufali 43:83] So leave them to babble and play (with vanities) until they meet that Day of theirs, which they have been promised.

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ ۗ وَهُوَ الْحَكِيمُ الْعَلِيمُ {84}

[Shakir 43:84] And He it is Who is Allah in the heavens and Allah in the earth; and He is the Wise, the Knowing.

[Pickthal 43:84] And He it is Who in the heaven is Allah, and in the earth Allah. He is the Wise, the Knower.

[Yusufali 43:84] *It is He Who is Allah in heaven and Allah on earth; and He is full of Wisdom and Knowledge.*

وَتَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ

{85}

[Shakir 43:85] *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.*

[Pickthal 43:85] *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.*

[Yusufali 43:85] *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.*

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ {86}

[Shakir 43:86] *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).*

[Pickthal 43:86] *And those unto whom they cry instead of Him possess no power of intercession, saving him who beareth witness unto the Truth knowingly.*

[Yusufali 43:86] *And those whom they invoke besides Allah have no power of intercession;- only he who bears witness to the Truth, and they know (him).*

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ {87}

[Shakir 43:87] *And if you should ask them who created them, they would certainly say: Allah. Whence are they then turned back?*

[Pickthal 43:87] *And if thou ask them who created them, they will surely say: Allah. How then are they turned away?*

[Yusufali 43:87] *If thou ask them, who created them, they will certainly say, Allah: How then are they deluded away (from the Truth)?*

وَقِيلِهِ يَا رَبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ {88}

[Shakir 43:88] *Consider his cry: O my Lord! surely they are a people who do not believe.*

[Pickthal 43:88] *And he saith: O my Lord! Lo! these are a folk who believe not.*

[Yusufali 43:88] *(Allah has knowledge) of the (Prophet's) cry, "O my Lord! Truly these are people who will not believe!"*

فَاصْفَحْ عَنْهُمْ وَقُلْ سَلَامٌ ۖ فَسَوْفَ يَعْلَمُونَ {89}

[Shakir 43:89] *So turn away from them and say, Peace, for they shall soon come to know.*

[Pickthal 43:89] *Then bear with them (O Muhammad) and say: Peace. But they will come to know.*

[Yusufali 43:89] *But turn away from them, and say "Peace!" But soon shall they know!*

سورة الدخان (Ad-Dukhan)

Sura 44

Aya 1 to 59

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

{1} حم

[Shakir 44:1] Ha Mim!

[Pickthal 44:1] Ha. Mim.

[Yusufali 44:1] Ha-Mim.

وَالْكِتَابِ الْمُبِينِ {2}

[Shakir 44:2] I swear by the Book that makes manifest (the truth).

[Pickthal 44:2] By the Scripture that maketh plain

[Yusufali 44:2] By the Book that makes things clear;-

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ ۚ إِنَّا كُنَّا مُنذِرِينَ {3}

[Shakir 44:3] Surely We revealed it on a blessed night surely We are ever warning--

[Pickthal 44:3] Lo! We revealed it on a blessed night - Lo! We are ever warning -

[Yusufali 44:3] We sent it down during a Blessed Night: for We (ever) wish to warn (against Evil).

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ {4}

[Shakir 44:4] Therein every wise affair is made distinct,

[Pickthal 44:4] Whereon every wise command is made clear

[Yusufali 44:4] In the (Night) is made distinct every affair of wisdom,

أَمْرًا مِنْ عِنْدِنَا ۚ إِنَّا كُنَّا مُرْسِلِينَ {5}

[Shakir 44:5] A command from Us; surely We are the senders (of messengers),

[Pickthal 44:5] As a command from Our presence - Lo! We are ever sending -

[Yusufali 44:5] By command, from Our Presence. For We (ever) send (revelations),

رَحْمَةً مِنْ رَبِّكَ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ {6}

[Shakir 44:6] A mercy from your Lord, surely He is the Hearing, the Knowing,

[Pickthal 44:6] A mercy from thy Lord. Lo! He, even He is the Hearer, the Knower,

[Yusufali 44:6] As Mercy from thy Lord: for He hears and knows (all things);

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ إِن كُنْتُمْ مُوقِنِينَ {7}

[Shakir 44:7] *The Lord of the heavens and the earth and what is between them, if you would be sure.*

[Pickthal 44:7] *Lord of the heavens and the earth and all that is between them, if ye would be sure.*

[Yusufali 44:7] *The Lord of the heavens and the earth and all between them, if ye (but) have an assured faith.*

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ {8}

[Shakir 44:8] *There is no god but He; He gives life and causes death, your Lord and the Lord of your fathers of yore.*

[Pickthal 44:8] *There is no Allah save Him. He quickeneth and giveth death; your Lord and Lord of your forefathers.*

[Yusufali 44:8] *There is no god but He: It is He Who gives life and gives death,- The Lord and Cherisher to you and your earliest ancestors.*

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ {9}

[Shakir 44:9] *Nay, they are in doubt, they sport.*

[Pickthal 44:9] *Nay, but they play in doubt.*

[Yusufali 44:9] *Yet they play about in doubt.*

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ {10}

[Shakir 44:10] *Therefore keep waiting for the day when the heaven shall bring an evident smoke,*

[Pickthal 44:10] *But watch thou (O Muhammad) for the day when the sky will produce visible smoke*

[Yusufali 44:10] *Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible,*

يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ {11}

[Shakir 44:11] *That shall overtake men; this is a painful punishment.*

[Pickthal 44:11] *That will envelop the people. This will be a painful torment.*

[Yusufali 44:11] *Enveloping the people: this will be a Penalty Grievous.*

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ {12}

[Shakir 44:12] *Our Lord! remove from us the punishment; surely we are believers.*

[Pickthal 44:12] *(Then they will say): Our Lord relieve us of the torment. Lo! we are believers.*

[Yusufali 44:12] *(They will say:) "Our Lord! remove the Penalty from us, for we do really believe!"*

أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُّبِينٌ {13}

[Shakir 44:13] *How shall they be reminded, and there came to them an Messenger making clear (the truth),*

[Pickthal 44:13] *How can there be remembrance for them, when a messenger making plain (the Truth) had already come unto them,*

[Yusufali 44:13] *How shall the message be (effectual) for them, seeing that an Messenger explaining things clearly has (already) come to them,-*

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ {14}

[Shakir 44:14] Yet they turned their backs on him and said: One taught (by others), a madman.

[Pickthal 44:14] And they had turned away from him and said: One taught (by others), a madman?

[Yusufali 44:14] Yet they turn away from him and say: "Tutored (by others), a man possessed!"

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا ۖ إِنَّكُمْ عَائِدُونَ {15}

[Shakir 44:15] Surely We will remove the punishment a little, (but) you will surely return (to evil).

[Pickthal 44:15] Lo! We withdraw the torment a little. Lo! ye return (to disbelief).

[Yusufali 44:15] We shall indeed remove the Penalty for a while, (but) truly ye will revert (to your ways).

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا مُنتَقِمُونَ {16}

[Shakir 44:16] On the day when We will seize (them) with the most violent seizing; surely We will inflict retribution.

[Pickthal 44:16] On the day when We shall seize them with the greater seizure, (then) in truth We shall punish.

[Yusufali 44:16] One day We shall seize you with a mighty onslaught: We will indeed (then) exact Retribution!

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ {17}

[Shakir 44:17] And certainly We tried before them the people of Firon, and there came to them a noble messenger,

[Pickthal 44:17] And verily We tried before them Pharaoh's folk, when there came unto them a noble messenger,

[Yusufali 44:17] We did, before them, try the people of Pharaoh: there came to them a messenger most honourable,

أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ {18}

[Shakir 44:18] Saying: Deliver to me the servants of Allah, surely I am a faithful messenger to you,

[Pickthal 44:18] Saying: Give up to me the slaves of Allah. Lo! I am a faithful messenger unto you.

[Yusufali 44:18] Saying: "Restore to me the Servants of Allah: I am to you an messenger worthy of all trust;

وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُمْ بِسُلْطَانٍ مُّبِينٍ {19}

[Shakir 44:19] And that do not exalt yourselves against Allah, surely I will bring to you a clear authority:

[Pickthal 44:19] And saying: Be not proud against Allah. Lo! I bring you a clear warrant.

[Yusufali 44:19] "And be not arrogant as against Allah: for I come to you with authority manifest.

وَإِنِّي عُدْتُ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ {20}

[Shakir 44:20] And surely I take refuge with my Lord and your Lord that you should stone me to death:

[Pickthal 44:20] *And lo! I have sought refuge in my Lord and your Lord lest ye stone me to death.*

[Yusufali 44:20] *"For me, I have sought safety with my Lord and your Lord, against your injuring me.*

وَإِنْ لَمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ {21}

[Shakir 44:21] *And if you do not believe in me, then leave me alone.*

[Pickthal 44:21] *And if ye put no faith in me, then let me go.*

[Yusufali 44:21] *"If ye believe me not, at least keep yourselves away from me."*

فَدَعَا رَبَّهُ أَنْ هُوَ لَاءِ قَوْمٍ مُّجْرِمُونَ {22}

[Shakir 44:22] *Then he called upon his Lord: These are a guilty people.*

[Pickthal 44:22] *And he cried unto his Lord, (saying): These are guilty folk.*

[Yusufali 44:22] *(But they were aggressive:) then he cried to his Lord: "These are indeed a people given to sin."*

فَأَسْرِبِعَادِي لَيْلًا إِنَّكُمْ مُّتَّبِعُونَ {23}

[Shakir 44:23] *So go forth with My servants by night; surely you will be pursued:*

[Pickthal 44:23] *Then (his Lord commanded): Take away My slaves by night. Lo! ye will be followed,*

[Yusufali 44:23] *(The reply came:) "March forth with My Servants by night: for ye are sure to be pursued.*

وَأَتْرَكَ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ {24}

[Shakir 44:24] *And leave the sea intervening; surely they are a host that shall be drowned.*

[Pickthal 44:24] *And leave the sea behind at rest, for lo! they are a drowned host.*

[Yusufali 44:24] *"And leave the sea as a furrow (divided): for they are a host (destined) to be drowned."*

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ {25}

[Shakir 44:25] *How many of the gardens and fountains have they left!*

[Pickthal 44:25] *How many were the gardens and the watersprings that they left behind,*

[Yusufali 44:25] *How many were the gardens and springs they left behind,*

وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ {26}

[Shakir 44:26] *And cornfields and noble places!*

[Pickthal 44:26] *And the cornlands and the goodly sites*

[Yusufali 44:26] *And corn-fields and noble buildings,*

وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ {27}

[Shakir 44:27] *And goodly things wherein they rejoiced;*

[Pickthal 44:27] *And pleasant things wherein they took delight!*

[Yusufali 44:27] *And wealth (and conveniences of life), wherein they had taken such delight!*

كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ {28}

[Shakir 44:28] Thus (it was), and We gave them as a heritage to another people.

[Pickthal 44:28] Even so (it was), and We made it an inheritance for other folk;

[Yusufali 44:28] Thus (was their end)! And We made other people inherit (those things)!

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ {29}

[Shakir 44:29] So the heaven and the earth did not weep for them, nor were they respited.

[Pickthal 44:29] And the heaven and the earth wept not for them, nor were they reprieved.

[Yusufali 44:29] And neither heaven nor earth shed a tear over them: nor were they given a respite (again).

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ {30}

[Shakir 44:30] And certainly We delivered the children of Israel from the abasing chastisement,

[Pickthal 44:30] And We delivered the Children of Israel from the shameful doom;

[Yusufali 44:30] We did deliver aforetime the Children of Israel from humiliating Punishment,

مِنْ فِرْعَوْنَ ۗ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ {31}

[Shakir 44:31] From Firon; surely he was haughty, (and) one of the extravagant.

[Pickthal 44:31] (We delivered them) from Pharaoh. Lo! he was a tyrant of the wanton ones.

[Yusufali 44:31] Inflicted by Pharaoh, for he was arrogant (even) among inordinate transgressors.

وَلَقَدْ اخْتَرْنَا لَهُمْ عَلَى الْعَالَمِينَ {32}

[Shakir 44:32] And certainly We chose them, having knowledge, above the nations.

[Pickthal 44:32] And We chose them, purposely, above (all) creatures.

[Yusufali 44:32] And We chose them aforetime above the nations, knowingly,

وَأَتَيْنَاهُمْ مِنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُبِينٌ {33}

[Shakir 44:33] And We gave them of the communications wherein was clear blessing.

[Pickthal 44:33] And We gave them portents wherein was a clear trial.

[Yusufali 44:33] And granted them Signs in which there was a manifest trial

إِنَّ هَؤُلَاءِ لَيَقُولُونَ {34}

[Shakir 44:34] Most surely these do say:

[Pickthal 44:34] Lo! these, forsooth, are saying:

[Yusufali 44:34] As to these (Quraish), they say forsooth:

إِنَّ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنْتَرِينَ {35}

[Shakir 44:35] *There is naught but our first death and we shall not be raised again.*

[Pickthal 44:35] *There is naught but our first death, and we shall not be raised again.*

[Yusufali 44:35] *"There is nothing beyond our first death, and we shall not be raised again.*

فَأْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ {36}

[Shakir 44:36] *So bring our fathers (back), if you are truthful.*

[Pickthal 44:36] *Bring back our fathers, if ye speak the truth!*

[Yusufali 44:36] *"Then bring (back) our forefathers, if what ye say is true!"*

أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِنْ قَبْلِهِمْ ۗ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ {37}

[Shakir 44:37] *Are they better or the people of Tubba and those before them? We destroyed them, for surely they were guilty.*

[Pickthal 44:37] *Are they better, or the folk of Tubb'a and those before them? We destroyed them, for surely they were guilty.*

[Yusufali 44:37] *What! Are they better than the people of Tubba and those who were before them? We destroyed them because they were guilty of sin.*

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ {38}

[Shakir 44:38] *And We did not create the heavens and the earth and what is between them in sport.*

[Pickthal 44:38] *And We created not the heavens and the earth, and all that is between them, in play.*

[Yusufali 44:38] *We created not the heavens, the earth, and all between them, merely in (idle) sport:*

مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {39}

[Shakir 44:39] *We did not create them both but with the truth, but most of them do not know.*

[Pickthal 44:39] *We created them not save with truth; but most of them know not.*

[Yusufali 44:39] *We created them not except for just ends: but most of them do not understand.*

إِنَّ يَوْمَ الْفُصْلِ مِيقَاتُهُمْ أَجْمَعِينَ {40}

[Shakir 44:40] *Surely the day of separation is their appointed term, of all of them*

[Pickthal 44:40] *Assuredly the Day of Decision is the term for all of them,*

[Yusufali 44:40] *Verily the Day of sorting out is the time appointed for all of them,-*

يَوْمَ لَا يُغْنِي مَوْلَىٰ عَنْ مَوْلَىٰ شَيْئًا وَلَا هُمْ يُنصَرُونَ {41}

[Shakir 44:41] *The day on which a friend shall not avail (his) friend aught, nor shall they be helped,*

[Pickthal 44:41] A day when friend can in naught avail friend, nor can they be helped,

[Yusufali 44:41] The Day when no protector can avail his client in aught, and no help can they receive,

إِلَّا مَنْ رَحِمَ اللَّهُ ۚ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ {42}

[Shakir 44:42] Save those on whom Allah shall have mercy; surely He is the Mighty the Merciful.

[Pickthal 44:42] Save him on whom Allah hath mercy. Lo! He is the Mighty, the Merciful.

[Yusufali 44:42] Except such as receive Allah's Mercy: for He is Exalted in Might, Most Merciful.

إِنَّ شَجَرَتَ الرَّقُومِ {43}

[Shakir 44:43] Surely the tree of the Zaqqum,

[Pickthal 44:43] Lo! the tree of Zaqqum,

[Yusufali 44:43] Verily the tree of Zaqqum

طَعَامُ الْأَثِيمِ {44}

[Shakir 44:44] Is the food of the sinful

[Pickthal 44:44] The food of the sinner!

[Yusufali 44:44] Will be the food of the Sinful,-

كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ {45}

[Shakir 44:45] Like dregs of oil; it shall boil in (their) bellies,

[Pickthal 44:45] Like molten brass, it seetheth in their bellies

[Yusufali 44:45] Like molten brass; it will boil in their insides.

كَغَلِي الْحَمِيمِ {46}

[Shakir 44:46] Like the boiling of hot water.

[Pickthal 44:46] As the seething of boiling water.

[Yusufali 44:46] Like the boiling of scalding water.

خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ {47}

[Shakir 44:47] Seize him, then drag him down into the middle of the hell;

[Pickthal 44:47] (And it will be said): Take him and drag him to the midst of hell,

[Yusufali 44:47] (A voice will cry: "Seize ye him and drag him into the midst of the Blazing Fire!")

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ {48}

[Shakir 44:48] Then pour above his head of the torment of the boiling water:

[Pickthal 44:48] Then pour upon his head the torment of boiling water.

[Yusufali 44:48] "Then pour over his head the Penalty of Boiling Water,

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ {49}

[Shakir 44:49] Taste; you forsooth are the mighty, the honorable:

[Pickthal 44:49] (Saying): Taste! Lo! thou wast forsooth the mighty, the noble!

[Yusufali 44:49] "Taste thou (this)! Truly wast thou mighty, full of honour!

إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ {50}

[Shakir 44:50] Surely this is what you disputed about.

[Pickthal 44:50] Lo! this is that whereof ye used to doubt.

[Yusufali 44:50] "Truly this is what ye used to doubt!"

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ {51}

[Shakir 44:51] Surely those who guard (against evil) are in a secure place,

[Pickthal 44:51] Lo! those who kept their duty will be in a place secured.

[Yusufali 44:51] As to the Righteous (they will be) in a position of Security,

فِي جَنَّاتٍ وَعُيُونٍ {52}

[Shakir 44:52] In gardens and springs;

[Pickthal 44:52] Amid gardens and watersprings,

[Yusufali 44:52] Among Gardens and Springs;

يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ {53}

[Shakir 44:53] They shall wear of fine and thick silk, (sitting) face to face;

[Pickthal 44:53] Attired in silk and silk embroidery, facing one another.

[Yusufali 44:53] Dressed in fine silk and in rich brocade, they will face each other;

كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ {54}

[Shakir 44:54] Thus (shall it be), and We will wed them with Houris pure, beautiful ones.

[Pickthal 44:54] Even so (it will be). And We shall wed them unto fair ones with wide, lovely eyes.

[Yusufali 44:54] So; and We shall join them to fair women with beautiful, big, and lustrous eyes.

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ {55}

[Shakir 44:55] They shall call therein for every fruit in security;

[Pickthal 44:55] They call therein for every fruit in safety.

[Yusufali 44:55] There can they call for every kind of fruit in peace and security;

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَاهُمْ عَذَابَ الْجَحِيمِ {56}

[Shakir 44:56] They shall not taste therein death except the first death, and He will save them from the punishment of the hell,

[Pickthal 44:56] They taste not death therein, save the first death. And He hath saved them from the doom of hell,

[Yusufali 44:56] Nor will they there taste Death, except the first death; and He will preserve them from the Penalty of the Blazing Fire,-

فَضْلًا مِنْ رَبِّكَ ۗ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {57}

[Shakir 44:57] A grace from your Lord; this is the great achievement.

*[Pickthal 44:57] A bounty from thy Lord. That is the supreme triumph.
[Yusufali 44:57] As a Bounty from thy Lord! that will be the supreme achievement!*

فَاتَّمَا يَسَّرْنَا بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ {58}

[Shakir 44:58] So have We made it easy in your tongue that they may be mindful.

[Pickthal 44:58] And We have made (this Scripture) easy in thy language only that they may heed.

[Yusufali 44:58] Verily, We have made this (Qur'an) easy, in thy tongue, in order that they may give heed.

فَارْتَقِبْ إِنَّهُمْ مُرْتَقِبُونَ {59}

[Shakir 44:59] Therefore wait; surely they are waiting.

[Pickthal 44:59] Wait then (O Muhammad). Lo! they (too) are waiting.

[Yusufali 44:59] So wait thou and watch; for they (too) are waiting.

سورة الجاثية (Al-Jathiya)

Sura 45

Aya 1 to 37

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

{1} حم

[Shakir 45:1] Ha Mim.

[Pickthal 45:1] Ha. Mim.

[Yusufali 45:1] Ha-Mim.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ {2}

[Shakir 45:2] The revelation of the Book is from Allah, the Mighty, the Wise.

[Pickthal 45:2] The revelation of the Scripture is from Allah, the Mighty, the Wise.

[Yusufali 45:2] The revelation of the Book is from Allah the Exalted in Power, Full of Wisdom.

إِنَّ فِي السَّمَاوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ {3}

[Shakir 45:3] Most surely in the heavens and the earth there are signs for the believers.

[Pickthal 45:3] Lo! in the heavens and the earth are portents for believers.

[Yusufali 45:3] Verily in the heavens and the earth, are Signs for those who believe.

وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ آيَاتٌ لِّقَوْمٍ يُوقِنُونَ {4}

[Shakir 45:4] And in your (own) creation and in what He spreads abroad of animals there are signs for a people that are sure;

[Pickthal 45:4] And in your creation, and all the beasts that He scattereth in the earth, are portents for a folk whose faith is sure.

[Yusufali 45:4] And in the creation of yourselves and the fact that animals are scattered (through the earth), are Signs for those of assured Faith.

وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا

وَتَضَرُّيفِ الرِّيَّاحِ آيَاتٌ لِّقَوْمٍ يَعْقِلُونَ {5}

[Shakir 45:5] And (in) the variation of the night and the day, and (in) what Allah sends down of sustenance from the cloud, then gives life thereby to the earth after its death, and (in) the changing of the winds, there are signs for a people who understand.

[Pickthal 45:5] And the difference of night and day and the provision that Allah sendeth down from the sky and thereby quickeneth the earth after

her death, and the ordering of the winds, are portents for a people who have sense.

[Yusufali 45:5] And in the alternation of Night and Day, and the fact that Allah sends down Sustenance from the sky, and revives therewith the earth after its death, and in the change of the winds,- are Signs for those that are wise.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ {6}

[Shakir 45:6] These are the communications of Allah which We recite to you with truth; then in what announcement would they believe after Allah and His communications?

[Pickthal 45:6] These are the portents of Allah which We recite unto thee (Muhammad) with truth. Then in what fact, after Allah and His portents, will they believe?

[Yusufali 45:6] Such are the Signs of Allah, which We rehearse to thee in Truth; then in what exposition will they believe after (rejecting) Allah and His Signs?

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ {7}

[Shakir 45:7] Woe to every sinful liar,

[Pickthal 45:7] Woe unto each sinful liar,

[Yusufali 45:7] Woe to each sinful dealer in Falsehoods:

يَسْمَعُ آيَاتِ اللَّهِ تُتْلَىٰ عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ {8}

[Shakir 45:8] Who hears the communications of Allah recited to him, then persists proudly as though he had not heard them; so announce to him a painful punishment.

[Pickthal 45:8] Who heareth the revelations of Allah recited unto him, and then continueth in pride as though he heard them not. Give him tidings of a painful doom.

[Yusufali 45:8] He hears the Signs of Allah rehearsed to him, yet is obstinate and lofty, as if he had not heard them: then announce to him a Penalty Grievous!

وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ {9}

[Shakir 45:9] And when he comes to know of any of Our communications, he takes it for a jest; these it is that shall have abasing chastisement.

[Pickthal 45:9] And when he knoweth aught of Our revelations he maketh it a jest. For such there is a shameful doom.

[Yusufali 45:9] And when he learns something of Our Signs, he takes them in jest: for such there will be a humiliating Penalty.

مِنْ وَرَائِهِمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ ۗ وَلَهُمْ

عَذَابٌ عَظِيمٌ {10}

[Shakir 45:10] Before them is hell, and there shall not avail them aught of what they earned, nor those whom they took for guardians besides Allah, and they shall have a grievous punishment.

[Pickthal 45:10] Beyond them there is hell, and that which they have earned will naught avail them, nor those whom they have chosen for protecting friends beside Allah. Theirs will be an awful doom.

[Yusufali 45:10] In front of them is Hell: and of no profit to them is anything they may have earned, nor any protectors they may have taken to themselves besides Allah: for them is a tremendous Penalty.

هَذَا هُدًى وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ {11}

[Shakir 45:11] This is guidance; and (as for) those who disbelieve in the communications of their Lord, they shall have a painful punishment on account of uncleanness.

[Pickthal 45:11] This is guidance. And those who disbelieve the revelations of their Lord, for them there is a painful doom of wrath.

[Yusufali 45:11] This is (true) Guidance and for those who reject the Signs of their Lord, is a grievous Penalty of abomination.

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لَتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ

{12}

[Shakir 45:12] Allah is He Who made subservient to you the sea that the ships may run therein by His command, and that you may seek of His grace, and that you may give thanks.

[Pickthal 45:12] Allah it is Who hath made the sea of service unto you that the ships may run thereon by His command, and that ye may seek of His bounty, and that haply ye may be thankful;

[Yusufali 45:12] It is Allah Who has subjected the sea to you, that ships may sail through it by His command, that ye may seek of his Bounty, and that ye may be grateful.

وَسَخَّرَ لَكُم مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

{13}

[Shakir 45:13] And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all, from Himself; most surely there are signs in this for a people who reflect.

[Pickthal 45:13] And hath made of service unto you whatsoever is in the heavens and whatsoever is in the earth; it is all from Him. Lo! herein verily are portents for a people who reflect.

[Yusufali 45:13] And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for those who reflect.

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ {14}

[Shakir 45:14] Say to those who believe (that) they forgive those who do not fear the days of Allah that He may reward a people for what they earn.

[Pickthal 45:14] Tell those who believe to forgive those who hope not for the days of Allah; in order that He may requite folk what they used to earn.

[Yusufali 45:14] Tell those who believe, to forgive those who do not look forward to the Days of Allah: It is for Him to recompense (for good or ill) each People according to what they have earned.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ {15}

[Shakir 45:15] *Whoever does good, it is for his own soul, and whoever does evil, it is against himself; then you shall be brought back to your-- Lord.*

[Pickthal 45:15] *Whoso doeth right, it is for his soul, and whoso doeth wrong, it is against it. And afterward unto your Lord ye will be brought back.*

[Yusufali 45:15] *If any one does a righteous deed, it ensures to the benefit of his own soul; if he does evil, it works against (his own soul). In the end will ye (all) be brought back to your Lord.*

وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى

الْعَالَمِينَ {16}

[Shakir 45:16] *And certainly We gave the Book and the wisdom and the prophecy to the children of Israel, and We gave them of the goodly things, and We made them excel the nations.*

[Pickthal 45:16] *And verily we gave the Children of Israel the Scripture and the Command and the Prophethood, and provided them with good things and favoured them above (all) peoples;*

[Yusufali 45:16] *We did aforesaid grant to the Children of Israel the Book the Power of Command, and Prophethood; We gave them, for Sustenance, things good and pure; and We favoured them above the nations.*

وَأَاتَيْنَاهُمْ بَيِّنَاتٍ مِنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ ۚ إِنَّ رَبَّكَ

يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ {17}

[Shakir 45:17] *And We gave them clear arguments in the affair, but they did not differ until after knowledge had come to them out of envy among themselves; surely your -Lord will judge between them on the day of resurrection concerning that wherein they differed.*

[Pickthal 45:17] *And gave them plain commandments. And they differed not until after the knowledge came unto them, through rivalry among themselves. Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.*

[Yusufali 45:17] *And We granted them Clear Signs in affairs (of Religion): it was only after knowledge had been granted to them that they fell into schisms, through insolent envy among themselves. Verily thy Lord will judge between them on the Day of Judgment as to those matters in which they set up differences.*

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ {18}

[Shakir 45:18] *Then We have made you follow a course in the affair, therefore follow it, and do not follow the low desires of those who do not know.*

[Pickthal 45:18] *And now have We set thee (O Muhammad) on a clear road of (Our) commandment; so follow it, and follow not the whims of those who know not.*

[Yusufali 45:18] *Then We put thee on the (right) Way of Religion: so follow thou that (Way), and follow not the desires of those who know not.*

إِنَّهُمْ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا ۖ وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ

{19}

[Shakir 45:19] Surely they shall not avail you in the least against Allah; and surely the unjust are friends of each other, and Allah is the guardian of those who guard (against evil).

[Pickthal 45:19] Lo! they can avail thee naught against Allah. And lo! as for the wrong-doers, some of them are friends of others; and Allah is the Friend of those who ward off (evil).

[Yusufali 45:19] They will be of no use to thee in the sight of Allah: it is only Wrong-doers (that stand as) protectors, one to another: but Allah is the Protector of the Righteous.

هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُوقِنُونَ {20}

[Shakir 45:20] These are clear proofs for men, and a guidance and a mercy for a people who are sure.

[Pickthal 45:20] This is clear indication for mankind, and a guidance and a mercy for a folk whose faith is sure.

[Yusufali 45:20] These are clear evidences to men and a Guidance and Mercy to those of assured Faith.

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ

وَمَمَاتُهُمْ ۚ سَاءَ مَا يَحْكُمُونَ {21}

[Shakir 45:21] Nay! do those who have wrought evil deeds think that We will make them like those who believe and do good-- that their life and their death shall be equal? Evil it is that they judge.

[Pickthal 45:21] Or do those who commit ill-deeds suppose that We shall make them as those who believe and do good works, the same in life and death? Bad is their judgment!

[Yusufali 45:21] What! Do those who seek after evil ways think that We shall hold them equal with those who believe and do righteous deeds,- that equal will be their life and their death? Ill is the judgment that they make.

وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِشَجَرَيْ كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ {22}

[Shakir 45:22] And Allah created the heavens and the earth with truth and that every soul may be rewarded for what it has earned and they shall not be wronged.

[Pickthal 45:22] And Allah hath created the heavens and the earth with truth, and that every soul may be repaid what it hath earned. And they will not be wronged.

[Yusufali 45:22] Allah created the heavens and the earth for just ends, and in order that each soul may find the recompense of what it has earned, and none of them be wronged.

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَصْلَهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ

غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ ۗ أَفَلَا تَذَكَّرُونَ {23}

[Shakir 45:23] Have you then considered him who takes his low desire for his god, and Allah has made him err having knowledge and has set a

seal upon his ear and his heart and put a covering upon his eye. Who can then guide him after Allah? Will you not then be mindful?

[Pickthal 45:23] Hast thou seen him who maketh his desire his god, and Allah sendeth him astray purposely, and sealeth up his hearing and his heart, and setteth on his sight a covering? Then who will lead him after Allah (hath condemned him)? Will ye not then heed?

[Yusufali 45:23] Then seest thou such a one as takes as his god his own vain desire? Allah has, knowing (him as such), left him astray, and sealed his hearing and his heart (and understanding), and put a cover on his sight. Who, then, will guide him after Allah (has withdrawn Guidance)? Will ye not then receive admonition?

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ {24}

[Shakir 45:24] And they say: There is nothing but our life in this world; we live and die and nothing destroys us but time, and they have no knowledge of that; they only conjecture.

[Pickthal 45:24] And they say: There is naught but our life of the world; we die and we live, and naught destroyeth us save time; when they have no knowledge whatsoever of (all) that; they do but guess.

[Yusufali 45:24] And they say: "What is there but our life in this world? We shall die and we live, and nothing but time can destroy us." But of that they have no knowledge: they merely conjecture:

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اتُّوتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ {25}

[Shakir 45:25] And when Our clear communications are recited to them, their argument is no other than that they say: Bring our fathers (back) if you are truthful.

[Pickthal 45:25] And when Our clear revelations are recited unto them their only argument is that they say: Bring (back) our fathers. then, if ye are truthful.

[Yusufali 45:25] And when Our Clear Signs are rehearsed to them their argument is nothing but this: They say, "Bring (back) our forefathers, if what ye say is true!"

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ {26}

[Shakir 45:26] Say: Allah gives you life, then He makes you die, then will He gather you to the day of resurrection wherein is no doubt, but most people do not know.

[Pickthal 45:26] Say (unto them, O Muhammad): Allah giveth life to you, then causeth you to die, then gathereth you unto the Day of Resurrection whereof there is no doubt. But most of mankind know not.

[Yusufali 45:26] Say: "It is Allah Who gives you life, then gives you death; then He will gather you together for the Day of Judgment about which there is no doubt": But most men do not understand.

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَيَوْمَ تَقُومُ السَّاعَةُ يُحْسِرُ الْمُبْطِلُونَ {27}

[Shakir 45:27] And Allah's is the kingdom of the heavens and the earth; and on the day when the hour shall come to pass, on that day shall they perish who say false things.

[Pickthal 45:27] And unto Allah belongeth the Sovereignty of the heavens and the earth; and on the day when the Hour riseth, on that day those who follow falsehood will be lost.

[Yusufali 45:27] To Allah belongs the dominion of the heavens and the earth, and the Day that the Hour of Judgment is established,- that Day will the dealers in Falsehood perish!

وَتَرَى كُلَّ أُمَّةٍ جَائِيَةً ۖ كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا الْيَوْمَ تُحْزَرُونَ مَا كُنْتُمْ تَعْمَلُونَ {28}

[Shakir 45:28] And you shall see every nation kneeling down; every nation shall be called to its book: today you shall be rewarded for what you did.

[Pickthal 45:28] And thou wilt see each nation crouching, each nation summoned to its record. (And it will be said unto them): This day ye are requited what ye used to do.

[Yusufali 45:28] And thou wilt see every sect bowing the knee: Every sect will be called to its Record: "This Day shall ye be recompensed for all that ye did!"

هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ۗ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنْتُمْ تَعْمَلُونَ {29}

[Shakir 45:29] This is Our book that speaks against you with justice; surely We wrote what you did,

[Pickthal 45:29] This Our Book pronounceth against you with truth. Lo! We have caused (all) that ye did to be recorded.

[Yusufali 45:29] "This Our Record speaks about you with truth: For We were wont to put on Record all that ye did."

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ۗ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ {30}

[Shakir 45:30] Then as to those who believed and did good, their Lord will make them enter into His mercy; that is the manifest achievement.

[Pickthal 45:30] Then, as for those who believed and did good works, their Lord will bring them in unto His mercy. That is the evident triumph.

[Yusufali 45:30] Then, as to those who believed and did righteous deeds, their Lord will admit them to His Mercy that will be the achievement for all to see.

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ {31}

[Shakir 45:31] As to those who disbelieved: What! were not My communications recited to you? But you were proud and you were a guilty people.

[Pickthal 45:31] And as for those who disbelieved (it will be said unto them): Were not Our revelations recited unto you? But ye were scornful and became a guilty folk.

[Yusufali 45:31] But as to those who rejected Allah, (to them will be said): "Were not Our Signs rehearsed to you? But ye were arrogant, and were a people given to sin!"

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا
وَمَا نَحْنُ بِمُسْتَيْقِنِينَ {32}

[Shakir 45:32] And when it was said, Surely the promise of Allah is true and as for the hour, there is no doubt about it, you said: We do not know what the hour is; we do not think (that it will come to pass) save a passing thought, and we are not at all sure.

[Pickthal 45:32] And when it was said: Lo! Allah's promise is the truth, and there is no doubt of the Hour's coming, ye said: We know not what the Hour is. We deem it naught but a conjecture, and we are by no means convinced.

[Yusufali 45:32] "And when it was said that the promise of Allah was true, and that the Hour- there was no doubt about its (coming), ye used to say, 'We know not what is the hour: we only think it is an idea, and we have no firm assurance.'"

وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ {33}

[Shakir 45:33] And the evil (consequences) of what they did shall become manifest to them and that which they mocked shall encompass them.

[Pickthal 45:33] And the evils of what they did will appear unto them, and that which they used to deride will befall them.

[Yusufali 45:33] Then will appear to them the evil (fruits) of what they did, and they will be completely encircled by that which they used to mock at!

وَقِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسَيْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ
{34}

[Shakir 45:34] And it shall be said: Today We forsake you as you neglected the meeting of this day of yours and your abode is the fire, and there are not for you any helpers:

[Pickthal 45:34] And it will be said: This day We forget you, even as ye forgot the meeting of this your day; and your habitation is the Fire, and there is none to help you.

[Yusufali 45:34] It will also be said: "This Day We will forget you as ye forgot the meeting of this Day of yours! and your abode is the Fire, and no helpers have ye!

ذَلِكُمْ بِأَنَّكُمْ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُؤًا وَعَرَّضْتُمْ الْحَيَاةَ الدُّنْيَا ۗ فَالْيَوْمَ لَا يُخْرَجُونَ مِنْهَا وَلَا
هُم يُسْتَعْتَبُونَ {35}

[Shakir 45:35] That is because you took the communications of Allah for a jest and the life of this world deceived you. So on that day they shall not be brought forth from it, nor shall they be granted goodwill.

[Pickthal 45:35] This, forasmuch as ye made the revelations of Allah a jest, and the life of the world beguiled you. Therefor this day they come not forth from thence, nor can they make amends.

[Yusufali 45:35] "This, because ye used to take the Signs of Allah in jest, and the life of the world deceived you:" (From) that Day, therefore, they shall not be taken out thence, nor shall they be received into Grace.

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ {36}

[Shakir 45:36] Therefore to Allah is due (all) praise, the Lord of the heavens and the Lord of the earth, the Lord of the worlds.

[Pickthal 45:36] Then praise be to Allah, Lord of the heavens and Lord of the earth, the Lord of the Worlds.

[Yusufali 45:36] Then Praise be to Allah, Lord of the heavens and Lord of the earth,- Lord and Cherisher of all the Worlds!

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ {37}

[Shakir 45:37] And to Him belongs greatness in the heavens and the earth, and He is the Mighty, the Wise.

[Pickthal 45:37] And unto Him (alone) belongeth Majesty in the heavens and the earth, and He is the Mighty, the Wise.

[Yusufali 45:37] To Him be glory throughout the heavens and the earth: and He is Exalted in Power, Full of Wisdom!

سورة الأحقاف (Al-Ahqaf)

Sura 46

Aya 1 to 35

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

{1} حم

[Shakir 46:1] Ha Mim.

[Pickthal 46:1] Ha. Mim.

[Yusufali 46:1] Ha-Mim.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ {2}

[Shakir 46:2] The revelation of the Book is from Allah, the Mighty, the Wise.

[Pickthal 46:2] The revelation of the Scripture is from Allah the Mighty, the Wise.

[Yusufali 46:2] The Revelation of the Book is from Allah the Exalted in Power, Full of Wisdom.

مَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۗ وَالَّذِينَ كَفَرُوا عَمَّا

أُنذِرُوا مُّعْرِضُونَ {3}

[Shakir 46:3] We did not create the heavens and the earth and what is between them two save with truth and (for) an appointed term; and those who disbelieve turn aside from what they are warned of.

[Pickthal 46:3] We created not the heavens and the earth and all that is between them save with truth, and for a term appointed. But those who disbelieve turn away from that whereof they are warned.

[Yusufali 46:3] We created not the heavens and the earth and all between them but for just ends, and for a Term Appointed: But those who reject Faith turn away from that whereof they are warned.

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ

أُتْتُونِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ {4}

[Shakir 46:4] Say: Have you considered what you call upon besides Allah? Show me what they have created of the earth, or have they a share in the heavens? Bring me a book before this or traces of knowledge, if you are truthful.

[Pickthal 46:4] Say (unto them, O Muhammad): Have ye thought on all that ye invoke beside Allah? Show me what they have created of the earth. Or have they any portion in the heavens? Bring me a scripture before this (Scripture), or some vestige of knowledge (in support of what ye say), if ye are truthful.

[Yusufali 46:4] Say: "Do ye see what it is ye invoke besides Allah? Show me what it is they have created on earth, or have they a share in the heavens

bring me a book (revealed) before this, or any remnant of knowledge (ye may have), if ye are telling the truth!

وَمَنْ أَضَلُّ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ {5}

[Shakir 46:5] And who is in greater error than he who calls besides Allah upon those that will not answer him till the day of resurrection and they are heedless of their call?

[Pickthal 46:5] And who is further astray than those who, instead of Allah, pray unto such as hear not their prayer until the Day of Resurrection, and are unconscious of their prayer,

[Yusufali 46:5] And who is more astray than one who invokes besides Allah, such as will not answer him to the Day of Judgment, and who (in fact) are unconscious of their call (to them)?

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ {6}

[Shakir 46:6] And when men are gathered together they shall be their enemies, and shall be deniers of their worshipping (them).

[Pickthal 46:6] And when mankind are gathered (to the Judgment) will become enemies for them, and will become deniers of having been worshipped.

[Yusufali 46:6] And when mankind are gathered together (at the Resurrection), they will be hostile to them and reject their worship (altogether)!

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالِ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ {7}

[Shakir 46:7] And when Our clear communications are recited to them, those who disbelieve say with regard to the truth when it comes to them: This is clear magic.

[Pickthal 46:7] And when Our clear revelations are recited unto them, those who disbelieve say of the Truth when it reacheth them: This is mere magic.

[Yusufali 46:7] When Our Clear Signs are rehearsed to them, the Unbelievers say, of the Truth when it comes to them: "This is evident sorcery!"

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ {8}

[Shakir 46:8] Nay! they say: He has forged it. Say: If I have forged it, you do not control anything for me from Allah; He knows best what you utter concerning it; He is enough as a witness between me and you, and He is the Forgiving, the Merciful.

[Pickthal 46:8] Or say they: He hath invented it? Say (O Muhammad): If I have invented it, still ye have no power to support me against Allah. He is Best Aware of what ye say among yourselves concerning it. He sufficeth for a witness between me and you. And He is the Forgiving, the Merciful.

[Yusufali 46:8] Or do they say, "He has forged it"? Say: "Had I forged it, then can ye obtain no single (blessing) for me from Allah. He knows best

of that whereof ye talk (so glibly)! Enough is He for a witness between me and you! And he is Oft-Forgiving, Most Merciful."

قُلْ مَا كُنْتُ بِدَعَا مِنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَيْتُمْ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ {9}

[Shakir 46:9] Say: I am not the first of the messengers, and I do not know what will be done with me or with you: I do not follow anything but that which is revealed to me, and I am nothing but a plain warner.

[Pickthal 46:9] Say: I am no new thing among the messengers (of Allah), nor know I what will be done with me or with you. I do but follow that which is inspired in me, and I am but a plain warner.

[Yusufali 46:9] Say: "I am no bringer of new-fangled doctrine among the messengers, nor do I know what will be done with me or with you. I follow but that which is revealed to me by inspiration; I am but a Warner open and clear."

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {10}

[Shakir 46:10] Say: Have you considered if it is from Allah, and you disbelieve in it, and a witness from among the children of Israel has borne witness of one like it, so he believed, while you are big with pride; surely Allah does not guide the unjust people.

[Pickthal 46:10] Bethink you: If it is from Allah and ye disbelieve therein, and a witness of the Children of Israel hath already testified to the like thereof and hath believed, and ye are too proud (what plight is yours)? Lo! Allah guideth not wrong-doing folk.

[Yusufali 46:10] Say: "See ye? If (this teaching) be from Allah, and ye reject it, and a witness from among the Children of Israel testifies to its similarity (with earlier scripture), and has believed while ye are arrogant, (how unjust ye are!) truly, Allah guides not a people unjust."

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ ۚ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَذَا إِنْكَ قَدِيمٌ {11}

[Shakir 46:11] And those who disbelieve say concerning those who believe: If it had been a good, they would not have gone ahead of us therein. And as they do not seek to be rightly directed thereby, they say: It is an old lie.

[Pickthal 46:11] And those who disbelieve say of those who believe: If it had been (any) good, they would not have been before us in attaining it. And since they will not be guided by it, they say: This is an ancient lie;

[Yusufali 46:11] The Unbelievers say of those who believe: "If (this Message) were a good thing, (such men) would not have gone to it first, before us!" And seeing that they guide not themselves thereby, they will say, "this is an (old,) falsehood!"

وَمِنْ قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً ۗ وَهَذَا كِتَابٌ مُصَدِّقٌ لِسَانًا عَرَبِيًّا لِيُنذِرَ الَّذِينَ ظَلَمُوا وَنُشْرَىٰ لِلْمُحْسِنِينَ {12}

[Shakir 46:12] And before it the Book of Musa was a guide and a mercy: and this is a Book verifying (it) in the Arabic language that it may warn those who are unjust and as good news for the doers of good.

[Pickthal 46:12] When before it there was the Scripture of Moses, an example and a mercy; and this is a confirming Scripture in the Arabic language, that it may warn those who do wrong and bring good tidings for the righteous.

[Yusufali 46:12] And before this, was the Book of Moses as a guide and a mercy: And this Book confirms (it) in the Arabic tongue; to admonish the unjust, and as Glad Tidings to those who do right.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {13}

[Shakir 46:13] Surely those who say, Our Lord is Allah, then they continue on the right way, they shall have no fear nor shall they grieve.

[Pickthal 46:13] Lo! those who say: Our Lord is Allah, and thereafter walk aright, there shall no fear come upon them neither shall they grieve.

[Yusufali 46:13] Verily those who say, "Our Lord is Allah," and remain firm (on that Path),- on them shall be no fear, nor shall they grieve.

أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ {14}

[Shakir 46:14] These are the dwellers of the garden, abiding therein: a reward for what they did.

[Pickthal 46:14] Such are rightful owners of the Garden, immortal therein, as a reward for what they used to do.

[Yusufali 46:14] Such shall be Companions of the Gardens, dwelling therein (for aye): a recompense for their (good) deeds.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا ۖ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَن أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ {15}

[Shakir 46:15] And We have enjoined on man doing of good to his parents; with trouble did his mother bear him and with trouble did she bring him forth; and the bearing of him and the weaning of him was thirty months; until when he attains his maturity and reaches forty years, he says: My Lord! grant me that I may give thanks for Thy favor which Thou hast bestowed on me and on my parents, and that I may do good which pleases Thee and do good to me in respect of my offspring; surely I turn to Thee, and surely I am of those who submit.

[Pickthal 46:15] And We have commended unto man kindness toward parents. His mother beareth him with reluctance, and bringeth him forth with reluctance, and the bearing of him and the weaning of him is thirty months, till, when he attaineth full strength and reacheth forty years, he saith: My Lord! Arouse me that I may give thanks for the favour wherewith Thou hast favoured me and my parents, and that I may do right acceptable unto Thee. And be gracious unto me in the matter of my seed. Lo! I have turned unto Thee repentant, and lo! I am of those who surrender (unto Thee).

[Yusufali 46:15] We have enjoined on man kindness to his parents: In pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. At length, when he reaches the age of full strength and attains forty years, he says, "O my Lord! Grant me that I may be grateful for Thy favour which Thou has bestowed upon me, and upon both my parents, and that I may work righteousness such as Thou mayest approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam."

أُولَئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ
الصَّدَقِ الَّذِي كَانُوا يُوعَدُونَ {16}

[Shakir 46:16] These are they from whom We accept the best of what they have done and pass over their evil deeds, among the dwellers of the garden; the promise of truth which they were promised.

[Pickthal 46:16] Those are they from whom We accept the best of what they do, and overlook their evil deeds. (They are) among the owners of the Garden. This is the true promise which they were promised (in the world).

[Yusufali 46:16] Such are they from whom We shall accept the best of their deeds and pass by their ill deeds: (They shall be) among the Companions of the Garden: a promise! of truth, which was made to them (in this life).

وَالَّذِي قَالَ لَوْلَا إِلَهُي أَفْ لَكُمْ مَا أَتَعَدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَّتِ الْقُرُونُ مِنْ قَبْلِي وَهَذَا يُسْتَعْتَابُ
اللَّهُ وَيَلِكْ آمِينَ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ {17}

[Shakir 46:17] And he who says to his parents: Fie on you! do you threaten me that I shall be brought forth when generations have already passed away before me? And they both call for Allah's aid: Woe to you! believe, surely the promise of Allah is true. But he says: This is nothing but stories of the ancients.

[Pickthal 46:17] And whoso saith unto his parents: Fie upon you both! Do ye threaten me that I shall be brought forth (again) when generations before me have passed away? And they twain cry unto Allah for help (and say): Woe unto thee! Believe! Lo! the promise of Allah is true. But he saith: This is naught save fables of the men of old:

[Yusufali 46:17] But (there is one) who says to his parents, "Fie on you! Do ye hold out the promise to me that I shall be raised up, even though generations have passed before me (without rising again)?" And they two seek Allah's aid, (and rebuke the son): "Woe to thee! Have faith! for the promise of Allah is true." But he says, "This is nothing but tales of the ancients!"

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالإِنسِ إِنَّهُمْ كَانُوا
خَاسِرِينَ {18}

[Shakir 46:18] These are they against whom the word has proved true among nations of the jinn and the men that have already passed away before them; surely they are losers.

[Pickthal 46:18] *Such are those on whom the Word concerning nations of the jinn and mankind which have passed away before them hath effect. Lo! they are the losers.*

[Yusufali 46:18] *Such are they against whom is proved the sentence among the previous generations of Jinns and men, that have passed away; for they will be (utterly) lost.*

وَلِكُلِّ دَرَجَاتٍ مِمَّا عَمِلُوا وَلِيُوقَفِيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ {19}

[Shakir 46:19] *And for all are degrees according to what they did, and that He may pay them back fully their deeds and they shall not be wronged.*

[Pickthal 46:19] *And for all there will be ranks from what they do, that He may pay them for their deeds; and they will not be wronged.*

[Yusufali 46:19] *And to all are (assigned) degrees according to the deeds which they (have done), and in order that (Allah) may recompense their deeds, and no injustice be done to them.*

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَدَّهَبْتُمْ طِبْيَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ {20}

[Shakir 46:20] *And on the day when those who disbelieve shall be brought before the fire: You did away with your good things in your life of the world and you enjoyed them for a while, so today you shall be rewarded with the punishment of abasement because you were unjustly proud in the land and because you transgressed.*

[Pickthal 46:20] *And on the day when those who disbelieve are exposed to the Fire (it will be said): Ye squandered your good things in the life of the world and sought comfort therein. Now this day ye are rewarded with the doom of ignominy because ye were disdainful in the land without a right, and because ye used to transgress.*

[Yusufali 46:20] *And on the Day that the Unbelievers will be placed before the Fire, (It will be said to them): "Ye received your good things in the life of the world, and ye took your pleasure out of them: but today shall ye be recompensed with a Penalty of humiliation: for that ye were arrogant on earth without just cause, and that ye (ever) transgressed."*

وَأذْكُرُ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ التُّدْرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا

إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ {21}

[Shakir 46:21] *And mention the brother of Ad; when he warned his people in the sandy plains,-- and indeed warners came before him and after him-- saying Serve none but Allah; surely I fear for you the punishment of a grievous day.*

[Pickthal 46:21] *And make mention (O Muhammad) of the brother of A'ad when he warned his folk among the wind-curved sandhills - and verily warners came and went before and after him - saying: Serve none but Allah. Lo! I fear for you the doom of a tremendous Day.*

[Yusufali 46:21] *Mention (Hud) one of 'Ad's (own) brethren: Behold, he warned his people about the winding Sand-tracts: but there have been*

warners before him and after him: "Worship ye none other than Allah: Truly I fear for you the Penalty of a Mighty Day."

قَالُوا أَجِئْتَنَا لِنَأْفِكَنَا عَنِ آلِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ {22}

[Shakir 46:22] They said: Have you come to us to turn us away from our gods; then bring us what you threaten us with, if you are of the truthful ones.

[Pickthal 46:22] They said: Hast come to turn us away from our gods? Then bring upon us that wherewith thou threatenest us, if thou art of the truthful.

[Yusufali 46:22] They said: "Hast thou come in order to turn us aside from our gods? Then bring upon us the (calamity) with which thou dost threaten us, if thou art telling the truth?"

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُبَلِّغُكُمْ مَا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ {23}

[Shakir 46:23] He said: The knowledge is only with Allah, and I deliver to you the message with which I am sent, but I see you are a people who are ignorant.

[Pickthal 46:23] He said: The knowledge is with Allah only. I convey unto you that wherewith I have been sent, but I see you are a folk that know not.

[Yusufali 46:23] He said: "The Knowledge (of when it will come) is only with Allah: I proclaim to you the mission on which I have been sent: But I see that ye are a people in ignorance!"..

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُمِطِرُنَا ۚ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ {24}

[Shakir 46:24] So when they saw it as a cloud appearing in the sky advancing towards their valleys, they said: This is a cloud which will give us rain. Nay! it is what you sought to hasten on, a blast of wind in which is a painful punishment,

[Pickthal 46:24] Then, when they beheld it as a dense cloud coming toward their valleys, they said: Here is a cloud bringing us rain. Nay, but it is that which ye did seek to hasten, a wind wherein is painful torment,

[Yusufali 46:24] Then, when they saw the (Penalty in the shape of) a cloud traversing the sky, coming to meet their valleys, they said, "This cloud will give us rain!" "Nay, it is the (Calamity) ye were asking to be hastened!- A wind wherein is a Grievous Penalty!

تُدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَاكِينُهُمْ ۚ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ

{25}

[Shakir 46:25] Destroying everything by the command of its Lord, so they became such that naught could be seen except their dwellings. Thus do We reward the guilty people.

[Pickthal 46:25] Destroying all things by commandment of its Lord. And morning found them so that naught could be seen save their dwellings. Thus do We reward the guilty folk.

[Yusufali 46:25] "Everything will it destroy by the command of its Lord!" Then by the morning they - nothing was to be seen but (the ruins of) their houses! thus do We recompense those given to sin!

وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ
سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ
يَسْتَهْزِئُونَ {26}

[Shakir 46:26] And certainly We had established them in what We have not established you in, and We had given-- them ears and eyes and hearts, but neither their ears, nor their eyes, nor their hearts availed them aught, since they denied the communications of Allah, and that which they mocked encompassed them.

[Pickthal 46:26] And verily We had empowered them with that wherewith We have not empowered you, and had assigned them ears and eyes and hearts; but their ears and eyes and hearts availed them naught since they denied the revelations of Allah; and what they used to mock befell them.

[Yusufali 46:26] And We had firmly established them in a (prosperity and) power which We have not given to you (ye Quraish!) and We had endowed them with (faculties of) hearing, seeing, heart and intellect: but of no profit to them were their (faculties of) hearing, sight, and heart and intellect, when they went on rejecting the Signs of Allah; and they were (completely) encircled by that which they used to mock at!

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ {27}

[Shakir 46:27] And certainly We destroyed the towns which are around you, and We repeat the communications that they might turn.

[Pickthal 46:27] And verily We have destroyed townships round about you, and displayed (for them) Our revelation, that haply they might return.

[Yusufali 46:27] We destroyed aforesaid populations round about you; and We have shown the Signs in various ways, that they may turn (to Us).

فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلْ صَلَّوْا عَنْهُمْ ۚ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا

يُفْتَرُونَ {28}

[Shakir 46:28] Why did not then those help them whom they took for gods besides Allah to draw (them) nigh (to Him)? Nay! they were lost to them; and this was their lie and what they forged.

[Pickthal 46:28] Then why did those whom they had chosen for gods as a way of approach (unto Allah) not help them? Nay, but they did fail them utterly. And (all) that was their lie, and what they used to invent.

[Yusufali 46:28] Why then was no help forthcoming to them from those whom they worshipped as gods, besides Allah, as a means of access (to Allah)? Nay, they left them in the lurch: but that was their falsehood and their invention.

وَإِذْ صَرَّفْنَا إِلَيْكَ نَقْرًا مِنَ الْحِجِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ

قَوْمِهِمْ مُنْذِرِينَ {29}

[Shakir 46:29] And when We turned towards you a party of the jinn who listened to the Quran; so when they came to it, they said: Be silent; then when it was finished, they turned back to their people warning (them).

[Pickthal 46:29] And when We inclined toward thee (Muhammad) certain of the jinn, who wished to hear the Qur'an and, when they were in its presence, said: Give ear! and, when it was finished, turned back to their people, warning.

[Yusufali 46:29] Behold, We turned towards thee a company of Jinns (quietly) listening to the Qur'an: when they stood in the presence thereof, they said, "Listen in silence!" When the (reading) was finished, they returned to their people, to warn (them of their sins).

قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ مُوسَىٰ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى

طَرِيقٍ مُسْتَقِيمٍ {30}

[Shakir 46:30] They said: O our people! we have listened to a Book revealed after Musa verifying that which is before it, guiding to the truth and to a right path:

[Pickthal 46:30] They said: O our people! Lo! we have heard a scripture which hath been revealed after Moses, confirming that which was before it, guiding unto the truth and a right road.

[Yusufali 46:30] They said, "O our people! We have heard a Book revealed after Moses, confirming what came before it: it guides (men) to the Truth and to a Straight Path.

يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِنْ عَذَابٍ أَلِيمٍ

{31}

[Shakir 46:31] O our people! accept the Divine caller and believe in Him, He will forgive you of your faults and protect you from a painful punishment.

[Pickthal 46:31] O our people! respond to Allah's summoner and believe in Him. He will forgive you some of your sins and guard you from a painful doom.

[Yusufali 46:31] "O our people, hearken to the one who invites (you) to Allah, and believe in him: He will forgive you your faults, and deliver you from a Penalty Grievous.

وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ ۗ أُولَٰئِكَ فِي ضَلَالٍ

مُبِينٍ {32}

[Shakir 46:32] And whoever does not accept the-Divine caller, he shall not escape in the earth and he shall not have guardians besides Him, these are in manifest error.

[Pickthal 46:32] And whoso respondeth not to Allah's summoner he can nowise escape in the earth, and he hath no protecting friends instead of Him. Such are in error manifest.

[Yusufali 46:32] "If any does not hearken to the one who invites (us) to Allah, he cannot frustrate (Allah's Plan) on earth, and no protectors can he have besides Allah: such men (wander) in manifest error."

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْْيِ بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ۗ
بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {33}

[Shakir 46:33] *Have they not considered that Allah, Who created the heavens and the earth and was not tired by their creation, is able to give life to the dead? Aye! He has surely power over all things.*

[Pickthal 46:33] *Have they not seen that Allah, Who created the heavens and the earth and was not wearied by their creation, is Able to give life to the dead? Aye, He verily is Able to do all things.*

[Yusufali 46:33] *See they not that Allah, Who created the heavens and the earth, and never wearied with their creation, is able to give life to the dead? Yea, verily He has power over all things.*

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا الْعَذَابَ
بِمَا كُنْتُمْ تَكْفُرُونَ {34}

[Shakir 46:34] *And on the day when those who disbelieve shall be brought before the fire: Is it not true? They shall say: Aye! by our Lord! He will say: Then taste the punishment, because you disbelieved.*

[Pickthal 46:34] *And on the day when those who disbelieve are exposed to the Fire (they will be asked): Is not this real? They will say: Yea, by our Lord. He will say: Then taste the doom for that ye disbelieved.*

[Yusufali 46:34] *And on the Day that the Unbelievers will be placed before the Fire, (they will be asked,) "Is this not the Truth?" they will say, "Yea, by our Lord!" (One will say:) "Then taste ye the Penalty, for that ye were wont to deny (Truth)!"*

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۚ كَانَتْهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ
يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ ۚ بَلَاغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ {35}

[Shakir 46:35] *Therefore bear up patiently as did the messengers endowed with constancy bear up with patience and do not seek to hasten for them (their doom). On the day that they shall see what they are promised they shall be as if they had not tarried save an hour of the day. A sufficient exposition! Shall then any be destroyed save the transgressing people?*

[Pickthal 46:35] *Then have patience (O Muhammad) even as the stout of heart among the messengers (of old) had patience, and seek not to hasten on (the doom) for them. On the day when they see that which they are promised (it will seem to them) as though they had tarried but an hour of daylight. A clear message. Shall any be destroyed save evil-living folk?*

[Yusufali 46:35] *Therefore patiently persevere, as did (all) messengers of inflexible purpose; and be in no haste about the (Unbelievers). On the Day that they see the (Punishment) promised them, (it will be) as if they had not tarried more than an hour in a single day. (Thine but) to proclaim the Message: but shall any be destroyed except those who transgress?*

سورة محمد (Muhammad)

Sura 47

Aya 1 to 38

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ {1}

[Shakir 47:1] (As for) those who disbelieve and turn away from Allah's way, He shall render their works ineffective.

[Pickthal 47:1] Those who disbelieve and turn (men) from the way of Allah, He rendereth their actions vain.

[Yusufali 47:1] Those who reject Allah and hinder (men) from the Path of Allah,- their deeds will Allah render astray (from their mark).

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ ۖ كَفَّرَ عَنْهُمْ

سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ {2}

[Shakir 47:2] And (as for) those who believe and do good, and believe in what has been revealed to Muhammad, and it is the very truth from their Lord, He will remove their evil from them and improve their condition.

[Pickthal 47:2] And those who believe and do good works and believe in that which is revealed unto Muhammad - and it is the truth from their Lord - He riddeth them of their ill-deeds and improveth their state.

[Yusufali 47:2] But those who believe and work deeds of righteousness, and believe in the (Revelation) sent down to Muhammad - for it is the Truth from their Lord,- He will remove from them their ills and improve their condition.

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ ۚ كَذَلِكَ يَضْرِبُ

اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ {3}

[Shakir 47:3] That is because those who disbelieve follow falsehood, and those who believe follow the truth from their Lord; thus does Allah set forth to men their examples.

[Pickthal 47:3] That is because those who disbelieve follow falsehood and because those who believe follow the truth from their Lord. Thus Allah coineth their similitudes for mankind.

[Yusufali 47:3] This because those who reject Allah follow vanities, while those who believe follow the Truth from their Lord: Thus does Allah set forth for men their lessons by similitudes.

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبِ الرِّقَابِ حَتَّىٰ إِذَا أَثْنَتْتُمُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا

فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ۚ ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرْنَا مِنْهُمْ وَلَكِن لِّيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ

ۗ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَنْ يُضِلَّ أَعْمَالَهُمْ {4}

[Shakir 47:4] So when you meet in battle those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favor or let them ransom (themselves) until the war terminates. That (shall be so); and if Allah had pleased He would certainly have exacted what is due from them, but that He may try some of you by means of others; and (as for) those who are slain in the way of Allah, He will by no means allow their deeds to perish.

[Pickthal 47:4] Now when ye meet in battle those who disbelieve, then it is smiting of the necks until, when ye have routed them, then making fast of bonds; and afterward either grace or ransom till the war lay down its burdens. That (is the ordinance). And if Allah willed He could have punished them (without you) but (thus it is ordained) that He may try some of you by means of others. And those who are slain in the way of Allah, He rendereth not their actions vain.

[Yusufali 47:4] Therefore, when ye meet the Unbelievers (in fight), smite at their necks; At length, when ye have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: Until the war lays down its burdens. Thus (are ye commanded): but if it had been Allah's Will, He could certainly have exacted retribution from them (Himself); but (He lets you fight) in order to test you, some with others. But those who are slain in the Way of Allah,- He will never let their deeds be lost.

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ {5}

[Shakir 47:5] He will guide them and improve their condition.

[Pickthal 47:5] He will guide them and improve their state,

[Yusufali 47:5] Soon will He guide them and improve their condition,

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ {6}

[Shakir 47:6] And cause them to enter the garden which He has made known to them.

[Pickthal 47:6] And bring them in unto the Garden which He hath made known to them.

[Yusufali 47:6] And admit them to the Garden which He has announced for them.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ {7}

[Shakir 47:7] O you who believe ! if you help (the cause of) Allah, He will help you and make firm your feet.

[Pickthal 47:7] O ye who believe! If ye help Allah, He will help you and will make your foothold firm.

[Yusufali 47:7] O ye who believe! If ye will aid (the cause of) Allah, He will aid you, and plant your feet firmly.

وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ وَأَصْلٌ أَعْمَالُهُمْ {8}

[Shakir 47:8] And (as for) those who disbelieve, for them is destruction and He has made their deeds ineffective.

[Pickthal 47:8] And those who disbelieve, perdition is for them, and He will make their actions vain.

[Yusufali 47:8] *But those who reject (Allah),- for them is destruction, and (Allah) will render their deeds astray (from their mark).*

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ {9}

[Shakir 47:9] *That is because they hated what Allah revealed, so He rendered their deeds null.*

[Pickthal 47:9] *That is because they are averse to that which Allah hath revealed, therefor maketh He their actions fruitless.*

[Yusufali 47:9] *That is because they hate the Revelation of Allah; so He has made their deeds fruitless.*

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۖ دَمَّرَ اللَّهُ عَلَيْهِمْ

وَاللَّكَافِرِينَ أَمْثَالَهُمْ {10}

[Shakir 47:10] *Have they not then journeyed in the land and seen how was the end of those before them: Allah brought down destruction upon them, and the unbelievers shall have the like of it.*

[Pickthal 47:10] *Have they not travelled in the land to see the nature of the consequence for those who were before them? Allah wiped them out. And for the disbelievers there will be the like thereof.*

[Yusufali 47:10] *Do they not travel through the earth, and see what was the End of those before them (who did evil)? Allah brought utter destruction on them, and similar (fates await) those who reject Allah.*

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ {11}

[Shakir 47:11] *That is because Allah is the Protector of those who believe, and because the unbelievers shall have no protector for them.*

[Pickthal 47:11] *That is because Allah is patron of those who believe, and because the disbelievers have no patron.*

[Yusufali 47:11] *That is because Allah is the Protector of those who believe, but those who reject Allah have no protector.*

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا

يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ {12}

[Shakir 47:12] *Surely Allah will make those who believe and do good enter gardens beneath which rivers flow; and those who disbelieve enjoy themselves and eat as the beasts eat, and the fire is their abode.*

[Pickthal 47:12] *Lo! Allah will cause those who believe and do good works to enter Gardens underneath which rivers flow; while those who disbelieve take their comfort in this life and eat even as the cattle eat, and the Fire is their habitation.*

[Yusufali 47:12] *Verily Allah will admit those who believe and do righteous deeds, to Gardens beneath which rivers flow; while those who reject Allah will enjoy (this world) and eat as cattle eat; and the Fire will be their abode.*

وَكَايْنٍ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْتِكَ أَهْلَكَنَاهُمْ فَلَا نَاصِرَ لَهُمْ {13}

[Shakir 47:13] *And how many a town which was far more powerful than the town of yours which has driven you out: We destroyed them so there was no helper for them.*

[Pickthal 47:13] *And how many a township stronger than thy township (O Muhammad) which hath cast thee out, have We destroyed, and they had no helper!*

[Yusufali 47:13] *And how many cities, with more power than thy city which has driven thee out, have We destroyed (for their sins)? and there was none to aid them.*

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ {14}

[Shakir 47:14] *What! is he who has a clear argument from his Lord like him to whom the evil of his work is made fairseeming: and they follow their low desires.*

[Pickthal 47:14] *Is he who relieth on a clear proof from his Lord like those for whom the evil that they do is beautified while they follow their own lusts?*

[Yusufali 47:14] *Is then one who is on a clear (Path) from his Lord, no better than one to whom the evil of his conduct seems pleasing, and such as follow their own lusts?*

مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ حَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ {15}

[Shakir 47:15] *A parable of the garden which those guarding (against evil) are promised: Therein are rivers of water that does not alter, and rivers of milk the taste whereof does not change, and rivers of drink delicious to those who drink, and rivers of honey clarified and for them therein are all fruits and protection from their Lord. (Are these) like those who abide in the fire and who are made to drink boiling water so it rends their bowels asunder.*

[Pickthal 47:15] *A similitude of the Garden which those who keep their duty (to Allah) are promised: Therein are rivers of water unpolluted, and rivers of milk whereof the flavour changeth not, and rivers of wine delicious to the drinkers, and rivers of clear-run honey; therein for them is every kind of fruit, with pardon from their Lord. (Are those who enjoy all this) like those who are immortal in the Fire and are given boiling water to drink so that it teareth their bowels?*

[Yusufali 47:15] *(Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits; and Grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell for ever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels (to pieces)?*

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا ۗ أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ {16}

[Shakir 47:16] *And there are those of them who seek to listen to you, until when they go forth from you, they say to those who have been given*

the knowledge: What was it that he said just now? These are they upon whose hearts Allah has set a seal and they follow their low desires.

[Pickthal 47:16] Among them are some who give ear unto thee (Muhammad) till, when they go forth from thy presence they say unto those who have been given knowledge: What was that he said just now? Those are they whose hearts Allah hath sealed, and they follow their own lusts.

[Yusufali 47:16] And among them are men who listen to thee, but in the end, when they go out from thee, they say to those who have received Knowledge, "What is it he said just then?" Such are men whose hearts Allah has sealed, and who follow their own lusts.

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ {17}

[Shakir 47:17] And (as for) those who follow the right direction, He increases them in guidance and gives them their guarding (against evil).

[Pickthal 47:17] While as for those who walk aright, He addeth to their guidance, and giveth them their protection (against evil).

[Yusufali 47:17] But to those who receive Guidance, He increases the (light of) Guidance, and bestows on them their Piety and Restraint (from evil).

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا ۚ فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ

{18}

[Shakir 47:18] Do they then wait for aught but the hour that it should come to them all of a sudden? Now indeed the tokens of it have (already) come, but how shall they have their reminder when it comes on them?

[Pickthal 47:18] Await they aught save the Hour, that it should come upon them unawares? And the beginnings thereof have already come. But how, when it hath come upon them, can they take their warning?

[Yusufali 47:18] Do they then only wait for the Hour,- that it should come on them of a sudden? But already have come some tokens thereof, and when it (actually) is on them, how can they benefit then by their admonition?

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ

وَمُنْتَوَاكُمْ {19}

[Shakir 47:19] So know that there is no god but Allah, and, ask protection for your fault and for the believing men and the believing women; and Allah knows the place of your returning and the place of your abiding.

[Pickthal 47:19] So know (O Muhammad) that there is no Allah save Allah, and ask forgiveness for thy sin and for believing men and believing women. Allah knoweth (both) your place of turmoil and your place of rest.

[Yusufali 47:19] Know, therefore, that there is no god but Allah, and ask forgiveness for thy fault, and for the men and women who believe: for Allah knows how ye move about and how ye dwell in your homes.

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نَزَّلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ ۗ رَأَيْتَ

الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأَوْلَى لَهُمْ {20}

[Shakir 47:20] *And those who believe say: Why has not a chapter been revealed? But when a decisive chapter is revealed, and fighting is mentioned therein you see those in whose hearts is a disease look to you with the look of one fainting because of death. Woe to them then!*

[Pickthal 47:20] *And those who believe say: If only a surah were revealed! But when a decisive surah is revealed and war is mentioned therein, thou seest those in whose hearts is a disease looking at thee with the look of men fainting unto death. Therefor woe unto them!*

[Yusufali 47:20] *Those who believe say, "Why is not a sura sent down (for us)?" But when a sura of basic or categorical meaning is revealed, and fighting is mentioned therein, thou wilt see those in whose hearts is a disease looking at thee with a look of one in swoon at the approach of death. But more fitting for them-*

طَاعَةٌ وَقَوْلٌ مَعْرُوفٌ ۖ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَّهُمْ {21}

[Shakir 47:21] *Obedience and a gentle word (was proper); but when the affair becomes settled, then if they remain true to Allah it would certainly be better for them.*

[Pickthal 47:21] *Obedience and a civil word. Then, when the matter is determined, if they are loyal to Allah it will be well for them.*

[Yusufali 47:21] *Were it to obey and say what is just, and when a matter is resolved on, it were best for them if they were true to Allah.*

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ {22}

[Shakir 47:22] *But if you held command, you were sure to make mischief in the land and cut off the ties of kinship!*

[Pickthal 47:22] *Would ye then, if ye were given the command, work corruption in the land and sever your ties of kinship?*

[Yusufali 47:22] *Then, is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin?*

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ {23}

[Shakir 47:23] *Those it is whom Allah has cursed so He has made them deaf and blinded their eyes.*

[Pickthal 47:23] *Such are they whom Allah curseth so that He deafeneth them and maketh blind their eyes.*

[Yusufali 47:23] *Such are the men whom Allah has cursed for He has made them deaf and blinded their sight.*

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا {24}

[Shakir 47:24] *Do they not then reflect on the Quran? Nay, on the hearts there are locks.*

[Pickthal 47:24] *Will they then not meditate on the Qur'an, or are there locks on the hearts?*

[Yusufali 47:24] *Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them?*

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ ۖ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَىٰ لَهُمْ

{25}

[Shakir 47:25] Surely (as for) those who return on their backs after that guidance has become manifest to them, the Shaitan has made it a light matter to them; and He gives them respite.

[Pickthal 47:25] Lo! those who turn back after the guidance hath been manifested unto them, Satan hath seduced them, and He giveth them the rein.

[Yusufali 47:25] Those who turn back as apostates after Guidance was clearly shown to them,- the Evil One has instigated them and busied them up with false hopes.

ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأُمْرِ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ

{26}

[Shakir 47:26] That is because they say to those who hate what Allah has revealed: We will obey you in some of the affairs; and Allah knows their secrets.

[Pickthal 47:26] That is because they say unto those who hate what Allah hath revealed: We will obey you in some matters; and Allah knoweth their secret talk.

[Yusufali 47:26] This, because they said to those who hate what Allah has revealed, "We will obey you in part of (this) matter"; but Allah knows their (inner) secrets.

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ {27}

[Shakir 47:27] But how will it be when the angels cause them to die smiting their backs.

[Pickthal 47:27] Then how (will it be with them) when the angels gather them, smiting their faces and their backs!

[Yusufali 47:27] But how (will it be) when the angels take their souls at death, and smite their faces and their backs?

ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهُ وَكَرَهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ {28}

[Shakir 47:28] That is because they follow what is displeasing to Allah and are averse to His pleasure, therefore He has made null their deeds.

[Pickthal 47:28] That will be because they followed that which angereth Allah, and hated that which pleaseth Him. Therefor He hath made their actions vain.

[Yusufali 47:28] This because they followed that which called forth the Wrath of Allah, and they hated Allah's good pleasure; so He made their deeds of no effect.

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَضْعَانَهُمْ {29}

[Shakir 47:29] Or do those in whose hearts is a disease think that Allah will not bring forth their spite?

[Pickthal 47:29] Or do those in whose hearts is a disease deem that Allah will not bring to light their (secret) hates?

[Yusufali 47:29] Or do those in whose hearts is a disease, think that Allah will not bring to light all their rancour?

وَلَوْ نَشَاءُ لَأَرَيْنَاكُمْ فَلَعَرَفْتَهُمْ بِسِيمَاهُمْ ۚ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۗ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ

{30}

[Shakir 47:30] *And if We please We would have made you know them so that you would certainly have recognized them by their marks and most certainly you can recognize them by the intent of (their) speech; and Allah knows your deeds.*

[Pickthal 47:30] *And if We would, We could show them unto thee (Muhammad) so that thou shouldst know them surely by their marks. And thou shalt know them by the burden of their talk. And Allah knoweth your deeds.*

[Yusufali 47:30] *Had We so wiled, We could have shown them up to thee, and thou shouldst have known them by their marks: but surely thou wilt know them by the tone of their speech! And Allah knows all that ye do.*

وَلَتَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَتَبْلُوَ أَخْبَارَكُمْ {31}

[Shakir 47:31] *And most certainly We will try you until We have known those among you who exert themselves hard, and the patient, and made your case manifest.*

[Pickthal 47:31] *And verily We shall try you till We know those of you who strive hard (for the cause of Allah) and the steadfast, and till We test your record.*

[Yusufali 47:31] *And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle).*

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ لَن يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ أَعْمَالُهُمْ {32}

[Shakir 47:32] *Surely those who disbelieve and turn away from Allah's way and oppose the Messenger after that guidance has become clear to them cannot harm Allah in any way, and He will make null their deeds.*

[Pickthal 47:32] *Lo! those who disbelieve and turn from the way of Allah and oppose the messenger after the guidance hath been manifested unto them, they hurt Allah not a jot, and He will make their actions fruitless.*

[Yusufali 47:32] *Those who reject Allah, hinder (men) from the Path of Allah, and resist the Messenger, after Guidance has been clearly shown to them, will not injure Allah in the least, but He will make their deeds of no effect.*

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ {33}

[Shakir 47:33] *O you who believe! obey Allah and obey the Messenger, and do not make your deeds of no effect.*

[Pickthal 47:33] *O ye who believe! Obey Allah and obey the messenger, and render not your actions vain.*

[Yusufali 47:33] *O ye who believe! Obey Allah, and obey the messenger, and make not vain your deeds!*

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارًا فَلَن يَغْفِرَ اللَّهُ لَهُمْ {34}

[Shakir 47:34] *Surely those who disbelieve and turn away from Allah's way, then they die while they are unbelievers, Allah will by no means forgive them.*

[Pickthal 47:34] Lo! those who disbelieve and turn from the way of Allah and then die disbelievers, Allah surely will not pardon them.

[Yusufali 47:34] Those who reject Allah, and hinder (men) from the Path of Allah, then die rejecting Allah,- Allah will not forgive them.

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكَمُ أَعْمَالِكُمْ {35}

[Shakir 47:35] And be not slack so as to cry for peace and you have the upper hand, and Allah is with you, and He will not bring your deeds to naught.

[Pickthal 47:35] So do not falter and cry out for peace when ye (will be) the uppermost, and Allah is with you, and He will not grudge (the reward of) your actions.

[Yusufali 47:35] Be not weary and faint-hearted, crying for peace, when ye should be uppermost: for Allah is with you, and will never put you in loss for your (good) deeds.

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ ۖ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجْرَكُمْ وَلَا يَسْأَلْكُمْ أَمْوَالَكُمْ

{36}

[Shakir 47:36] The life of this world is only idle sport and play, and if you believe and guard (against evil) He will give you your rewards, and will not ask of you your possessions.

[Pickthal 47:36] The life of the world is but a sport and a pastime. And if ye believe and ward off (evil). He will give you your wages, and will not ask of you your worldly wealth.

[Yusufali 47:36] The life of this world is but play and amusement: and if ye believe and guard against Evil, He will grant you your recompense, and will not ask you (to give up) your possessions.

إِنْ يَسْأَلْكُمْوهَا فَيُحْفِكُمْ تَبَخَّلُوا وَيُخْرِجْ أَضْعَانَكُمْ {37}

[Shakir 47:37] If He should ask you for it and urge you, you will be niggardly, and He will bring forth your malice.

[Pickthal 47:37] If He should ask it of you and importune you, ye would hoard it, and He would bring to light your (secret) hates.

[Yusufali 47:37] If He were to ask you for all of them, and press you, ye would covetously withhold, and He would bring out all your ill-feeling.

هَا أَنْتُمْ هُوَ لَا تُدْعُونَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَنْ

نَفْسِهِ ۗ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ ۗ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

{38}

[Shakir 47:38] Behold! you are those who are called upon to spend in Allah's way, but among you are those who are niggardly, and whoever is niggardly is niggardly against his own soul; and Allah is Self-sufficient and you have need (of Him), and if you turn back He will bring in your place another people, then they will not be like you.

[Pickthal 47:38] Lo! ye are those who are called to spend in the way of Allah, yet among you there are some who hoard. And as for him who hoardeth, he hoardeth only from his soul. And Allah is the Rich, and ye are the poor. And if ye turn away He will exchange you for some other folk, and they will not be the likes of you.

[Yusufali 47:38] Behold, ye are those invited to spend (of your substance) in the Way of Allah: But among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants, and it is ye that are needy. If ye turn back (from the Path), He will substitute in your stead another people; then they would not be like you!

سورة الفتح (Al-Fath)

Sura 48

Aya 1 to 29

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا {1}

[Shakir 48:1] Surely We have given to you a clear victory

[Pickthal 48:1] Lo! We have given thee (O Muhammad) a signal victory,

[Yusufali 48:1] Verily We have granted thee a manifest Victory:

لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا

{2}

[Shakir 48:2] That Allah may forgive your community their past faults and those to follow and complete His favor to you and keep you on a right way,

[Pickthal 48:2] That Allah may forgive thee of thy sin that which is past and that which is to come, and may perfect His favour unto thee, and may guide thee on a right path,

[Yusufali 48:2] That Allah may forgive thee thy faults of the past and those to follow; fulfil His favour to thee; and guide thee on the Straight Way;

وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا {3}

[Shakir 48:3] And that Allah might help you with a mighty help.

[Pickthal 48:3] And that Allah may help thee with strong help -

[Yusufali 48:3] And that Allah may help thee with powerful help.

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۗ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ

وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا {4}

[Shakir 48:4] He it is Who sent down tranquillity into the hearts of the believers that they might have more of faith added to their faith-- and Allah's are the hosts of the heavens and the earth, and Allah is Knowing, Wise--

[Pickthal 48:4] He it is Who sent down peace of reassurance into the hearts of the believers that they might add faith unto their faith. Allah's are the hosts of the heavens and the earth, and Allah is ever Knower, Wise -

[Yusufali 48:4] It is He Who sent down tranquillity into the hearts of the Believers, that they may add faith to their faith;- for to Allah belong the Forces of the heavens and the earth; and Allah is Full of Knowledge and Wisdom;-

لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفَّرَ عَنْهُمْ

سَيِّئَاتِهِمْ ۗ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا {5}

[Shakir 48:5] *That He may cause the believing men and the believing women to enter gardens beneath which rivers flow to abide therein and remove from them their evil; and that is a grand achievement with Allah*

[Pickthal 48:5] *That He may bring the believing men and the believing women into Gardens underneath which rivers flow, wherein they will abide, and may remit from them their evil deeds - That, in the sight of Allah, is the supreme triumph -*

[Yusufali 48:5] *That He may admit the men and women who believe, to Gardens beneath which rivers flow, to dwell therein for aye, and remove their ills from them;- and that is, in the sight of Allah, the highest achievement (for man),-*

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ ۗ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا {6}

[Shakir 48:6] *And (that) He may punish the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is wroth with them and has cursed them and prepared hell for them, and evil is the resort.*

[Pickthal 48:6] *And may punish the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women, who think an evil thought concerning Allah. For them is the evil turn of fortune, and Allah is wroth against them and hath cursed them, and hath made ready for them hell, a hapless journey's end.*

[Yusufali 48:6] *And that He may punish the Hypocrites, men and women, and the Polytheists men and women, who imagine an evil opinion of Allah. On them is a round of Evil: the Wrath of Allah is on them: He has cursed them and got Hell ready for them: and evil is it for a destination.*

وَاللَّهُ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا {7}

[Shakir 48:7] *And Allah's are the hosts of the heavens and the earth; and Allah is Mighty, Wise.*

[Pickthal 48:7] *Allah's are the hosts of the heavens and the earth, and Allah is ever Mighty, Wise.*

[Yusufali 48:7] *For to Allah belong the Forces of the heavens and the earth; and Allah is Exalted in Power, Full of Wisdom.*

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا {8}

[Shakir 48:8] *Surely We have sent you as a witness and as a bearer of good news and as a warner,*

[Pickthal 48:8] *Lo! We have sent thee (O Muhammad) as a witness and a bearer of good tidings and a warner,*

[Yusufali 48:8] *We have truly sent thee as a witness, as a bringer of Glad Tidings, and as a Warner:*

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا {9}

[Shakir 48:9] *That you may believe in Allah and His Messenger and may aid him and revere him; and (that) you may declare His glory, morning and evening.*

[Pickthal 48:9] *That ye (mankind) may believe in Allah and His messenger, and may honour Him, and may revere Him, and may glorify Him at early dawn and at the close of day.*

[Yusufali 48:9] *In order that ye (O men) may believe in Allah and His Messenger, that ye may assist and honour Him, and celebrate His praise morning and evening.*

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَتَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا {10}

[Shakir 48:10] *Surely those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward.*

[Pickthal 48:10] *Lo! those who swear allegiance unto thee (Muhammad), swear allegiance only unto Allah. The Hand of Allah is above their hands. So whosoever breaketh his oath, breaketh it only to his soul's hurt; while whosoever keepeth his covenant with Allah, on him will He bestow immense reward.*

[Yusufali 48:10] *Verily those who plight their fealty to thee do no less than plight their fealty to Allah: the Hand of Allah is over their hands: then any one who violates his oath, does so to the harm of his own soul, and any one who fulfils what he has covenanted with Allah,- Allah will soon grant him a great Reward.*

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا ۖ يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۚ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۗ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا {11}

[Shakir 48:11] *Those of the dwellers of the desert who were left behind will say to you: Our property and our families kept us busy, so ask forgiveness for us. They say with their tongues what is not in their hearts. Say: Then who can control anything for you from Allah if He intends to do you harm or if He intends to do you good; nay, Allah is Aware of what you do:*

[Pickthal 48:11] *Those of the wandering Arabs who were left behind will tell thee: Our possessions and our households occupied us, so ask forgiveness for us! They speak with their tongues that which is not in their hearts. Say: Who can avail you aught against Allah, if He intend you hurt or intend you profit? Nay, but Allah is ever Aware of what ye do.*

[Yusufali 48:11] *The desert Arabs who lagged behind will say to thee: "We were engaged in (looking after) our flocks and herds, and our families: do thou then ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allah, if His Will is to give you some loss or to give you some profit? But Allah is well acquainted with all that ye do.*

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولَ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَرَبِّينَ ذَلِكَ فِي قُلُوبِكُمْ وَظَنَّتُمْ
ظَنَّ السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا {12}

[Shakir 48:12] Nay! you rather thought that the Messenger and the believers would not return to their families ever, and that was made fairseeming to your hearts and you thought an evil thought and you were a people doomed to perish.

[Pickthal 48:12] Nay, but ye deemed that the messenger and the believers would never return to their own folk, and that was made fairseeming in your hearts, and ye did think an evil thought, and ye were worthless folk.

[Yusufali 48:12] "Nay, ye thought that the Messenger and the Believers would never return to their families; this seemed pleasing in your hearts, and ye conceived an evil thought, for ye are a people lost (in wickedness)."

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا {13}

[Shakir 48:13] And whoever does not believe in Allah and His Messenger, then surely We have prepared burning fire for the unbelievers.

[Pickthal 48:13] And so for him who believeth not in Allah and His messenger - Lo! We have prepared a flame for disbelievers.

[Yusufali 48:13] And if any believe not in Allah and His Messenger, We have prepared, for those who reject Allah, a Blazing Fire!

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَعْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

{14}

[Shakir 48:14] And Allah's is the kingdom. of the heavens and the earth; He forgives whom He pleases and punishes whom He pleases, and Allah is Forgiving, Merciful.

[Pickthal 48:14] And Allah's is the Sovereignty of the heavens and the earth. He forgiveth whom He will, and punisheth whom He will. And Allah is ever Forgiving, Merciful.

[Yusufali 48:14] To Allah belongs the dominion of the heavens and the earth: He forgives whom He wills, and He punishes whom He wills: but Allah is Oft-Forgiving, Most Merciful.

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَىٰ مَعَانِمَ لِتَأْخُذُوهَا ذُرُوعًا وَنَبْتِغْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ

اللَّهِ ۗ قُلْ لَنْ تَبْعُونَا كَذَلِكَ قَالِ اللَّهُ مِنْ قَبْلُ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا ۗ بَلْ كَانُوا لَا يَفْقَهُونَ

إِلَّا قَلِيلًا {15}

[Shakir 48:15] Those who are left behind will say when you set forth for the gaining of acquisitions: Allow us (that) we may follow you. They desire to change the word of Allah. Say: By no means shall you follow us; thus did Allah say before. But they will say: Nay! you are jealous of us. Nay! they do not understand but a little.

[Pickthal 48:15] Those who were left behind will say, when ye set forth to capture booty: Let us go with you. They fain would change the verdict of Allah. Say (unto them, O Muhammad): Ye shall not go with us. Thus hath Allah said beforehand. Then they will say: Ye are envious of us. Nay, but they understand not, save a little.

[Yusufali 48:15] *Those who lagged behind (will say), when ye (are free to) march and take booty (in war): "Permit us to follow you." They wish to change Allah's decree: Say: "Not thus will ye follow us: Allah has already declared (this) beforehand": then they will say, "But ye are jealous of us." Nay, but little do they understand (such things).*

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سَتُدْعُونَ إِلَىٰ قَوْمِ أُولِي بَأْسٍ شَدِيدٍ تُقَاتِلُونَهُمْ أَوْ يُسْلِمُونَ فَإِنْ تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا {16}

[Shakir 48:16] *Say to those of the dwellers of the desert who were left behind: You shall soon be invited (to fight) against a people possessing mighty prowess; you will fight against them until they submit; then if you obey, Allah will grant you a good reward; and if you turn back as you turned back before, He will punish you with a painful punishment.*

[Pickthal 48:16] *Say unto those of the wandering Arabs who were left behind: Ye will be called against a folk of mighty prowess, to fight them until they surrender; and if ye obey, Allah will give you a fair reward; but if ye turn away as ye did turn away before, He will punish you with a painful doom.*

[Yusufali 48:16] *Say to the desert Arabs who lagged behind: "Ye shall be summoned (to fight) against a people given to vehement war: then shall ye fight, or they shall submit. Then if ye show obedience, Allah will grant you a goodly reward, but if ye turn back as ye did before, He will punish you with a grievous Penalty."*

لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ ۚ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا {17}

[Shakir 48:17] *There is no harm in the blind, nor is there any harm in the lame, nor is there any harm in the sick (if they do not go forth); and whoever obeys Allah and His Messenger, He will cause him to enter gardens beneath which rivers flow, and whoever turns back, He will punish him with a painful punishment.*

[Pickthal 48:17] *There is no blame for the blind, nor is there blame for the lame, nor is there blame for the sick (that they go not forth to war). And whoso obeyeth Allah and His messenger, He will make him enter Gardens underneath which rivers flow; and whoso turneth back, him will He punish with a painful doom.*

[Yusufali 48:17] *No blame is there on the blind, nor is there blame on the lame, nor on one ill (if he joins not the war): But he that obeys Allah and his Messenger, - (Allah) will admit him to Gardens beneath which rivers flow; and he who turns back, (Allah) will punish him with a grievous Penalty.*

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا {18}

[Shakir 48:18] *Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquillity on them and rewarded them with a near victory,*

[Pickthal 48:18] Allah was well pleased with the believers when they swore allegiance unto thee beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and hath rewarded them with a near victory;

[Yusufali 48:18] Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquillity to them; and He rewarded them with a speedy Victory;

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا {19}

[Shakir 48:19] And many acquisitions which they will take; and Allah is Mighty, Wise.

[Pickthal 48:19] And much booty that they will capture. Allah is ever Mighty, Wise.

[Yusufali 48:19] And many gains will they acquire (besides): and Allah is Exalted in Power, Full of Wisdom.

وَعَدَّكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ

آيَةً لِّلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا {20}

[Shakir 48:20] Allah promised you many acquisitions which you will take, then He hastened on this one for you and held back the hands of men from you, and that it may be a sign for the believers and that He may guide you on a right path.

[Pickthal 48:20] Allah promiseth you much booty that ye will capture, and hath given you this in advance, and hath withheld men's hands from you, that it may be a token for the believers, and that He may guide you on a right path.

[Yusufali 48:20] Allah has promised you many gains that ye shall acquire, and He has given you these beforehand; and He has restrained the hands of men from you; that it may be a Sign for the Believers, and that He may guide you to a Straight Path;

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا {21}

[Shakir 48:21] And others which you have not yet been able to achieve Allah has surely encompassed them, and Allah has power over all things.

[Pickthal 48:21] And other (gain), which ye have not been able to achieve, Allah will compass it, Allah is Able to do all things.

[Yusufali 48:21] And other gains (there are), which are not within your power, but which Allah has compassed: and Allah has power over all things.

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَذْهَانَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا {22}

[Shakir 48:22] And if those who disbelieve fight with you, they would certainly turn (their) backs, then they would not find any protector or a helper.

[Pickthal 48:22] And if those who disbelieve join battle with you they will take to flight, and afterward they will find no protecting friend nor helper.

[Yusufali 48:22] *If the Unbelievers should fight you, they would certainly turn their backs; then would they find neither protector nor helper.*

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ نَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا {23}

[Shakir 48:23] *Such has been the course of Allah that has indeed run before, and you shall not find a change in Allah's course.*

[Pickthal 48:23] *It is the law of Allah which hath taken course aforetime. Thou wilt not find for the law of Allah aught of power to change.*

[Yusufali 48:23] *(Such has been) the practice (approved) of Allah already in the past: no change wilt thou find in the practice (approved) of Allah.*

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۗ

وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا {24}

[Shakir 48:24] *And He it is Who held back their hands from you and your hands from them in the valley of Mecca after He had given you victory over them; and Allah is Seeing what you do.*

[Pickthal 48:24] *And He it is Who hath withheld men's hands from you, and hath withheld your hands from them, in the valley of Mecca, after He had made you victors over them. Allah is Seer of what ye do.*

[Yusufali 48:24] *And it is He Who has restrained their hands from you and your hands from them in the midst of Makka, after that He gave you the victory over them. And Allah sees well all that ye do.*

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَنْبَلِّغَ إِلَيْهِمْ ۗ وَلَوْلَا رِجَالُ

مُؤْمِنُونَ وَنِسَاءُ مُؤْمِنَاتٍ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فِتْصِيبَكُمْ مِنْهُمْ مَعْرِزَةً يَغِيْرُ عِلْمٌ لِيُدْخِلَ اللَّهُ فِي

رَحْمَتِهِ مَنْ يَشَاءُ ۗ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا {25}

[Shakir 48:25] *It is they who disbelieved and turned you away from the Sacred Mosque and (turned off) the offering withheld from arriving at its destined place; and were it not for the believing men and the believing women, whom, not having known, you might have trodden down, and thus something hateful might have afflicted you on their account without knowledge-- so that Allah may cause to enter into His mercy whomsoever He pleases; had they been widely separated one from another, We would surely have punished those who disbelieved from among them with a painful punishment.*

[Pickthal 48:25] *These it was who disbelieved and debarred you from the Inviolable Place of Worship, and debarred the offering from reaching its goal. And if it had not been for believing men and believing women, whom ye know not - lest ye should tread them under foot and thus incur guilt for them unknowingly; that Allah might bring into His mercy whom He will - If (the believers and the disbelievers) had been clearly separated We verily had punished those of them who disbelieved with painful punishment.*

[Yusufali 48:25] *They are the ones who denied Revelation and hindered you from the Sacred Mosque and the sacrificial animals, detained from reaching their place of sacrifice. Had there not been believing men and*

believing women whom ye did not know that ye were trampling down and on whose account a crime would have accrued to you without (your) knowledge, (Allah would have allowed you to force your way, but He held back your hands) that He may admit to His Mercy whom He will. If they had been apart, We should certainly have punished the Unbelievers among them with a grievous Punishment.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ الْجَاهِلِيَّةَ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا {26}

[Shakir 48:26] *When those who disbelieved harbored in their hearts (feelings of) disdain, the disdain of (the days of) ignorance, but Allah sent down His tranquillity on His Messenger and on the believers, and made them keep the word of guarding (against evil), and they were entitled to it and worthy of it; and Allah is Cognizant of all things.*

[Pickthal 48:26] *When those who disbelieve had set up in their hearts zealotry, the zealotry of the Age of Ignorance, then Allah sent down His peace of reassurance upon His messenger and upon the believers and imposed on them the word of self-restraint, for they were worthy of it and meet for it. And Allah is Aware of all things.*

[Yusufali 48:26] *While the Unbelievers got up in their hearts heat and cant - the heat and cant of ignorance,- Allah sent down His Tranquillity to his Messenger and to the Believers, and made them stick close to the command of self-restraint; and well were they entitled to it and worthy of it. And Allah has full knowledge of all things.*

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِذَا شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا {27}

[Shakir 48:27] *Certainly Allah had shown to His Messenger the vision with truth: you shall most certainly enter the Sacred Mosque, if Allah pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not fear, but He knows what you do not know, so He brought about a near victory before that.*

[Pickthal 48:27] *Allah hath fulfilled the vision for His messenger in very truth. Ye shall indeed enter the Inviolable Place of Worship, if Allah will, secure, (having your hair) shaven and cut, not fearing. But He knoweth that which ye know not, and hath given you a near victory beforehand.*

[Yusufali 48:27] *Truly did Allah fulfil the vision for His Messenger: ye shall enter the Sacred Mosque, if Allah wills, with minds secure, heads shaved, hair cut short, and without fear. For He knew what ye knew not, and He granted, besides this, a speedy victory.*

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۗ وَكَفَىٰ بِاللَّهِ شَهِيدًا {28}

[Shakir 48:28] *He it is Who sent His Messenger with the guidance and the true religion that He may make it prevail over all the religions; and Allah is enough for a witness.*

[Pickthal 48:28] *He it is Who hath sent His messenger with the guidance and the religion of truth, that He may cause it to prevail over all religion. And Allah sufficeth as a Witness.*

[Yusufali 48:28] *It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allah for a Witness.*

مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ
فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ۗ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۗ وَمَثَلُهُمْ
فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوْقِهِ يُعْجِبُ الزَّرَّاعَ لِيغِيظَ بِهِمُ
الْكَفَّارَ ۗ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا {29}

[Shakir 48:29] *Muhammad is the Messenger of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure; their marks are in their faces because of the effect of prostration; that is their description in the Taurat and their description in the Injeel; like as seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the unbelievers on account of them; Allah has promised those among them who believe and do good, forgiveness and a great reward.*

[Pickthal 48:29] *Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves. Thou (O Muhammad) seest them bowing and falling prostrate (in worship), seeking bounty from Allah and (His) acceptance. The mark of them is on their foreheads from the traces of prostration. Such is their likeness in the Torah and their likeness in the Gospel - like as sown corn that sendeth forth its shoot and strengtheneth it and riseth firm upon its stalk, delighting the sowers - that He may enrage the disbelievers with (the sight of) them. Allah hath promised, unto such of them as believe and do good works, forgiveness and immense reward.*

[Yusufali 48:29] *Muhammad is the messenger of Allah; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks, (being) the traces of their prostration. This is their similitude in the Taurat; and their similitude in the Gospel is: like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the Unbelievers with rage at them. Allah has promised those among them who believe and do righteous deeds forgiveness, and a great Reward.*

سورة الحجرات (Al-Hujurat)

Sura 49

Aya 1 to 18

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {1}

[Shakir 49:1] O you who believe! be not forward in the presence of Allah and His Messenger, and be careful of (your duty to) Allah; surely Allah is Hearing, Knowing.

[Pickthal 49:1] O ye who believe! Be not forward in the presence of Allah and His messenger, and keep your duty to Allah. Lo! Allah is Hearer, Knower.

[Yusufali 49:1] O Ye who believe! Put not yourselves forward before Allah and His Messenger; but fear Allah: for Allah is He Who hears and knows all things.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ

بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالِكُمْ وَأَنتُمْ لَا تَشْعُرُونَ {2}

[Shakir 49:2] O you who believe! do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive.

[Pickthal 49:2] O ye who believe! Lift not up your voices above the voice of the Prophet, nor shout when speaking to him as ye shout one to another, lest your works be rendered vain while ye perceive not.

[Yusufali 49:2] O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not.

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ ۚ لَهُمْ

مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ {3}

[Shakir 49:3] Surely those who lower their voices before Allah's Messenger are they whose hearts Allah has proved for guarding (against evil); they shall have forgiveness and a great reward.

[Pickthal 49:3] Lo! they who subdue their voices in the presence of the messenger of Allah, those are they whose hearts Allah hath proven unto righteousness. Theirs will be forgiveness and immense reward.

[Yusufali 49:3] Those that lower their voices in the presence of Allah's Messenger,- their hearts has Allah tested for piety: for them is Forgiveness and a great Reward.

إِنَّ الَّذِينَ يُنَادُونَكَ مِنَ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ {4}

[Shakir 49:4] (As for) those who call out to you from behind the private chambers, surely most of them do not understand.

[Pickthal 49:4] Lo! those who call thee from behind the private apartments, most of them have no sense.

[Yusufali 49:4] Those who shout out to thee from without the inner apartments - most of them lack understanding.

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {5}

[Shakir 49:5] And if they wait patiently until you come out to them, it would certainly be better for them, and Allah is Forgiving, Merciful.

[Pickthal 49:5] And if they had had patience till thou camest forth unto them, it had been better for them. And Allah is Forgiving, Merciful.

[Yusufali 49:5] If only they had patience until thou couldst come out to them, it would be best for them: but Allah is Oft-Forgiving, Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَى مَا

فَعَلْتُمْ تَادِمِينَ {6}

[Shakir 49:6] O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.

[Pickthal 49:6] O ye who believe! If an evil-liver bring you tidings, verify it, lest ye smite some folk in ignorance and afterward repent of what ye did.

[Yusufali 49:6] O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done.

وَاعْلَمُوا أَن فِيكُمْ رَسُولَ اللَّهِ ۗ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَبٌ

إِلَيْكُمْ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۗ أُولَٰئِكَ هُمُ

الرَّاشِدُونَ {7}

[Shakir 49:7] And know that among you is Allah's Messenger; should he obey you in many a matter, you would surely fall into distress, but Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief and transgression and disobedience; these it is that are the followers of a right way.

[Pickthal 49:7] And know that the messenger of Allah is among you. If he were to obey you in much of the government, ye would surely be in trouble; but Allah hath endeared the faith to you and hath beautified it in your hearts, and hath made disbelief and lewdness and rebellion hateful unto you. Such are they who are the rightly guided.

[Yusufali 49:7] And know that among you is Allah's Messenger: were he, in many matters, to follow your (wishes), ye would certainly fall into misfortune: But Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you Unbelief, wickedness, and rebellion: such indeed are those who walk in righteousness;-

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ {8}

[Shakir 49:8] By grace from Allah and as a favor; and Allah is Knowing, Wise.

[Pickthal 49:8] *(It is) a bounty and a grace from Allah; and Allah is Knower, Wise.*

[Yusufali 49:8] *A Grace and Favour from Allah; and Allah is full of Knowledge and Wisdom.*

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ فَاصْلِحُوا بَيْنَهُمَا فَإِن بَعَثَ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا
الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ {9}

[Shakir 49:9] *And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably.*

[Pickthal 49:9] *And if two parties of believers fall to fighting, then make peace between them. And if one party of them doeth wrong to the other, fight ye that which doeth wrong till it return unto the ordinance of Allah; then, if it return, make peace between them justly, and act equitably. Lo! Allah loveth the equitable.*

[Yusufali 49:9] *If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just).*

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۗ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ {10}

[Shakir 49:10] *The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you.*

[Pickthal 49:10] *The believers are naught else than brothers. Therefore make peace between your brethren and observe your duty to Allah that haply ye may obtain mercy.*

[Yusufali 49:10] *The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy.*

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ
عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الإِسْمُ الفُسُوقُ
بَعْدَ الإِيمَانِ ۗ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ {11}

[Shakir 49:11] *O you who believe! let not (one) people laugh at (another) people perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith, and whoever does not turn, these it is that are the unjust.*

[Pickthal 49:11] *O ye who believe! Let not a folk deride a folk who may be better than they (are), not let women (deride) women who may be better than they are; neither defame one another, nor insult one another by*

nicknames. Bad is the name of lewdness after faith. And whoso turneth not in repentance, such are evil-doers.

[Yusufali 49:11] O ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ {12}

[Shakir 49:12] O you who believe! avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful.

[Pickthal 49:12] O ye who believe! Shun much suspicion; for lo! some suspicion is a crime. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that (so abhor the other)! And keep your duty (to Allah). Lo! Allah is Relenting, Merciful.

[Yusufali 49:12] O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it...But fear Allah: For Allah is Oft-Returning, Most Merciful.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ {13}

[Shakir 49:13] O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware.

[Pickthal 49:13] O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.

[Yusufali 49:13] O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ {14}

[Shakir 49:14] *The dwellers of the desert say: We believe. Say: You do not believe but say, We submit; and faith has not yet entered into your hearts; and if you obey Allah and His Messenger, He will not diminish aught of your deeds; surely Allah is Forgiving, Merciful.*

[Pickthal 49:14] *The wandering Arabs say: We believe. Say (unto them, O Muhammad): Ye believe not, but rather say "We submit," for the faith hath not yet entered into your hearts. Yet, if ye obey Allah and His messenger, He will not withhold from you aught of (the reward of) your deeds. Lo! Allah is Forgiving, Merciful.*

[Yusufali 49:14] *The desert Arabs say, "We believe." Say, "Ye have no faith; but ye (only) say, 'We have submitted our wills to Allah,' For not yet has Faith entered your hearts. But if ye obey Allah and His Messenger, He will not belittle aught of your deeds: for Allah is Oft-Forgiving, Most Merciful."*

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ
أُولَئِكَ هُمُ الصَّادِقُونَ {15}

[Shakir 49:15] *The believers are only those who believe in Allah and His Messenger then they doubt not and struggle hard with their wealth and their lives in the way of Allah; they are the truthful ones.*

[Pickthal 49:15] *The (true) believers are those only who believe in Allah and His messenger and afterward doubt not, but strive with their wealth and their lives for the cause of Allah. Such are the sincere.*

[Yusufali 49:15] *Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: Such are the sincere ones.*

قُلْ أَنْتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ
عَلِيمٌ {16}

[Shakir 49:16] *Say: Do you apprise Allah of your religion, and Allah knows what is in the heavens and what is in the earth; and Allah is Cognizant of all things.*

[Pickthal 49:16] *Say (unto them, O Muhammad): Would ye teach Allah your religion, when Allah knoweth all that is in the heavens and all that is in the earth, and Allah is Aware of all things?*

[Yusufali 49:16] *Say: "What! Will ye instruct Allah about your religion? But Allah knows all that is in the heavens and on earth: He has full knowledge of all things.*

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ
لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ {17}

[Shakir 49:17] *They think that they lay you under an obligation by becoming Muslims. Say: Lay me not under obligation by your Islam: rather Allah lays you under an obligation by guiding you to the faith if you are truthful.*

[Pickthal 49:17] They make it a favour unto thee (Muhammad) that they have surrendered (unto Him). Say: Deem not your Surrender a favour unto me; but Allah doth confer a favour on you, inasmuch as He hath led you to the Faith, if ye are earnest.

[Yusufali 49:17] They impress on thee as a favour that they have embraced Islam. Say, "Count not your Islam as a favour upon me: Nay, Allah has conferred a favour upon you that He has guided you to the faith, if ye be true and sincere.

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ {18}

[Shakir 49:18] Surely Allah knows the unseen things of the heavens and the earth; and Allah sees what you do.

[Pickthal 49:18] Lo! Allah knoweth the Unseen of the heavens and the earth. And Allah is Seer of what ye do.

[Yusufali 49:18] "Verily Allah knows the secrets of the heavens and the earth: and Allah Sees well all that ye do."

سورة ق (Qaf)

Sura 50

Aya 1 to 45

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

ق وَالْقُرْآنِ الْمَجِيدِ {1}

[Shakir 50:1] Qaf. I swear by the glorious Quran (that Muhammad is the Messenger of Allah)

[Pickthal 50:1] Qaf. By the Glorious Qur'an,

[Yusufali 50:1] Qaf: By the Glorious Qur'an (Thou art Allah's Messenger).

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ فَقَالَ الْكَاْفِرُونَ هَذَا شَيْءٌ عَجِيبٌ {2}

[Shakir 50:2] Nay! they wonder that there has come to them a warner from among themselves, so the unbelievers say: This is a wonderful thing:

[Pickthal 50:2] Nay, but they marvel that a warner of their own hath come unto them; and the disbelievers say: This is a strange thing:

[Yusufali 50:2] But they wonder that there has come to them a Warner from among themselves. So the Unbelievers say: "This is a wonderful thing!

أَلِإِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ {3}

[Shakir 50:3] What! when we are dead and have become dust? That is afar (from probable) return.

[Pickthal 50:3] When we are dead and have become dust (shall we be brought back again)? That would be a far return!

[Yusufali 50:3] "What! When we die and become dust, (shall we live again?) That is a (sort of) return far (from our understanding)."

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ {4}

[Shakir 50:4] We know indeed what the earth diminishes of them, and with Us is a writing that preserves.

[Pickthal 50:4] We know that which the earth taketh of them, and with Us is a recording Book.

[Yusufali 50:4] We already know how much of them the earth takes away: With Us is a record guarding (the full account).

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيعٍ {5}

[Shakir 50:5] Nay, they rejected the truth when it came to them, so they are (now) in a state of confusion.

[Pickthal 50:5] Nay, but they have denied the truth when it came unto them, therefor they are now in troubled case.

[Yusufali 50:5] But they deny the Truth when it comes to them: so they are in a confused state.

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ {6}

[Shakir 50:6] Do they not then look up to heaven above them how We have made it and adorned it and it has no gaps?

[Pickthal 50:6] Have they not then observed the sky above them, how We have constructed it and beautified it, and how there are no rifts therein?

[Yusufali 50:6] Do they not look at the sky above them?- How We have made it and adorned it, and there are no flaws in it?

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ {7}

[Shakir 50:7] And the earth, We have made it plain and cast in it mountains and We have made to grow therein of all beautiful kinds,

[Pickthal 50:7] And the earth have We spread out, and have flung firm hills therein, and have caused of every lovely kind to grow thereon,

[Yusufali 50:7] And the earth- We have spread it out, and set thereon mountains standing firm, and produced therein every kind of beautiful growth (in pairs)-

تَبَصَّرَةٌ وَذَكَرَى لِكُلِّ عَبْدٍ مُنِيبٍ {8}

[Shakir 50:8] To give sight and as a reminder to every servant who turns frequently (to Allah).

[Pickthal 50:8] A vision and a reminder for every penitent slave.

[Yusufali 50:8] To be observed and commemorated by every devotee turning (to Allah).

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ {9}

[Shakir 50:9] And We send down from the cloud water abounding in good, then We cause to grow thereby gardens and the grain that is reaped,

[Pickthal 50:9] And We send down from the sky blessed water whereby We give growth unto gardens and the grain of crops,

[Yusufali 50:9] And We send down from the sky rain charted with blessing, and We produce therewith gardens and Grain for harvests;

وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ {10}

[Shakir 50:10] And the tall palm-trees having spadices closely set one above another,

[Pickthal 50:10] And lofty date-palms with ranged clusters,

[Yusufali 50:10] And tall (and stately) palm-trees, with shoots of fruit-stalks, piled one over another;-

رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا ۚ كَذَلِكَ الْخُرُوجُ {11}

[Shakir 50:11] A sustenance for the servants, and We give life thereby to a dead land; thus is the rising.

[Pickthal 50:11] Provision (made) for men; and therewith We quicken a dead land. Even so will be the resurrection of the dead.

[Yusufali 50:11] As sustenance for (Allah's) Servants;- and We give (new) life therewith to land that is dead: Thus will be the Resurrection.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَشَمُودُ {12}

[Shakir 50:12] (Others) before them rejected (prophets): the people of Nuh and the dwellers of Ar-Rass and Samood,

[Pickthal 50:12] *The folk of Noah denied (the truth) before them, and (so did) the dwellers at Ar-Rass and (the tribe of) Thamud,*

[Yusufali 50:12] *Before them was denied (the Hereafter) by the People of Noah, the Companions of the Rass, the Thamud,*

وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ {13}

[Shakir 50:13] *And Ad and Firon and Lut's brethren,*

[Pickthal 50:13] *And (the tribe of) A'ad, and Pharaoh, and the brethren of Lot,*

[Yusufali 50:13] *The 'Ad, Pharaoh, the brethren of Lut,*

وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ {14}

[Shakir 50:14] *And the dwellers of the grove and the people of Tuba; all rejected the messengers, so My threat came to pass.*

[Pickthal 50:14] *And the dwellers in the wood, and the folk of Tubb'a: every one denied their messengers, therefor My threat took effect.*

[Yusufali 50:14] *The Companions of the Wood, and the People of Tubba'; each one (of them) rejected the messengers, and My warning was duly fulfilled (in them).*

أَفَعْيَبْنَا بِالْخَلْقِ الْأَوَّلِ ۚ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ {15}

[Shakir 50:15] *Were We then fatigued with the first creation? Yet are they in doubt with regard to a new creation.*

[Pickthal 50:15] *Were We then worn out by the first creation? Yet they are in doubt about a new creation.*

[Yusufali 50:15] *Were We then weary with the first Creation, that they should be in confused doubt about a new Creation?*

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ {16}

[Shakir 50:16] *And certainly We created man, and We know what his mind suggests to him, and We are nearer to him than his life-vein.*

[Pickthal 50:16] *We verily created man and We know what his soul whispereth to him, and We are nearer to him than his jugular vein.*

[Yusufali 50:16] *It was We Who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein.*

إِذْ يَتَلَفَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشَّمَالِ قَعِيدٌ {17}

[Shakir 50:17] *When the two receivers receive, sitting on the right and on the left.*

[Pickthal 50:17] *When the two Receivers receive (him), seated on the right hand and on the left,*

[Yusufali 50:17] *Behold, two (guardian angels) appointed to learn (his doings) learn (and noted them), one sitting on the right and one on the left.*

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ {18}

[Shakir 50:18] *He utters not a word but there is by him a watcher at hand.*

[Pickthal 50:18] *He uttereth no word but there is with him an observer ready.*

[Yusufali 50:18] *Not a word does he utter but there is a sentinel by him, ready (to note it).*

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ {19}

[Shakir 50:19] *And the stupor of death will come in truth; that is what you were trying to escape.*

[Pickthal 50:19] *And the agony of death cometh in truth. (And it is said unto him): This is that which thou wast wont to shun.*

[Yusufali 50:19] *And the stupor of death will bring Truth (before his eyes): "This was the thing which thou wast trying to escape!"*

وَتُنْفَخُ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ {20}

[Shakir 50:20] *And the trumpet shall be blown; that is the day of the threatening.*

[Pickthal 50:20] *And the trumpet is blown. This is the threatened Day.*

[Yusufali 50:20] *And the Trumpet shall be blown: that will be the Day whereof Warning (had been given).*

وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ {21}

[Shakir 50:21] *And every soul shall come, with it a driver and a witness.*

[Pickthal 50:21] *And every soul cometh, along with it a driver and a witness.*

[Yusufali 50:21] *And there will come forth every soul: with each will be an (angel) to drive, and an (angel) to bear witness.*

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ {22}

[Shakir 50:22] *Certainly you were heedless of it, but now We have removed from you your veil, so your sight today is sharp.*

[Pickthal 50:22] *(And unto the evil-doer it is said): Thou wast in heedlessness of this. Now We have removed from thee thy covering, and piercing is thy sight this day.*

[Yusufali 50:22] *(It will be said:) "Thou wast heedless of this; now have We removed thy veil, and sharp is thy sight this Day!"*

وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ {23}

[Shakir 50:23] *And his companions shall say: This is what is ready with me.*

[Pickthal 50:23] *And (unto the evil-doer) his comrade saith: This is that which I have ready (as testimony).*

[Yusufali 50:23] *And his Companion will say: "Here is (his Record) ready with me!"*

الْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ {24}

[Shakir 50:24] *Do cast into hell every ungrateful, rebellious one,*

[Pickthal 50:24] *(And it is said): Do ye twain hurl to hell each rebel ingrate,*

[Yusufali 50:24] *(The sentence will be:) "Throw, throw into Hell every contumacious Rejecter (of Allah)!-*

مَتَّاعٍ لِلْخَيْرِ مُعْتَدٍ مُرِيبٍ {25}

[Shakir 50:25] *Forbider of good, exceder of limits, doubter,*

[Pickthal 50:25] *Hinderer of good, transgressor, doubter,
[Yusufali 50:25] "Who forbade what was good, transgressed all bounds,
cast doubts and suspicions;*

الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ {26}

[Shakir 50:26] *Who sets up another god with Allah, so do cast him into
severe chastisement.*

[Pickthal 50:26] *Who setteth up another god along with Allah. Do ye
twain hurl him to the dreadful doom.*

[Yusufali 50:26] *"Who set up another god beside Allah: Throw him into
a severe penalty."*

قَالَ قَرِينُهُ رَبَّنَا مَا أَطَعَيْتُهُ وَلَكِنْ كَانُ فِي ضَلَالٍ بَعِيدٍ {27}

[Shakir 50:27] *His companion will say: Our Lord! I did not lead him
into inordinacy but he himself was in a great error.*

[Pickthal 50:27] *His comrade saith: Our Lord! I did not cause him to
rebel, but he was (himself) far gone in error.*

[Yusufali 50:27] *His Companion will say: "Our Lord! I did not make
him transgress, but he was (himself) far astray."*

قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ {28}

[Shakir 50:28] *He will say: Do not quarrel in My presence, and indeed I
gave you the threatening beforehand:*

[Pickthal 50:28] *He saith: Contend not in My presence, when I had
already proffered unto you the warning.*

[Yusufali 50:28] *He will say: "Dispute not with each other in My
Presence: I had already in advance sent you Warning.*

مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ {29}

[Shakir 50:29] *My word shall not be changed, nor am I in the least
unjust to the servants.*

[Pickthal 50:29] *The sentence that cometh from Me cannot be changed,
and I am in no wise a tyrant unto the slaves.*

[Yusufali 50:29] *"The Word changes not before Me, and I do not the
least injustice to My Servants."*

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَزِيدٍ {30}

[Shakir 50:30] *On the day that We will say to hell: Are you filled up?
And it will say: Are there any more?*

[Pickthal 50:30] *On the day when We say unto hell: Art thou filled? and
it saith: Can there be more to come?*

[Yusufali 50:30] *One Day We will ask Hell, "Art thou filled to the full?"
It will say, "Are there any more (to come)?"*

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ {31}

[Shakir 50:31] *And the garden shall be brought near to those who guard
(against evil), not far off:*

[Pickthal 50:31] *And the Garden is brought nigh for those who kept from
evil, no longer distant.*

[Yusufali 50:31] *And the Garden will be brought nigh to the Righteous,-
no more a thing distant.*

هُدَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ {32}

[Shakir 50:32] *This is what you were promised, (it is) for every one who turns frequently (to Allah), keeps (His limits);*

[Pickthal 50:32] *(And it is said): This is that which ye were promised. (It is) for every penitent and heedful one,*

[Yusufali 50:32] *(A voice will say:) "This is what was promised for you,- for every one who turned (to Allah) in sincere repentance, who kept (His Law),*

مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ {33}

[Shakir 50:33] *Who fears the Beneficent Allah in secret and comes with a penitent heart:*

[Pickthal 50:33] *Who feareth the Beneficent in secret and cometh with a contrite heart.*

[Yusufali 50:33] *"Who feared (Allah) Most Gracious Unseen, and brought a heart turned in devotion (to Him):*

ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ {34}

[Shakir 50:34] *Enter it in peace, that is the day of abiding.*

[Pickthal 50:34] *Enter it in peace. This is the day of immortality.*

[Yusufali 50:34] *"Enter ye therein in Peace and Security; this is a Day of Eternal Life!"*

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ {35}

[Shakir 50:35] *They have therein what they wish and with Us is more yet.*

[Pickthal 50:35] *There they have all that they desire, and there is more with Us.*

[Yusufali 50:35] *There will be for them therein all that they wish,- and more besides in Our Presence.*

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَحِيصٍ {36}

[Shakir 50:36] *And how many a generation did We destroy before them who were mightier in prowess than they, so they went about and about in the lands. Is there a place of refuge?*

[Pickthal 50:36] *And how many a generation We destroyed before them, who were mightier than these in prowess so that they overran the lands! Had they any place of refuge (when the judgment came)?*

[Yusufali 50:36] *But how many generations before them did We destroy (for their sins),- stronger in power than they? Then did they wander through the land: was there any place of escape (for them)?*

إِنَّ فِي ذَلِكَ لَذِكْرٍ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ {37}

[Shakir 50:37] *Most surely there is a reminder in this for him who has a heart or he gives ear and is a witness.*

[Pickthal 50:37] *Lo! therein verily is a reminder for him who hath a heart, or giveth ear with full intelligence.*

[Yusufali 50:37] *Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses (the truth).*

وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ {38}

[Shakir 50:38] And certainly We created the heavens and the earth and what is between them in six periods and there touched Us not any fatigue.

[Pickthal 50:38] And verily We created the heavens and the earth, and all that is between them, in six Days, and naught of weariness touched Us.

[Yusufali 50:38] We created the heavens and the earth and all between them in Six Days, nor did any sense of weariness touch Us.

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ {39}

[Shakir 50:39] Therefore be patient of what they say, and sing the praise of your Lord before the rising of the sun and before the setting.

[Pickthal 50:39] Therefor (O Muhammad) bear with what they say, and hymn the praise of thy Lord before the rising and before the setting of the sun;

[Yusufali 50:39] Bear, then, with patience, all that they say, and celebrate the praises of thy Lord, before the rising of the sun and before (its) setting.

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ {40}

[Shakir 50:40] And glorify Him in the night and after the prayers.

[Pickthal 50:40] And in the night-time hymn His praise, and after the (prescribed) prostrations.

[Yusufali 50:40] And during part of the night, (also,) celebrate His praises, and (so likewise) after the postures of adoration.

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ {41}

[Shakir 50:41] And listen on the day when the crier shall cry from a near place

[Pickthal 50:41] And listen on the day when the crier crieth from a near place,

[Yusufali 50:41] And listen for the Day when the Caller will call out from a place quiet near,-

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۚ ذَٰلِكَ يَوْمُ الْخُرُوجِ {42}

[Shakir 50:42] The day when they shall hear the cry in truth; that is the day of coming forth.

[Pickthal 50:42] The day when they will hear the (Awful) Cry in truth. That is the day of coming forth (from the graves).

[Yusufali 50:42] The Day when they will hear a (mighty) Blast in (very) truth: that will be the Day of Resurrection.

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ {43}

[Shakir 50:43] Surely We give life and cause to die, and to Us is the eventual coming;

[Pickthal 50:43] Lo! We it is Who quicken and give death, and unto Us is the journeying.

[Yusufali 50:43] Verily it is We Who give Life and Death; and to Us is the Final Goal-

يَوْمَ تَشْفَقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ {44}

[Shakir 50:44] The day on which the earth shall cleave asunder under them, they will make haste; that is a gathering together easy to Us.

[Pickthal 50:44] On the day when the earth splitteth asunder from them, hastening forth (they come). That is a gathering easy for Us (to make).

[Yusufali 50:44] The Day when the Earth will be rent asunder, from (men) hurrying out: that will be a gathering together,- quite easy for Us.

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرَ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ {45}

[Shakir 50:45] We know best what they say, and you are not one to compel them; therefore remind him by means of the Quran who fears My threat.

[Pickthal 50:45] We are Best Aware of what they say, and thou (O Muhammad) art in no wise a compeller over them. But warn by the Qur'an him who feareth My threat.

[Yusufali 50:45] We know best what they say; and thou art not one to overawe them by force. So admonish with the Qur'an such as fear My Warning!

سورة الذاريات (Adh-Dhariyat)

Sura 51

Aya 1 to 60

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

وَالذَّارِيَاتِ ذُرْوًا {1}

[Shakir 51:1] I swear by the wind that scatters far and wide,

[Pickthal 51:1] By those that winnow with a winnowing

[Yusufali 51:1] By the (Winds) that scatter broadcast;

فَالْحَامِلَاتِ وِقْرًا {2}

[Shakir 51:2] Then those clouds bearing the load (of minute things in space).

[Pickthal 51:2] And those that bear the burden (of the rain)

[Yusufali 51:2] And those that lift and bear away heavy weights;

فَالجَّارِيَاتِ يُسْرًا {3}

[Shakir 51:3] Then those (ships) that glide easily,

[Pickthal 51:3] And those that glide with ease (upon the sea)

[Yusufali 51:3] And those that flow with ease and gentleness;

فَالْمُقَسَّمَاتِ أَمْرًا {4}

[Shakir 51:4] Then those (angels who) distribute blessings by Our command;

[Pickthal 51:4] And those who distribute (blessings) by command,

[Yusufali 51:4] And those that distribute and apportion by Command;-

إِنَّمَا تُوعَدُونَ لَصَادِقٌ {5}

[Shakir 51:5] What you are threatened with is most surely true,

[Pickthal 51:5] Lo! that wherewith ye are threatened is indeed true,

[Yusufali 51:5] Verily that which ye are promised is true;

وَإِنَّ الدِّينَ لَوَاقِعٌ {6}

[Shakir 51:6] And the judgment must most surely come about.

[Pickthal 51:6] And lo! the judgment will indeed befall.

[Yusufali 51:6] And verily Judgment and Justice must indeed come to pass.

وَالسَّمَاءِ ذَاتِ الْحُبُوبِ {7}

[Shakir 51:7] I swear by the heaven full of ways.

[Pickthal 51:7] By the heaven full of paths,

[Yusufali 51:7] By the Sky with (its) numerous Paths,

إِنَّكُمْ لَنِي قَوْلٍ مُخْتَلِفٍ {8}

[Shakir 51:8] Most surely you are at variance with each other in what you say,

[Pickthal 51:8] Lo! ye, forsooth, are of various opinion (concerning the truth).

[Yusufali 51:8] Truly ye are in a doctrine discordant,

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ {9}

[Shakir 51:9] He is turned away from it who would be turned away.

[Pickthal 51:9] He is made to turn away from it who is (himself) averse.

[Yusufali 51:9] Through which are deluded (away from the Truth) such as would be deluded.

قَتِيلَ الْخَرَّاصُونَ {10}

[Shakir 51:10] Cursed be the liars,

[Pickthal 51:10] Accursed be the conjecturers

[Yusufali 51:10] Woe to the falsehood-mongers,-

الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ {11}

[Shakir 51:11] Who are in a gulf (of ignorance) neglectful;

[Pickthal 51:11] Who are careless in an abyss!

[Yusufali 51:11] Those who (flounder) heedless in a flood of confusion:

يَسْأَلُونَ أَيَّانَ يَوْمَ الدِّينِ {12}

[Shakir 51:12] They ask: When is the day of judgment?

[Pickthal 51:12] They ask: When is the Day of Judgment?

[Yusufali 51:12] They ask, "When will be the Day of Judgment and Justice?"

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ {13}

[Shakir 51:13] (It is) the day on which they shall be tried at the fire.

[Pickthal 51:13] (It is) the day when they will be tormented at the Fire,

[Yusufali 51:13] (It will be) a Day when they will be tried (and tested) over the Fire!

ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ {14}

[Shakir 51:14] Taste your persecution! this is what you would hasten on.

[Pickthal 51:14] (And it will be said unto them): Taste your torment (which ye inflicted). This is what ye sought to hasten.

[Yusufali 51:14] "Taste ye your trial! This is what ye used to ask to be hastened!"

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ {15}

[Shakir 51:15] Surely those who guard (against evil) shall be in gardens and fountains.

[Pickthal 51:15] Lo! those who keep from evil will dwell amid gardens and watersprings,

[Yusufali 51:15] As to the Righteous, they will be in the midst of Gardens and Springs,

أَخَذِينَ مَا آتَاهُمْ رَبُّهُمْ ۗ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ {16}

[Shakir 51:16] Taking what their Lord gives them; surely they were before that, the doers of good.

[Pickthal 51:16] Taking that which their Lord giveth them; for lo! aforetime they were doers of good;

[Yusufali 51:16] Taking joy in the things which their Lord gives them, because, before then, they lived a good life.

كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ {17}

[Shakir 51:17] They used to sleep but little in the night.

[Pickthal 51:17] They used to sleep but little of the night,

[Yusufali 51:17] They were in the habit of sleeping but little by night,

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ {18}

[Shakir 51:18] And in the morning they asked forgiveness.

[Pickthal 51:18] And ere the dawning of each day would seek forgiveness,

[Yusufali 51:18] And in the hour of early dawn, they (were found) praying for Forgiveness;

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ {19}

[Shakir 51:19] And in their property was a portion due to him who begs and to him who is denied (good).

[Pickthal 51:19] And in their wealth the beggar and the outcast had due share.

[Yusufali 51:19] And in their wealth and possessions (was remembered) the right of the (needy,) him who asked, and him who (for some reason) was prevented (from asking).

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُؤْمِنِينَ {20}

[Shakir 51:20] And in the earth there are signs for those who are sure,

[Pickthal 51:20] And in the earth are portents for those whose faith is sure.

[Yusufali 51:20] On the earth are signs for those of assured Faith,

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ {21}

[Shakir 51:21] And in your own souls (too); will you not then see?

[Pickthal 51:21] And (also) in yourselves. Can ye then not see?

[Yusufali 51:21] As also in your own selves: Will ye not then see?

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ {22}

[Shakir 51:22] And in the heaven is your sustenance and what you are threatened with.

[Pickthal 51:22] And in the heaven is your providence and that which ye are promised;

[Yusufali 51:22] And in heaven is your Sustenance, as (also) that which ye are promised.

فَوَرَبَّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلَ مَا أَنْتُمْ تَنْطِقُونَ {23}

[Shakir 51:23] And by the Lord of the heavens and the earth! it is most surely the truth, just as you do speak.

[Pickthal 51:23] And by the Lord of the heavens and the earth, it is the truth, even as (it is true) that ye speak.

[Yusufali 51:23] Then, by the Lord of heaven and earth, this is the very Truth, as much as the fact that ye can speak intelligently to each other.

هَلْ أَتَاكَ حَدِيثٌ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ {24}

[Shakir 51:24] Has there come to you information about the honored guests of Ibrahim?

[Pickthal 51:24] Hath the story of Abraham's honoured guests reached thee (O Muhammad)?

[Yusufali 51:24] Has the story reached thee, of the honoured guests of Abraham?

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ {25}

[Shakir 51:25] When they entered upon him, they said: Peace. Peace, said he, a strange people.

[Pickthal 51:25] When they came in unto him and said: Peace! he answered, Peace! (and thought): Folk unknown (to me).

[Yusufali 51:25] Behold, they entered his presence, and said: "Peace!" He said, "Peace!" (and thought, "These seem) unusual people."

فَرَاغَ إِلَى أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ {26}

[Shakir 51:26] Then he turned aside to his family secretly and brought a fat (roasted) calf,

[Pickthal 51:26] Then he went apart unto his housefolk so that they brought a fatted calf;

[Yusufali 51:26] Then he turned quickly to his household, brought out a fatted calf,

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ {27}

[Shakir 51:27] So he brought it near them. He said: What! will ye not eat?

[Pickthal 51:27] And he set it before them, saying: Will ye not eat?

[Yusufali 51:27] And placed it before them.. he said, "Will ye not eat?"

فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَحْزَنْ وَبَشِّرْهُ بِغُلَامٍ عَلِيمٍ {28}

[Shakir 51:28] So he conceived in his mind a fear on account of them. They said: Fear not. And they gave him the good news of a boy possessing knowledge.

[Pickthal 51:28] Then he conceived a fear of them. They said: Fear not! and gave him tidings of (the birth of) a wise son.

[Yusufali 51:28] (When they did not eat), He conceived a fear of them. They said, "Fear not," and they gave him glad tidings of a son endowed with knowledge.

فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ {29}

[Shakir 51:29] Then his wife came up in great grief, and she struck her face and said: An old barren woman!

[Pickthal 51:29] Then his wife came forward, making moan, and smote her face, and cried: A barren old woman!

[Yusufali 51:29] But his wife came forward (laughing) aloud: she smote her forehead and said: "A barren old woman!"

قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ {30}

[Shakir 51:30] They said: Thus says your Lord: Surely He is the Wise, the Knowing.

[Pickthal 51:30] They said: Even so saith thy Lord. Lo! He is the Wise, the Knower.

[Yusufali 51:30] They said, "Even so has thy Lord spoken: and He is full of Wisdom and Knowledge."

قَالَ فَمَا حَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ {31}

[Shakir 51:31] He said: What is your affair then, O messengers!

[Pickthal 51:31] (Abraham) said: And (afterward) what is your errand, O ye sent (from Allah)?

[Yusufali 51:31] (Abraham) said: "And what, O ye Messengers, is your errand (now)?"

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ {32}

[Shakir 51:32] They said: Surely we are sent to a guilty people,

[Pickthal 51:32] They said: Lo! we are sent unto a guilty folk,

[Yusufali 51:32] They said, "We have been sent to a people (deep) in sin;-

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِن طِينٍ {33}

[Shakir 51:33] That we may send down upon them stone of clay,

[Pickthal 51:33] That we may send upon them stones of clay,

[Yusufali 51:33] "To bring on, on them, (a shower of) stones of clay (brimstone),

مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ {34}

[Shakir 51:34] Sent forth from your Lord for the extravagant.

[Pickthal 51:34] Marked by thy Lord for (the destruction of) the wanton.

[Yusufali 51:34] "Marked as from thy Lord for those who trespass beyond bounds."

فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ {35}

[Shakir 51:35] Then We brought forth such as were therein of the believers.

[Pickthal 51:35] Then we brought forth such believers as were there.

[Yusufali 51:35] Then We evacuated those of the Believers who were there,

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ {36}

[Shakir 51:36] But We did not find therein save a (single) house of those who submitted (the Muslims).

[Pickthal 51:36] But We found there but one house of those surrendered (to Allah).

[Yusufali 51:36] But We found not there any just (Muslim) persons except in one house:

وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ {37}

[Shakir 51:37] And We left therein a sign for those who fear the painful punishment.

[Pickthal 51:37] And We left behind therein a portent for those who fear a painful doom.

[Yusufali 51:37] And We left there a Sign for such as fear the Grievous Penalty.

وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ {38}

[Shakir 51:38] And in Musa: When We sent him to Firon with clear authority.

[Pickthal 51:38] And in Moses (too, there is a portent) when We sent him unto Pharaoh with clear warrant,

[Yusufali 51:38] And in Moses (was another Sign): Behold, We sent him to Pharaoh, with authority manifest.

فَقَوْلَىٰ بِرُكْنِهِ وَقَالَ سَاحِرٌ أَوْ مَجْنُونٌ {39}

[Shakir 51:39] But he turned away with his forces and said: A magician or a mad man.

[Pickthal 51:39] But he withdrew (confiding) in his might, and said: A wizard or a madman.

[Yusufali 51:39] But (Pharaoh) turned back with his Chiefs, and said, "A sorcerer, or one possessed!"

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ وَهُوَ مُلِيمٌ {40}

[Shakir 51:40] So We seized him and his hosts and hurled them into the sea and he was blamable.

[Pickthal 51:40] So We seized him and his hosts and flung them in the sea, for he was reprobate.

[Yusufali 51:40] So We took him and his forces, and threw them into the sea; and his was the blame.

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ {41}

[Shakir 51:41] And in Ad: When We sent upon them the destructive wind.

[Pickthal 51:41] And in (the tribe of) A'ad (there is a portent) when we sent the fatal wind against them.

[Yusufali 51:41] And in the 'Ad (people) (was another Sign): Behold, We sent against them the devastating Wind:

مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلْتَهُ كَالرَّمِيمِ {42}

[Shakir 51:42] It did not leave aught on which it blew, but it made it like ashes.

[Pickthal 51:42] It spared naught that it reached, but made it (all) as dust.

[Yusufali 51:42] It left nothing whatever that it came up against, but reduced it to ruin and rottenness.

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا حَتَّىٰ حِينٍ {43}

[Shakir 51:43] And in Samood: When it was said to them: Enjoy yourselves for a while.

[Pickthal 51:43] And in (the tribe of) Thamud (there is a portent) when it was told them: Take your ease awhile.

[Yusufali 51:43] And in the Thamud (was another Sign): Behold, they were told, "Enjoy (your brief day) for a little while!"

فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ الصَّاعِقَةُ وَهُمْ يَنْظُرُونَ {44}

[Shakir 51:44] But they revolted against the commandment of their Lord, so the rumbling overtook them while they saw.

[Pickthal 51:44] But they rebelled against their Lord's decree, and so the thunderbolt overtook them even while they gazed;

[Yusufali 51:44] But they insolently defied the Command of their Lord: So the stunning noise (of an earthquake) seized them, even while they were looking on.

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْتَصِرِينَ {45}

[Shakir 51:45] So they were not able to rise up, nor could they defend themselves-

[Pickthal 51:45] And they were unable to rise up, nor could they help themselves.

[Yusufali 51:45] Then they could not even stand (on their feet), nor could they help themselves.

وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ {46}

[Shakir 51:46] And the people of Nuh before, surely they were a transgressing people.

[Pickthal 51:46] And the folk of Noah aforetime. Lo! they were licentious folk.

[Yusufali 51:46] So were the People of Noah before them for they wickedly transgressed.

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ {47}

[Shakir 51:47] And the heaven, We raised it high with power, and most surely We are the makers of things ample.

[Pickthal 51:47] We have built the heaven with might, and We it is Who make the vast extent (thereof).

[Yusufali 51:47] With power and skill did We construct the Firmament: for it is We Who create the vastness of pace.

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ {48}

[Shakir 51:48] And the earth, We have made it a wide extent; how well have We then spread (it) out.

[Pickthal 51:48] And the earth have We laid out, how gracious is the Spreader (thereof)!

[Yusufali 51:48] And We have spread out the (spacious) earth: How excellently We do spread out!

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ {49}

[Shakir 51:49] And of everything We have created pairs that you may be mindful.

[Pickthal 51:49] And all things We have created by pairs, that haply ye may reflect.

[Yusufali 51:49] *And of every thing We have created pairs: That ye may receive instruction.*

فَقَرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ {50}

[Shakir 51:50] *Therefore fly to Allah, surely I am a plain warner to you from Him.*

[Pickthal 51:50] *Therefor flee unto Allah; lo! I am a plain warner unto you from him.*

[Yusufali 51:50] *Hasten ye then (at once) to Allah: I am from Him a Warner to you, clear and open!*

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ {51}

[Shakir 51:51] *And do not set up with Allah another god: surely I am a plain warner to you from Him.*

[Pickthal 51:51] *And set not any other god along with Allah; lo! I am a plain warner unto you from Him.*

[Yusufali 51:51] *And make not another an object of worship with Allah: I am from Him a Warner to you, clear and open!*

كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجْنُونٌ {52}

[Shakir 51:52] *Thus there did not come to those before them a messenger but they said: A magician or a mad man.*

[Pickthal 51:52] *Even so there came no messenger unto those before them but they said: A wizard or a madman!*

[Yusufali 51:52] *Similarly, no messenger came to the Peoples before them, but they said (of him) in like manner, "A sorcerer, or one possessed"!*

أَتَوَاصَوْا بِهِ ۗ بَلْ هُمْ قَوْمٌ طَاغُونَ {53}

[Shakir 51:53] *Have they charged each other with this? Nay! they are an inordinate people.*

[Pickthal 51:53] *Have they handed down (the saying) as an heirloom one unto another? Nay, but they are froward folk.*

[Yusufali 51:53] *Is this the legacy they have transmitted, one to another? Nay, they are themselves a people transgressing beyond bounds!*

فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ {54}

[Shakir 51:54] *Then turn your back upon them for you are not to blame;*

[Pickthal 51:54] *So withdraw from them (O Muhammad), for thou art in no wise blameworthy,*

[Yusufali 51:54] *So turn away from them: not thine is the blame.*

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ {55}

[Shakir 51:55] *And continue to remind, for surely the reminder profits the believers.*

[Pickthal 51:55] *And warn, for warning profiteth believers.*

[Yusufali 51:55] *But teach (thy Message) for teaching benefits the Believers.*

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ {56}

[Shakir 51:56] *And I have not created the jinn and the men except that they should serve Me.*

[Pickthal 51:56] I created the jinn and humankind only that they might worship Me.

[Yusufali 51:56] I have only created Jinns and men, that they may serve Me.

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ {57}

[Shakir 51:57] I do not desire from them any sustenance and I do not desire that they should feed Me.

[Pickthal 51:57] I seek no livelihood from them, nor do I ask that they should feed Me.

[Yusufali 51:57] No Sustenance do I require of them, nor do I require that they should feed Me.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ {58}

[Shakir 51:58] Surely Allah is the Bestower of sustenance, the Lord of Power, the Strong.

[Pickthal 51:58] Lo! Allah! He it is that giveth livelihood, the Lord of unbreakable might.

[Yusufali 51:58] For Allah is He Who gives (all) Sustenance,- Lord of Power,- Steadfast (for ever).

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ {59}

[Shakir 51:59] So surely those who are unjust shall have a portion like the portion of their companions, therefore let them not ask Me to hasten on.

[Pickthal 51:59] And lo! for those who (now) do wrong there is an evil day like unto the evil day (which came for) their likes (of old); so let them not ask Me to hasten on (that day).

[Yusufali 51:59] For the Wrong-doers, their portion is like unto the portion of their fellows (of earlier generations): then let them not ask Me to hasten (that portion)!

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ {60}

[Shakir 51:60] Therefore woe to those who disbelieve because of their day which they are threatened with.

[Pickthal 51:60] And woe unto those who disbelieve, from (that) their day which they are promised.

[Yusufali 51:60] Woe, then, to the Unbelievers, on account of that Day of theirs which they have been promised!

سورة الطور (At-Tur)

Sura 52

Aya 1 to 49

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

وَالطُّورِ {1}

[Shakir 52:1] I swear by the Mountain,

[Pickthal 52:1] By the Mount,

[Yusufali 52:1] By the Mount (of Revelation);

وَكِتَابٍ مَّسْطُورٍ {2}

[Shakir 52:2] And the Book written

[Pickthal 52:2] And a Scripture inscribed

[Yusufali 52:2] By a Decree inscribed

فِي رَقٍّ مَّنشُورٍ {3}

[Shakir 52:3] In an outstretched fine parchment,

[Pickthal 52:3] On fine parchment unrolled,

[Yusufali 52:3] In a Scroll unfolded;

وَالْبَيْتِ الْمَعْمُورِ {4}

[Shakir 52:4] And the House (Kaaba) that is visited,

[Pickthal 52:4] And the House frequented,

[Yusufali 52:4] By the much-frequented Fane;

وَالسَّقْفِ الْمَرْفُوعِ {5}

[Shakir 52:5] And the elevated canopy

[Pickthal 52:5] And the roof exalted,

[Yusufali 52:5] By the Canopy Raised High;

وَالْبَحْرِ الْمَسْجُورِ {6}

[Shakir 52:6] And the swollen sea

[Pickthal 52:6] And the sea kept filled,

[Yusufali 52:6] And by the Ocean filled with Swell;-

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ {7}

[Shakir 52:7] Most surely the punishment of your Lord will come to pass;

[Pickthal 52:7] Lo! the doom of thy Lord will surely come to pass;

[Yusufali 52:7] Verily, the Doom of thy Lord will indeed come to pass;-

مَا لَهُ مِنْ دَافِعٍ {8}

[Shakir 52:8] There shall be none to avert it;

[Pickthal 52:8] There is none that can ward it off.

[Yusufali 52:8] There is none can avert it;-

يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا {9}

[Shakir 52:9] On the day when the heaven shall move from side to side
[Pickthal 52:9] On the day when the heaven will heave with (awful)
heaving,
[Yusufali 52:9] On the Day when the firmament will be in dreadful
commotion.

وَتَسِيرُ الْجِبَالُ سَيْرًا {10}

[Shakir 52:10] And the mountains shall pass away passing away
(altogether).
[Pickthal 52:10] And the mountains move away with (awful) movement,
[Yusufali 52:10] And the mountains will fly hither and thither.

فَوَيْلٌ لِلْمُكَذِّبِينَ {11}

[Shakir 52:11] So woe on that day to those who reject (the truth),
[Pickthal 52:11] Then woe that day unto the deniers
[Yusufali 52:11] Then woe that Day to those that treat (Truth) as
Falsehood;-

الَّذِينَ هُمْ فِي حَوْضٍ يَلْعَبُونَ {12}

[Shakir 52:12] Those who sport entering into vain discourses.
[Pickthal 52:12] Who play in talk of grave matters;
[Yusufali 52:12] That play (and paddle) in shallow trifles.

يَوْمَ يُدْعُونَ إِلَى نَارِ جَهَنَّمَ دَعًا {13}

[Shakir 52:13] The day on which they shall be driven away to the fire of
hell with violence.
[Pickthal 52:13] The day when they are thrust with a (disdainful) thrust,
into the fire of hell
[Yusufali 52:13] That Day shall they be thrust down to the Fire of Hell,
irresistibly.

هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ {14}

[Shakir 52:14] This is the fire which you used to give the lie to.
[Pickthal 52:14] (And it is said unto them): This is the Fire which ye
were wont to deny.
[Yusufali 52:14] "This:, it will be said, "Is the Fire,- which ye were wont
to deny!

أَفَسِحْرٌ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ {15}

[Shakir 52:15] Is it magic then or do you not see?
[Pickthal 52:15] Is this magic, or do ye not see?
[Yusufali 52:15] "Is this then a fake, or is it ye that do not see?

اصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُحْزَنُونَ مَا كُنْتُمْ تَعْمَلُونَ {16}

[Shakir 52:16] Enter into it, then bear (it) patiently, or do not bear (it)
patiently, it is the same to you; you shall be requited only (for) what you did.
[Pickthal 52:16] Endure the heat thereof, and whether ye are patient of
it or impatient of it is all one for you. Ye are only being paid for what ye
used to do.

[Yusufali 52:16] "Burn ye therein: the same is it to you whether ye bear it with patience, or not: Ye but receive the recompense of your (own) deeds."

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ {17}

[Shakir 52:17] Surely those who guard (against evil) shall be in gardens and bliss

[Pickthal 52:17] Lo! those who kept their duty dwell in gardens and delight,

[Yusufali 52:17] As to the Righteous, they will be in Gardens, and in Happiness,-

فَأَكْبَهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ {18}

[Shakir 52:18] Rejoicing because of what their Lord gave them, and their Lord saved them from the punishment of the burning fire.

[Pickthal 52:18] Happy because of what their Lord hath given them, and (because) their Lord hath warded off from them the torment of hell-fire.

[Yusufali 52:18] Enjoying the (Bliss) which their Lord hath bestowed on them, and their Lord shall deliver them from the Penalty of the Fire.

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ {19}

[Shakir 52:19] Eat and drink pleasantly for what you did,

[Pickthal 52:19] (And it is said unto them): Eat and drink in health (as a reward) for what ye used to do,

[Yusufali 52:19] (To them will be said:) "Eat and drink ye, with profit and health, because of your (good) deeds."

مُتَّكِنِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ {20}

[Shakir 52:20] Reclining on thrones set in lines, and We will unite them to large-eyed beautiful ones.

[Pickthal 52:20] Reclining on ranged couches. And we wed them unto fair ones with wide, lovely eyes.

[Yusufali 52:20] They will recline (with ease) on Thrones (of dignity) arranged in ranks; and We shall join them to Companions, with beautiful big and lustrous eyes.

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ ۗ

كُلُّ امْرِيٍّ بِمَا كَسَبَ رَهِيْنٌ {21}

[Shakir 52:21] And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring and We will not diminish to them aught of their work; every man is responsible for what he shall have wrought.

[Pickthal 52:21] And they who believe and whose seed follow them in faith, We cause their seed to join them (there), and We deprive them of nought of their (life's) work. Every man is a pledge for that which he hath earned.

[Yusufali 52:21] And those who believe and whose families follow them in Faith,- to them shall We join their families: Nor shall We deprive them (of the fruit) of aught of their works: (Yet) is each individual in pledge for his deeds.

وَأَمَدَدْنَا لَهُمْ بِفَاكِهَةٍ وَلَحْمٍ مِمَّا يَشْتَهُونَ {22}

[Shakir 52:22] And We will aid them with fruit and flesh such as they desire.

[Pickthal 52:22] And We provide them with fruit and meat such as they desire.

[Yusufali 52:22] And We shall bestow on them, of fruit and meat, anything they shall desire.

يَتَنَازَعُونَ فِيهَا كَأْسًا لَا لَعْوُ فِيهَا وَلَا تَأْتِيمُ {23}

[Shakir 52:23] They shall pass therein from one to another a cup wherein there shall be nothing vain nor any sin.

[Pickthal 52:23] There they pass from hand to hand a cup wherein is neither vanity nor cause of sin.

[Yusufali 52:23] They shall there exchange, one with another, a (loving) cup free of frivolity, free of all taint of ill.

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ {24}

[Shakir 52:24] And round them shall go boys of theirs as if they were hidden pearls.

[Pickthal 52:24] And there go round, waiting on them menservants of their own, as they were hidden pearls.

[Yusufali 52:24] Round about them will serve, (devoted) to them, young male servants (handsome) as Pearls well-guarded.

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ {25}

[Shakir 52:25] And some of them shall advance towards others questioning each other.

[Pickthal 52:25] And some of them draw near unto others, questioning,

[Yusufali 52:25] They will advance to each other, engaging in mutual enquiry.

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ {26}

[Shakir 52:26] Saying: Surely we feared before on account of our families:

[Pickthal 52:26] Saying: Lo! of old, when we were with our families, we were ever anxious;

[Yusufali 52:26] They will say: "Aforetime, we were not without fear for the sake of our people.

فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ {27}

[Shakir 52:27] But Allah has been gracious to us and He has saved us from the punishment of the hot wind:

[Pickthal 52:27] But Allah hath been gracious unto us and hath preserved us from the torment of the breath of Fire.

[Yusufali 52:27] "But Allah has been good to us, and has delivered us from the Penalty of the Scorching Wind.

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ {28}

[Shakir 52:28] Surely we called upon Him before: Surely He is the Benign, the Merciful.

[Pickthal 52:28] *Lo! we used to pray unto Him of old. Lo! He is the Benign, the Merciful.*

[Yusufali 52:28] *"Truly, we did call unto Him from of old: truly it is He, the Beneficent, the Merciful!"*

فَدَكَّرْ فَمَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ {29}

[Shakir 52:29] *Therefore continue to remind, for by the grace of your Lord, you are not a soothsayer, or a madman.*

[Pickthal 52:29] *Therefor warn (men, O Muhammad). By the grace of Allah thou art neither soothsayer nor madman.*

[Yusufali 52:29] *Therefore proclaim thou the praises (of thy Lord): for by the Grace of thy Lord, thou art no (vulgar) soothsayer, nor art thou one possessed.*

أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُّ بِهِ رَبِّبَ الْمُتُونِ {30}

[Shakir 52:30] *Or do they say: A poet, we wait for him the evil accidents of time.*

[Pickthal 52:30] *Or say they: (he is) a poet, (one) for whom we may expect the accident of time?*

[Yusufali 52:30] *Or do they say:- "A Poet! we await for him some calamity (hatched) by Time!"*

قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُتَرَبِّصِينَ {31}

[Shakir 52:31] *Say: Wait, for surely I too with you am of those who wait.*

[Pickthal 52:31] *Say (unto them): Except (your fill)! Lo! I am with you among the expectant.*

[Yusufali 52:31] *Say thou: "Await ye!- I too will wait along with you!"*

أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهَذَا ۚ أَمْ هُمْ قَوْمٌ طَاغُونَ {32}

[Shakir 52:32] *Nay! do their understandings bid them this? Or are they an inordinate people?*

[Pickthal 52:32] *Do their minds command them to do this, or are they an outrageous folk?*

[Yusufali 52:32] *Is it that their faculties of understanding urge them to this, or are they but a people transgressing beyond bounds?*

أَمْ يَقُولُونَ تَقَوَّلَهُ ۚ بَلْ لَا يُؤْمِنُونَ {33}

[Shakir 52:33] *Or do they say: He has forged it. Nay! they do not believe.*

[Pickthal 52:33] *Or say they: He hath invented it? Nay, but they will not believe!*

[Yusufali 52:33] *Or do they say, "He fabricated the (Message)"? Nay, they have no faith!*

فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِن كَانُوا صَادِقِينَ {34}

[Shakir 52:34] *Then let them bring an announcement like it if they are truthful.*

[Pickthal 52:34] *Then let them produce speech the like thereof, if they are truthful.*

[Yusufali 52:34] *Let them then produce a recital like unto it,- If (it be) they speak the truth!*

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ {35}

[Shakir 52:35] Or were they created without there being anything, or are they the creators?

[Pickthal 52:35] Or were they created out of naught? Or are they the creators?

[Yusufali 52:35] Were they created of nothing, or were they themselves the creators?

أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ ۗ بَلْ لَا يُوقِنُونَ {36}

[Shakir 52:36] Or did they create the heavens and the earth? Nay! they have no certainty.

[Pickthal 52:36] Or did they create the heavens and the earth? Nay, but they are sure of nothing!

[Yusufali 52:36] Or did they create the heavens and the earth? Nay, they have no firm belief.

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيِّرُونَ {37}

[Shakir 52:37] Or have they the treasures of your Lord with them? Or have they been set in absolute authority?

[Pickthal 52:37] Or do they own the treasures of thy Lord? Or have they been given charge (thereof)?

[Yusufali 52:37] Or are the Treasures of thy Lord with them, or are they the managers (of affairs)?

أَمْ لَهُمْ سَلْمٌ يُسْتَمِعُونَ فِيهِ فَلَيَأْتِ مُسْتَمِعُهُمْ بِسُلْطَانٍ مُبِينٍ {38}

[Shakir 52:38] Or have they the means by which they listen? Then let their listener bring a clear authority.

[Pickthal 52:38] Or have they any stairway (unto heaven) by means of which they overhear (decrees). Then let their listener produce some warrant manifest!

[Yusufali 52:38] Or have they a ladder, by which they can (climb up to heaven and) listen (to its secrets)? Then let (such a) listener of theirs produce a manifest proof.

أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبُنُونَ {39}

[Shakir 52:39] Or has He daughters while you have sons?

[Pickthal 52:39] Or hath He daughters whereas ye have sons?

[Yusufali 52:39] Or has He only daughters and ye have sons?

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ {40}

[Shakir 52:40] Or do you ask them for a reward, so that they are overburdened by a debt?

[Pickthal 52:40] Or askest thou (Muhammad) a fee from them so that they are plunged in debt?

[Yusufali 52:40] Or is it that thou dost ask for a reward, so that they are burdened with a load of debt?-

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ {41}

[Shakir 52:41] Or have they the unseen so that they write (it) down?

[Pickthal 52:41] Or possess they the Unseen so that they can write (it) down?

[Yusufali 52:41] Or that the Unseen in it their hands, and they write it down?

أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ {42}

[Shakir 52:42] Or do they desire a war? But those who disbelieve shall be the vanquished ones in war.

[Pickthal 52:42] Or seek they to ensnare (the messenger)? But those who disbelieve, they are the ensnared!

[Yusufali 52:42] Or do they intend a plot (against thee)? But those who defy Allah are themselves involved in a Plot!

أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ ۗ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ {43}

[Shakir 52:43] Or have they a god other than Allah? Glory be to Allah from what they set up (with Him).

[Pickthal 52:43] Or have they any god beside Allah? Glorified be Allah from all that they ascribe as partner (unto Him)!

[Yusufali 52:43] Or have they a god other than Allah? Exalted is Allah far above the things they associate with Him!

وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَرْكُومٌ {44}

[Shakir 52:44] And if they should see a portion of the heaven coming down, they would say: Piled up clouds.

[Pickthal 52:44] And if they were to see a fragment of the heaven falling, they would say: A heap of clouds.

[Yusufali 52:44] Were they to see a piece of the sky falling (on them), they would (only) say: "Clouds gathered in heaps!"

فَدَرَهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ {45}

[Shakir 52:45] Leave them then till they meet that day of theirs wherein they shall be made to swoon (with terror):

[Pickthal 52:45] Then let them be (O Muhammad), till they meet their day, in which they will be thunder-stricken,

[Yusufali 52:45] So leave them alone until they encounter that Day of theirs, wherein they shall (perforce) swoon (with terror),-

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ {46}

[Shakir 52:46] The day on which their struggle shall not avail them aught, nor shall they be helped.

[Pickthal 52:46] A day in which their guile will naught avail them, nor will they be helped.

[Yusufali 52:46] The Day when their plotting will avail them nothing and no help shall be given them.

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ {47}

[Shakir 52:47] And surely those who are unjust shall have a punishment besides that (in the world), but most of them do not know.

[Pickthal 52:47] And verily, for those who do wrong, there is a punishment beyond that. But most of them know not.

[Yusufali 52:47] And verily, for those who do wrong, there is another punishment besides this: But most of them understand not.

وَأَصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ {48}

[Shakir 52:48] And wait patiently for the judgment of your Lord, for surely you are before Our eyes, and sing the praise of your Lord when you rise;

[Pickthal 52:48] So wait patiently (O Muhammad) for thy Lord's decree, for surely thou art in Our sight; and hymn the praise of thy Lord when thou uprisest,

[Yusufali 52:48] Now await in patience the command of thy Lord: for verily thou art in Our eyes: and celebrate the praises of thy Lord the while thou standest forth,

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ {49}

[Shakir 52:49] And in the night, give Him glory too, and at the setting of the stars.

[Pickthal 52:49] And in the night-time also hymn His praise, and at the setting of the stars.

[Yusufali 52:49] And for part of the night also praise thou Him,- and at the retreat of the stars!

سورة النجم (An-Najm)

Sura 53

Aya 1 to 62

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

وَالنَّجْمِ إِذَا هَوَىٰ {1}

[Shakir 53:1] I swear by the star when it goes down.

[Pickthal 53:1] By the Star when it setteth,

[Yusufali 53:1] By the Star when it goes down,-

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ {2}

[Shakir 53:2] Your companion does not err, nor does he go astray;

[Pickthal 53:2] Your comrade erreth not, nor is deceived;

[Yusufali 53:2] Your Companion is neither astray nor being misled.

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ {3}

[Shakir 53:3] Nor does he speak out of desire.

[Pickthal 53:3] Nor doth he speak of (his own) desire.

[Yusufali 53:3] Nor does he say (aught) of (his own) Desire.

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ {4}

[Shakir 53:4] It is naught but revelation that is revealed,

[Pickthal 53:4] It is naught save an inspiration that is inspired,

[Yusufali 53:4] It is no less than inspiration sent down to him:

عَلَّمَهُ شَدِيدُ الْقُوَىٰ {5}

[Shakir 53:5] The Lord of Mighty Power has taught him,

[Pickthal 53:5] Which one of mighty powers hath taught him,

[Yusufali 53:5] He was taught by one Mighty in Power,

ذُو مِرَّةٍ فَاسْتَوَىٰ {6}

[Shakir 53:6] The Lord of Strength; so he attained completion,

[Pickthal 53:6] One vigorous; and he grew clear to view

[Yusufali 53:6] Endued with Wisdom: for he appeared (in stately form);

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ {7}

[Shakir 53:7] And he is in the highest part of the horizon.

[Pickthal 53:7] When he was on the uppermost horizon.

[Yusufali 53:7] While he was in the highest part of the horizon:

ثُمَّ دَنَا فَتَدَلَّىٰ {8}

[Shakir 53:8] Then he drew near, then he bowed

[Pickthal 53:8] Then he drew nigh and came down

[Yusufali 53:8] Then he approached and came closer,

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ {9}

[Shakir 53:9] So he was the measure of two bows or closer still.
[Pickthal 53:9] Till he was (distant) two bows' length or even nearer,
[Yusufali 53:9] And was at a distance of but two bow-lengths or (even) nearer;

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ {10}

[Shakir 53:10] And He revealed to His servant what He revealed.
[Pickthal 53:10] And He revealed unto His slave that which He revealed.
[Yusufali 53:10] So did (Allah) convey the inspiration to His Servant- (conveyed) what He (meant) to convey.

مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ {11}

[Shakir 53:11] The heart was not untrue in (making him see) what he saw.
[Pickthal 53:11] The heart lied not (in seeing) what it saw.
[Yusufali 53:11] The (Prophet's) (mind and) heart in no way falsified that which he saw.

أَفْتُمَارُونَهُ عَلَىٰ مَا يَرَىٰ {12}

[Shakir 53:12] What! do you then dispute with him as to what he saw?
[Pickthal 53:12] Will ye then dispute with him concerning what he seeth?

[Yusufali 53:12] Will ye then dispute with him concerning what he saw?

وَلَقَدْ رَأَهُ نَزْلَةً أُخْرَىٰ {13}

[Shakir 53:13] And certainly he saw him in another descent,
[Pickthal 53:13] And verily he saw him yet another time
[Yusufali 53:13] For indeed he saw him at a second descent,

عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ {14}

[Shakir 53:14] At the farthest lote-tree;
[Pickthal 53:14] By the lote-tree of the utmost boundary,
[Yusufali 53:14] Near the Lote-tree beyond which none may pass:

عِنْدَهَا جَنَّةُ الْمَأْوَىٰ {15}

[Shakir 53:15] Near which is the garden, the place to be resorted to.
[Pickthal 53:15] Nigh unto which is the Garden of Abode.
[Yusufali 53:15] Near it is the Garden of Abode.

إِذْ يَغْشَىٰ السُّدْرَةَ مَا يَغْشَىٰ {16}

[Shakir 53:16] When that which covers covered the lote-tree;
[Pickthal 53:16] When that which shroudeth did enshroud the lote-tree,
[Yusufali 53:16] Behold, the Lote-tree was shrouded (in mystery unspeakable!)

مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ {17}

[Shakir 53:17] The eye did not turn aside, nor did it exceed the limit.
[Pickthal 53:17] The eye turned not aside nor yet was overbold.
[Yusufali 53:17] (His) sight never swerved, nor did it go wrong!

لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ {18}

[Shakir 53:18] Certainly he saw of the greatest signs of his Lord.

[Pickthal 53:18] Verily he saw one of the greater revelations of his Lord.
[Yusufali 53:18] For truly did he see, of the Signs of his Lord, the Greatest!

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ {19}

[Shakir 53:19] Have you then considered the Lat and the Uzza,
[Pickthal 53:19] Have ye thought upon Al-Lat and Al-'Uzza
[Yusufali 53:19] Have ye seen Lat. and 'Uzza,

وَمَنَاةَ الْغَالِيَةَ الْآخَرَیٰ {20}

[Shakir 53:20] And Manat, the third, the last?
[Pickthal 53:20] And Manat, the third, the other?
[Yusufali 53:20] And another, the third (goddess), Manat?

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ {21}

[Shakir 53:21] What! for you the males and for Him the females!
[Pickthal 53:21] Are yours the males and His the females?
[Yusufali 53:21] What! for you the male sex, and for Him, the female?

تِلْكَ إِذَا قِسْمَةٌ ضِیْرَىٰ {22}

[Shakir 53:22] This indeed is an unjust division!
[Pickthal 53:22] That indeed were an unfair division!
[Yusufali 53:22] Behold, such would be indeed a division most unfair!

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۗ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ
وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَىٰ {23}

[Shakir 53:23] They are naught but names which you have named, you and your fathers; Allah has not sent for them any authority. They follow naught but conjecture and the low desires which (their) souls incline to; and certainly the guidance has come to them from their Lord.

[Pickthal 53:23] They are but names which ye have named, ye and your fathers, for which Allah hath revealed no warrant. They follow but a guess and that which (they) themselves desire. And now the guidance from their Lord hath come unto them.

[Yusufali 53:23] These are nothing but names which ye have devised,- ye and your fathers,- for which Allah has sent down no authority (whatever). They follow nothing but conjecture and what their own souls desire!- Even though there has already come to them Guidance from their Lord!

أَمْ لِلْإِنْسَانِ مَا تَمَنَّىٰ {24}

[Shakir 53:24] Or shall man have what he wishes?
[Pickthal 53:24] Or shall man have what he coveteth?
[Yusufali 53:24] Nay, shall man have (just) anything he hankers after?

فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ {25}

[Shakir 53:25] Nay! for Allah is the hereafter and the former (life).
[Pickthal 53:25] But unto Allah belongeth the after (life), and the former.

[Yusufali 53:25] *But it is to Allah that the End and the Beginning (of all things) belong.*

وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ
وَيَرْضَى {26}

[Shakir 53:26] *And how many an angel is there in the heavens whose intercession does not avail at all except after Allah has given permission to whom He pleases and chooses.*

[Pickthal 53:26] *And how many angels are in the heavens whose intercession availeth naught save after Allah giveth leave to whom He chooseth and accepteth.*

[Yusufali 53:26] *How many-so-ever be the angels in the heavens, their intercession will avail nothing except after Allah has given leave for whom He pleases and that he is acceptable to Him.*

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْئُونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَى {27}

[Shakir 53:27] *Most surely they who do not believe in the hereafter name the angels with female names.*

[Pickthal 53:27] *Lo! it is those who disbelieve in the Hereafter who name the angels with the names of females.*

[Yusufali 53:27] *Those who believe not in the Hereafter, name the angels with female names.*

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا {28}

[Shakir 53:28] *And they have no knowledge of it; they do not follow anything but conjecture, and surely conjecture does not avail against the truth at all.*

[Pickthal 53:28] *And they have no knowledge thereof. They follow but a guess, and lo! a guess can never take the place of the truth.*

[Yusufali 53:28] *But they have no knowledge therein. They follow nothing but conjecture; and conjecture avails nothing against Truth.*

فَاعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا {29}

[Shakir 53:29] *Therefore turn aside from him who turns his back upon Our reminder and does not desire anything but this world's life.*

[Pickthal 53:29] *Then withdraw (O Muhammad) from him who fleeth from Our remembrance and desireth but the life of the world.*

[Yusufali 53:29] *Therefore shun those who turn away from Our Message and desire nothing but the life of this world.*

ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ اهْتَدَى

{30}

[Shakir 53:30] *That is their goal of knowledge; surely your Lord knows best him who goes astray from His path and He knows best him who follows the right direction.*

[Pickthal 53:30] *Such is their sum of knowledge. Lo! thy Lord is Best Aware of him who strayeth, and He is Best Aware of him whom goeth right.*

[Yusufali 53:30] *That is as far as knowledge will reach them. Verily thy Lord knoweth best those who stray from His Path, and He knoweth best those who receive guidance.*

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا
بِالْحُسْنَى {31}

[Shakir 53:31] *And Allah's is what is in the heavens and what is in the earth, that He may reward those who do evil according to what they do, and (that) He may reward those who do good with goodness.*

[Pickthal 53:31] *And unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, that He may reward those who do evil with that which they have done, and reward those who do good with goodness.*

[Yusufali 53:31] *Yea, to Allah belongs all that is in the heavens and on earth: so that He rewards those who do evil, according to their deeds, and He rewards those who do good, with what is best.*

الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ ۗ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ۗ هُوَ أَعْلَمُ بِكُمْ
إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ
اتَّقَى {32}

[Shakir 53:32] *Those who keep aloof from the great sins and the indecencies but the passing idea; surely your Lord is liberal in forgiving. He knows you best when He brings you forth from the earth and when you are embryos in the wombs of your mothers; therefore do not attribute purity to your souls; He knows him best who guards (against evil).*

[Pickthal 53:32] *Those who avoid enormities of sin and abominations, save the unwilling offences - (for them) lo! thy Lord is of vast mercy. He is Best Aware of you (from the time) when He created you from the earth, and when ye were hidden in the bellies of your mothers. Therefor ascribe not purity unto yourselves. He is Best Aware of him who wardeth off (evil).*

[Yusufali 53:32] *Those who avoid great sins and shameful deeds, only (falling into) small faults, - verily thy Lord is ample in forgiveness. He knows you well when He brings you out of the earth, And when ye are hidden in your mothers' wombs. Therefore justify not yourselves: He knows best who it is that guards against evil.*

أَفَرَأَيْتَ الَّذِي تَوَلَّى {33}

[Shakir 53:33] *Have you then seen him who turns his back?*

[Pickthal 53:33] *Didst thou (O Muhammad) observe him who turned away,*

[Yusufali 53:33] *Seest thou one who turns back,*

وَأَعْطَى قَلِيلًا وَأَكْدَى {34}

[Shakir 53:34] *And gives a little and (then) withholds.*

[Pickthal 53:34] *And gave a little, then was grudging?*

[Yusufali 53:34] *Gives a little, then hardens (his heart)?*

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهَوْ يَرَى {35}

[Shakir 53:35] *Has he the knowledge of the unseen so that he can see?*

[Pickthal 53:35] Hath he knowledge of the Unseen so that he seeth?
[Yusufali 53:35] What! Has he knowledge of the Unseen so that he can see?

أَمْ لَمْ يَنْبَأْ بِمَا فِي صُحُفِ مُوسَى {36}

[Shakir 53:36] Or, has he not been informed of what is in the scriptures of Musa?

[Pickthal 53:36] Or hath he not had news of what is in the books of Moses

[Yusufali 53:36] Nay, is he not acquainted with what is in the Books of Moses-

وَإِبْرَاهِيمَ الَّذِي وَفَّى {37}

[Shakir 53:37] And (of) Ibrahim who fulfilled (the commandments):

[Pickthal 53:37] And Abraham who paid his debt:

[Yusufali 53:37] And of Abraham who fulfilled his engagements?-

أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى {38}

[Shakir 53:38] That no bearer of burden shall bear the burden of another-

[Pickthal 53:38] That no laden one shall bear another's load,

[Yusufali 53:38] Namely, that no bearer of burdens can bear the burden of another;

وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى {39}

[Shakir 53:39] And that man shall have nothing but what he strives for-

[Pickthal 53:39] And that man hath only that for which he maketh effort,

[Yusufali 53:39] That man can have nothing but what he strives for;

وَأَنَّ سَعْيَهُ سَوْفَ يُرَى {40}

[Shakir 53:40] And that his striving shall soon be seen-

[Pickthal 53:40] And that his effort will be seen.

[Yusufali 53:40] That (the fruit of) his striving will soon come in sight:

ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى {41}

[Shakir 53:41] Then shall he be rewarded for it with the fullest reward-

[Pickthal 53:41] And afterward he will be repaid for it with fullest payment;

[Yusufali 53:41] Then will he be rewarded with a reward complete;

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَىٰ {42}

[Shakir 53:42] And that to your Lord is the goal-

[Pickthal 53:42] And that thy Lord, He is the goal;

[Yusufali 53:42] That to thy Lord is the final Goal;

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ {43}

[Shakir 53:43] And that He it is Who makes (men) laugh and makes (them) weep;

[Pickthal 53:43] And that He it is who maketh laugh, and maketh weep,

[Yusufali 53:43] That it is He Who granteth Laughter and Tears;

وَأَنَّهُ هُوَ أَمَاتٌ وَأَحْيَا {44}

[Shakir 53:44] And that He it is Who causes death and gives life-
[Pickthal 53:44] And that He it is Who giveth death and giveth life;
[Yusufali 53:44] That it is He Who granteth Death and Life;

وَأَنَّهُ خَلَقَ الزَّوْجَيْنَ الذَّكَرَ وَالْأُنثَىٰ {45}

[Shakir 53:45] And that He created pairs, the male and the female
[Pickthal 53:45] And that He createth the two spouses, the male and the female,
[Yusufali 53:45] That He did create in pairs,- male and female,

مِنْ نُطْفَةٍ إِذَا تُمْنَىٰ {46}

[Shakir 53:46] From the small seed when it is adapted
[Pickthal 53:46] From a drop (of seed) when it is poured forth;
[Yusufali 53:46] From a seed when lodged (in its place);

وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَىٰ {47}

[Shakir 53:47] And that on Him is the bringing forth a second time;
[Pickthal 53:47] And that He hath ordained the second bringing forth;
[Yusufali 53:47] That He hath promised a Second Creation (Raising of the Dead);

وَأَنَّهُ هُوَ أَعْنَىٰ وَأَقْنَىٰ {48}

[Shakir 53:48] And that He it is Who enriches and gives to hold;
[Pickthal 53:48] And that He it is Who enricheth and contenteth;
[Yusufali 53:48] That it is He Who giveth wealth and satisfaction;

وَأَنَّهُ هُوَ رَبُّ الشَّعْرَىٰ {49}

[Shakir 53:49] And that He is the Lord of the Sirius;
[Pickthal 53:49] And that He it is Who is the Lord of Sirius;
[Yusufali 53:49] That He is the Lord of Sirius (the Mighty Star);

وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ {50}

[Shakir 53:50] And that He did destroy the Ad of old
[Pickthal 53:50] And that He destroyed the former (tribe of) A'ad,
[Yusufali 53:50] And that it is He Who destroyed the (powerful) ancient 'Ad (people),

وَتَمُودَ فَمَا أَبْقَىٰ {51}

[Shakir 53:51] And Samood, so He spared not
[Pickthal 53:51] And (the tribe of) Thamud He spared not;
[Yusufali 53:51] And the Thamud nor gave them a lease of perpetual life.

وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْعَىٰ {52}

[Shakir 53:52] And the people of Nuh before; surely they were most unjust and inordinate;

[Pickthal 53:52] And the folk of Noah aforetime, Lo! they were more unjust and more rebellious;

[Yusufali 53:52] And before them, the people of Noah, for that they were (all) most unjust and most insolent transgressors,

وَالْمُؤْتَفِكَةَ أَهْوَىٰ {53}

[Shakir 53:53] *And the overthrown cities did He overthrow,*
[Pickthal 53:53] *And Al-Mu'tafikah He destroyed*
[Yusufali 53:53] *And He destroyed the Overthrown Cities (of Sodom and Gomorrah).*

فَعَشَّاهَا مَا عَشَّى {54}

[Shakir 53:54] *So there covered them that which covered.*
[Pickthal 53:54] *So that there covered them that which did cover.*
[Yusufali 53:54] *So that (ruins unknown) have covered them up.*

فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَى {55}

[Shakir 53:55] *Which of your Lord's benefits will you then dispute about?*
[Pickthal 53:55] *Concerning which then, of the bounties of thy Lord, canst thou dispute?*
[Yusufali 53:55] *Then which of the gifts of thy Lord, (O man,) wilt thou dispute about?*

هَذَا نَذِيرٌ مِنَ النُّذُرِ الْأُولَى {56}

[Shakir 53:56] *This is a warner of the warners of old.*
[Pickthal 53:56] *This is a warner of the warners of old.*
[Yusufali 53:56] *This is a Warner, of the (series of) Warners of old!*

أَرَفَتِ الْأَرْفَةَ {57}

[Shakir 53:57] *The near event draws nigh.*
[Pickthal 53:57] *The threatened Hour is nigh.*
[Yusufali 53:57] *The (Judgment) ever approaching draws nigh:*

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ {58}

[Shakir 53:58] *There shall be none besides Allah to remove it.*
[Pickthal 53:58] *None beside Allah can disclose it.*
[Yusufali 53:58] *No (soul) but Allah can lay it bare.*

أَقْمِنُ هَذَا الْحَدِيثَ تَعْجَبُونَ {59}

[Shakir 53:59] *Do you then wonder at this announcement?*
[Pickthal 53:59] *Marvel ye then at this statement,*
[Yusufali 53:59] *Do ye then wonder at this recital?*

وَتَضْحَكُونَ وَلَا تَبْكُونَ {60}

[Shakir 53:60] *And will you laugh and not weep?*
[Pickthal 53:60] *And laugh and not weep,*
[Yusufali 53:60] *And will ye laugh and not weep,-*

وَأَنْتُمْ سَامِدُونَ {61}

[Shakir 53:61] *While you are indulging in varieties.*
[Pickthal 53:61] *While ye amuse yourselves?*
[Yusufali 53:61] *Wasting your time in vanities?*

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا {62}

[Shakir 53:62] *So make obeisance to Allah and serve (Him).*
[Pickthal 53:62] *Rather prostrate yourselves before Allah and serve Him.*

[Yusufali 53:62] But fall ye down in prostration to Allah, and adore (Him)!

سورة القمر (Al-Qamar)

Sura 54

Aya 1 to 55

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

اِقْتَرَبَتِ السَّاعَةُ وَاَنْشَقَّ الْقَمَرُ {1}

[Shakir 54:1] The hour drew nigh and the moon did rend asunder.

[Pickthal 54:1] The hour drew nigh and the moon was rent in twain.

[Yusufali 54:1] The Hour (of Judgment) is nigh, and the moon is cleft asunder.

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَوِيرٌ {2}

[Shakir 54:2] And if they see a miracle they turn aside and say: Transient magic.

[Pickthal 54:2] And if they behold a portent they turn away and say: Prolonged illusion.

[Yusufali 54:2] But if they see a Sign, they turn away, and say, "This is (but) transient magic."

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ ۖ وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ {3}

[Shakir 54:3] And they call (it) a lie, and follow their low desires; and every affair has its appointed term.

[Pickthal 54:3] They denied (the Truth) and followed their own lusts. Yet everything will come to a decision

[Yusufali 54:3] They reject (the warning) and follow their (own) lusts but every matter has its appointed time.

وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُرْدَجَرٌ {4}

[Shakir 54:4] And certainly some narratives have come to them wherein is prevention--

[Pickthal 54:4] And surely there hath come unto them news whereof the purport should deter,

[Yusufali 54:4] There have already come to them Recitals wherein there is (enough) to check (them),

حِكْمَةٌ بِاللِّغَةِ فَمَا تُغْنِ التُّذْرُ {5}

[Shakir 54:5] Consummate wisdom-- but warnings do not avail;

[Pickthal 54:5] Effective wisdom; but warnings avail not.

[Yusufali 54:5] Mature wisdom;- but (the preaching of) Warners profits them not.

فَتَوَلَّ عَنْهُمْ ۖ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكْرٍ {6}

[Shakir 54:6] So turn (your) back on them (for) the day when the inviter shall invite them to a hard task,

[Pickthal 54:6] So withdraw from them (O Muhammad) on the day when the Summoner summoneth unto a painful thing.

[Yusufali 54:6] Therefore, (O Prophet,) turn away from them. The Day that the Caller will call (them) to a terrible affair,

خُشَّعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُنْتَشِرٌ {7}

[Shakir 54:7] Their eyes cast down, going forth from their graves as if they were scattered locusts,

[Pickthal 54:7] With downcast eyes, they come forth from the graves as they were locusts spread abroad,

[Yusufali 54:7] They will come forth, - their eyes humbled - from (their) graves, (torpid) like locusts scattered abroad,

مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ {8}

[Shakir 54:8] Hastening to the inviter. The unbelievers shall say: This is a hard day.

[Pickthal 54:8] Hastening toward the summoner; the disbelievers say: This is a hard day.

[Yusufali 54:8] Hastening, with eyes transfixed, towards the Caller!- "Hard is this Day!", the Unbelievers will say.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ {9}

[Shakir 54:9] Before them the people of Nuh rejected, so they rejected Our servant and called (him) mad, and he was driven away.

[Pickthal 54:9] The folk of Noah denied before them, yea, they denied Our slave and said: A madman; and he was repulsed.

[Yusufali 54:9] Before them the People of Noah rejected (their messenger): they rejected Our servant, and said, "Here is one possessed!", and he was driven out.

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرَ {10}

[Shakir 54:10] Therefore he called upon his Lord: I am overcome, come Thou then to help.

[Pickthal 54:10] So he cried unto his Lord, saying: I am vanquished, so give help.

[Yusufali 54:10] Then he called on his Lord: "I am one overcome: do Thou then help (me)!"

فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَرٍ {11}

[Shakir 54:11] So We opened the gates of the cloud with water pouring

[Pickthal 54:11] Then opened We the gates of heaven with pouring water

[Yusufali 54:11] So We opened the gates of heaven, with water pouring forth.

وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِرَ {12}

[Shakir 54:12] And We made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained.

[Pickthal 54:12] And caused the earth to gush forth springs, so that the waters met for a predestined purpose.

[Yusufali 54:12] And We caused the earth to gush forth with springs, so the waters met (and rose) to the extent decreed.

وَحَمَلْنَاهُ عَلَىٰ ذَاتِ أَلْوَاحٍ وَدُسُرٍ {13}

[Shakir 54:13] And We bore him on that which was made of planks and nails

[Pickthal 54:13] And We carried him upon a thing of planks and nails,

[Yusufali 54:13] But We bore him on an (Ark) made of broad planks and caulked with palm-fibre:

تَجْرِي بِأَعْيُنِنَا جَزَاءَ لِمَنْ كَانَ كُفِرَ {14}

[Shakir 54:14] Sailing, before Our eyes, a reward for him who was denied.

[Pickthal 54:14] That ran (upon the waters) in Our sight, as a reward for him who was rejected.

[Yusufali 54:14] She floats under our eyes (and care): a recompense to one who had been rejected (with scorn)!

وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ {15}

[Shakir 54:15] And certainly We left it as a sign, but is there anyone who

[Pickthal 54:15] And verily We left it as a token; but is there any that remembereth?

[Yusufali 54:15] And We have left this as a Sign (for all time): then is there any that will receive admonition?

فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ {16}

[Shakir 54:16] How (great) was then My punishment and My warning!

[Pickthal 54:16] Then see how (dreadful) was My punishment after My warnings!

[Yusufali 54:16] But how (terrible) was My Penalty and My Warning?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ {17}

[Shakir 54:17] And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?

[Pickthal 54:17] And in truth We have made the Qur'an easy to remember; but is there any that remembereth?

[Yusufali 54:17] And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ {18}

[Shakir 54:18] Ad treated (the truth) as a lie, so how (great) was My punishment and My warning!

[Pickthal 54:18] (The tribe of) A'ad rejected warnings. Then how (dreadful) was My punishment after My warnings.

[Yusufali 54:18] The 'Ad (people) (too) rejected (Truth): then how terrible was My Penalty and My Warning?

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ {19}

[Shakir 54:19] Surely We sent on them a tornado in a day of bitter ill-luck

[Pickthal 54:19] Lo! We let loose on them a raging wind on a day of constant calamity,

[Yusufali 54:19] For We sent against them a furious wind, on a Day of violent Disaster,

تَنْزِعُ النَّاسَ كَأَنَّهُمْ أُعْجَازُ نَخْلٍ مُنْقَعِرٍ {20}

[Shakir 54:20] Tearing men away as if they were the trunks of palm-trees torn up.

[Pickthal 54:20] Sweeping men away as though they were uprooted trunks of palm-trees.

[Yusufali 54:20] Plucking out men as if they were roots of palm-trees torn up (from the ground).

فَكَيْفَ كَانَ عَذَابِي وَنُذْرٍ {21}

[Shakir 54:21] How (great) was then My punishment and My warning!

[Pickthal 54:21] Then see how (dreadful) was My punishment after My warnings!

[Yusufali 54:21] Yea, how (terrible) was My Penalty and My Warning!

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ {22}

[Shakir 54:22] And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?

[Pickthal 54:22] And in truth We have made the Qur'an easy to remember; but is there any that remembereth?

[Yusufali 54:22] But We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ {23}

[Shakir 54:23] Samood rejected the warning.

[Pickthal 54:23] (The tribe of) Thamud rejected warnings

[Yusufali 54:23] The Thamud (also) rejected (their) Warners.

فَقَالُوا أَبَشَرًا مِنَّا وَاحِدًا نَتَّبِعُهُ إِنَّا إِذَا لَفِيَ ضَلَالٍ وَسُعُرٍ {24}

[Shakir 54:24] So they said: What! a single mortal from among us! Shall we follow him? Most surely we shall in that case be in sure error and distress:

[Pickthal 54:24] For they said; Is it a mortal man, alone among us, that we are to follow? Then indeed we should fall into error and madness.

[Yusufali 54:24] For they said: "What! a man! a Solitary one from among ourselves! shall we follow such a one? Truly should we then be straying in mind, and mad!

أَلْقَى الذِّكْرَ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ {25}

[Shakir 54:25] Has the reminder been made to light upon him from among us? Nay! he is an insolent liar!

[Pickthal 54:25] Hath the remembrance been given unto him alone among us? Nay, but he is a rash liar.

[Yusufali 54:25] "Is it that the Message is sent to him, of all people amongst us? Nay, he is a liar, an insolent one!"

سَيَعْلَمُونَ عَدَا مِنَ الْكَذَّابِ الْأَشِرِّ {26}

[Shakir 54:26] Tomorrow shall they know who is the liar, the insolent one.

[Pickthal 54:26] (Unto their warner it was said): To-morrow they will know who is the rash liar.

[Yusufali 54:26] Ah! they will know on the morrow, which is the liar, the insolent one!

إِنَّا مُرْسِلُو النَّاقَةِ فِتْنَةً لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ {27}

[Shakir 54:27] Surely We are going to send the she-camel as a trial for them; therefore watch them and have patience.

[Pickthal 54:27] Lo! We are sending the she-camel as a test for them; so watch them and have patience;

[Yusufali 54:27] For We will send the she-camel by way of trial for them. So watch them, (O Salih), and possess thyself in patience!

وَنَبِّئُهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ {28}

[Shakir 54:28] And inform them that the water is shared between them; every share of the water shall be regulated.

[Pickthal 54:28] And inform them that the water is to be shared between (her and) them. Every drinking will be witnessed.

[Yusufali 54:28] And tell them that the water is to be divided between them: Each one's right to drink being brought forward (by suitable turns).

فَتَادُوا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ {29}

[Shakir 54:29] But they called their companion, so he took (the sword) and slew (her).

[Pickthal 54:29] But they call their comrade and he took and hamstrung (her).

[Yusufali 54:29] But they called to their companion, and he took a sword in hand, and hamstrung (her).

فَكَيْفَ كَانَ عَذَابِي وَنُذْرِي {30}

[Shakir 54:30] How (great) was then My punishment and My warning!

[Pickthal 54:30] Then see how (dreadful) was My punishment after My warnings!

[Yusufali 54:30] Ah! how (terrible) was My Penalty and My Warning!

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ {31}

[Shakir 54:31] Surely We sent upon them a single cry, so they were like the dry fragments of trees which the maker of an enclosure collects.

[Pickthal 54:31] Lo! We sent upon them one Shout, and they became as the dry twigs (rejected by) the builder of a cattle-fold.

[Yusufali 54:31] For We sent against them a single Mighty Blast, and they became like the dry stubble used by one who pens cattle.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ {32}

[Shakir 54:32] And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?

[Pickthal 54:32] And in truth We have made the Qur'an easy to remember; but is there any that remembereth?

[Yusufali 54:32] And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?

كَذَّبَتْ قَوْمُ لُوطٍ بِالَّذُرِّ {33}

[Shakir 54:33] *The people of Lut treated the warning. as a lie.*

[Pickthal 54:33] *The folk of Lot rejected warnings.*

[Yusufali 54:33] *The people of Lut rejected (his) warning.*

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُمْ بِسَحْرِ {34}

[Shakir 54:34] *Surely We sent upon them a stonestorm, except Lut's followers; We saved them a little before daybreak,*

[Pickthal 54:34] *Lo! We sent a storm of stones upon them (all) save the family of Lot, whom We rescued in the last watch of the night,*

[Yusufali 54:34] *We sent against them a violent Tornado with showers of stones, (which destroyed them), except Lut's household: them We delivered by early Dawn,-*

نِعْمَةٌ مِنْ عِنْدِنَا ۖ كَذَلِكَ نَجْزِي مَنْ شَكَرَ {35}

[Shakir 54:35] *A favor from Us; thus do We reward him who gives thanks.*

[Pickthal 54:35] *As grace from Us. Thus We reward him who giveth thanks.*

[Yusufali 54:35] *As a Grace from Us: thus do We reward those who give thanks.*

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالَّذُرِّ {36}

[Shakir 54:36] *And certainly he warned them of Our violent seizure, but they obstinately disputed the warning.*

[Pickthal 54:36] *And he indeed had warned them of Our blow, but they did doubt the warnings.*

[Yusufali 54:36] *And (Lut) did warn them of Our Punishment, but they disputed about the Warning.*

وَلَقَدْ رَاوَدُوهُ عَنْ صَيفِهِ فَظَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذِرِ {37}

[Shakir 54:37] *And certainly they endeavored to turn him from his guests, but We blinded their eyes; so taste My chastisement and My warning.*

[Pickthal 54:37] *They even asked of him his guests for an ill purpose. Then We blinded their eyes (and said): Taste now My punishment after My warnings!*

[Yusufali 54:37] *And they even sought to snatch away his guests from him, but We blinded their eyes. (They heard:) "Now taste ye My Wrath and My Warning."*

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُسْتَقِرٌّ {38}

[Shakir 54:38] *And certainly a lasting chastisement overtook them in the morning.*

[Pickthal 54:38] *And in truth the punishment decreed befell them early in the morning.*

[Yusufali 54:38] *Early on the morrow an abiding Punishment seized them:*

فَذُوقُوا عَذَابِي وَنُذِرِ {39}

[Shakir 54:39] So taste My chastisement and My warning.

[Pickthal 54:39] Now taste My punishment after My warnings!

[Yusufali 54:39] "So taste ye My Wrath and My Warning."

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ {40}

[Shakir 54:40] And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?

[Pickthal 54:40] And in truth We have made the Qur'an easy to remember; but is there any that remembereth?

[Yusufali 54:40] And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ {41}

[Shakir 54:41] And certainly the warning came to Firon's people.

[Pickthal 54:41] And warnings came in truth unto the house of Pharaoh

[Yusufali 54:41] To the People of Pharaoh, too, aforetime, came Warners (from Allah).

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَحَدًا عَرِيزٍ مُقْتَدِرٍ {42}

[Shakir 54:42] They rejected all Our communications, so We overtook them after the manner of a Mighty, Powerful One.

[Pickthal 54:42] Who denied Our revelations, every one. Therefore We grasped them with the grasp of the Mighty, the Powerful.

[Yusufali 54:42] The (people) rejected all Our Signs; but We seized them with such Penalty (as comes) from One Exalted in Power, able to carry out His Will.

أَكْفَارُكُمْ خَيْرٌ مِنْ أَوْلَائِكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ {43}

[Shakir 54:43] Are the unbelievers of yours better than these, or is there an exemption for you in the scriptures?

[Pickthal 54:43] Are your disbelievers better than those, or have ye some immunity in the scriptures?

[Yusufali 54:43] Are your Unbelievers, (O Quraish), better than they? Or have ye an immunity in the Sacred Books?

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ {44}

[Shakir 54:44] Or do they say: We are a host allied together to help each other?

[Pickthal 54:44] Or say they: We are a host victorious?

[Yusufali 54:44] Or do they say: "We acting together can defend ourselves"?

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ {45}

[Shakir 54:45] Soon shall the hosts be routed, and they shall turn (their) backs.

[Pickthal 54:45] The hosts will all be routed and will turn and flee.

[Yusufali 54:45] Soon will their multitude be put to flight, and they will show their backs.

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ {46}

[Shakir 54:46] Nay, the hour is their promised time, and the hour shall be most grievous and bitter.

[Pickthal 54:46] Nay, but the Hour (of doom) is their appointed tryst, and the Hour will be more wretched and more bitter (than their earthly failure).

[Yusufali 54:46] Nay, the Hour (of Judgment) is the time promised them (for their full recompense): And that Hour will be most grievous and most bitter.

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ {47}

[Shakir 54:47] Surely the guilty are in error and distress.

[Pickthal 54:47] Lo! the guilty are in error and madness.

[Yusufali 54:47] Truly those in sin are the ones straying in mind, and mad.

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ {48}

[Shakir 54:48] On the day when they shall be dragged upon their faces into the fire; taste the touch of hell.

[Pickthal 54:48] On the day when they are dragged into the Fire upon their faces (it is said unto them): Feel the touch of hell.

[Yusufali 54:48] The Day they will be dragged through the Fire on their faces, (they will hear:) "Taste ye the touch of Hell!"

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ {49}

[Shakir 54:49] Surely We have created everything according to a measure.

[Pickthal 54:49] Lo! We have created every thing by measure.

[Yusufali 54:49] Verily, all things have We created in proportion and measure.

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ {50}

[Shakir 54:50] And Our command is but one, as the twinkling of an eye.

[Pickthal 54:50] And Our commandment is but one (commandment), as the twinkling of an eye.

[Yusufali 54:50] And Our Command is but a single (Act),- like the twinkling of an eye.

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدَكِّرٍ {51}

[Shakir 54:51] And certainly We have already destroyed the likes of you, but is there anyone who will mind?

[Pickthal 54:51] And verily We have destroyed your fellows; but is there any that remembereth?

[Yusufali 54:51] And (oft) in the past, have We destroyed gangs like unto you: then is there any that will receive admonition?

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ {52}

[Shakir 54:52] And everything they have done is in the writings.

[Pickthal 54:52] And every thing they did is in the scriptures,

[Yusufali 54:52] All that they do is noted in (their) Books (of Deeds):

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَنْظَرٌ {53}

[Shakir 54:53] And everything small and great is written down.

[Pickthal 54:53] And every small and great thing is recorded.

[Yusufali 54:53] Every matter, small and great, is on record.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ {54}

[Shakir 54:54] Surely those who guard (against evil) shall be in gardens and rivers,

[Pickthal 54:54] Lo! the righteous will dwell among gardens and rivers,

[Yusufali 54:54] As to the Righteous, they will be in the midst of Gardens and Rivers,

فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِيكٍ مُّقْتَدِرٍ {55}

[Shakir 54:55] In the seat of honor with a most Powerful King.

[Pickthal 54:55] Firmly established in the favour of a Mighty King.

[Yusufali 54:55] In an Assembly of Truth, in the Presence of a Sovereign Omnipotent.

سورة الرحمن (Ar-Rahman)

Sura 55

Aya 1 to 78

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

{1} الرَّحْمَنُ

[Shakir 55:1] The Beneficent Allah,

[Pickthal 55:1] The Beneficent

[Yusufali 55:1] (Allah) Most Gracious!

عَلَّمَ الْقُرْآنَ {2}

[Shakir 55:2] Taught the Quran.

[Pickthal 55:2] Hath made known the Qur'an.

[Yusufali 55:2] It is He Who has taught the Qur'an.

خَلَقَ الْإِنْسَانَ {3}

[Shakir 55:3] He created man,

[Pickthal 55:3] He hath created man.

[Yusufali 55:3] He has created man:

عَلَّمَهُ الْبَيَانَ {4}

[Shakir 55:4] Taught him the mode of expression.

[Pickthal 55:4] He hath taught him utterance.

[Yusufali 55:4] He has taught him speech (and intelligence).

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ {5}

[Shakir 55:5] The sun and the moon follow a reckoning.

[Pickthal 55:5] The sun and the moon are made punctual.

[Yusufali 55:5] The sun and the moon follow courses (exactly) computed;

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ {6}

[Shakir 55:6] And the herbs and the trees do prostrate (to Him).

[Pickthal 55:6] The stars and the trees prostrate.

[Yusufali 55:6] And the herbs and the trees - both (alike) prostrate in adoration.

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ {7}

[Shakir 55:7] And the heaven, He raised it high, and He made the balance

[Pickthal 55:7] And the sky He hath uplifted; and He hath set the measure,

[Yusufali 55:7] And the Firmament has He raised high, and He has set up the Balance (of Justice),

أَلَّا تَطْغَوْا فِي الْمِيزَانِ {8}

[Shakir 55:8] *That you may not be inordinate in respect of the measure.*
[Pickthal 55:8] *That ye exceed not the measure,*
[Yusufali 55:8] *In order that ye may not transgress (due) balance.*

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ {9}

[Shakir 55:9] *And keep up the balance with equity and do not make the measure deficient.*

[Pickthal 55:9] *But observe the measure strictly, nor fall short thereof.*

[Yusufali 55:9] *So establish weight with justice and fall not short in the balance.*

وَالْأَرْضَ وَصَعَهَا لِلْأَنَامِ {10}

[Shakir 55:10] *And the earth, He has set it for living creatures;*

[Pickthal 55:10] *And the earth hath He appointed for (His) creatures,*

[Yusufali 55:10] *It is He Who has spread out the earth for (His) creatures:*

فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ {11}

[Shakir 55:11] *Therein is fruit and palms having sheathed clusters,*

[Pickthal 55:11] *Wherein are fruit and sheathed palm-trees,*

[Yusufali 55:11] *Therein is fruit and date-palms, producing spathes (enclosing dates);*

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ {12}

[Shakir 55:12] *And the grain with (its) husk and fragrance.*

[Pickthal 55:12] *Husked grain and scented herb.*

[Yusufali 55:12] *Also corn, with (its) leaves and stalk for fodder, and sweet-smelling plants.*

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {13}

[Shakir 55:13] *Which then of the bounties of your Lord will you deny?*

[Pickthal 55:13] *Which is it, of the favours of your Lord, that ye deny?*

[Yusufali 55:13] *Then which of the favours of your Lord will ye deny?*

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ {14}

[Shakir 55:14] *He created man from dry clay like earthen vessels,*

[Pickthal 55:14] *He created man of clay like the potter's,*

[Yusufali 55:14] *He created man from sounding clay like unto pottery,*

وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ {15}

[Shakir 55:15] *And He created the jinn of a flame of fire.*

[Pickthal 55:15] *And the jinn did He create of smokeless fire.*

[Yusufali 55:15] *And He created Jinns from fire free of smoke:*

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {16}

[Shakir 55:16] *Which then of the bounties of your Lord will you deny?*

[Pickthal 55:16] *Which is it, of the favours of your Lord, that ye deny?*

[Yusufali 55:16] *Then which of the favours of your Lord will ye deny?*

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ {17}

[Shakir 55:17] *Lord of the East and Lord of the West.*

[Pickthal 55:17] *Lord of the two Easts, and Lord of the two Wests!*

[Yusufali 55:17] (He is) Lord of the two Easts and Lord of the two Wests:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {18}

[Shakir 55:18] Which then of the bounties of your Lord will you deny?

[Pickthal 55:18] Which is it, of the favours of your Lord, that ye deny?

[Yusufali 55:18] Then which of the favours of your Lord will ye deny?

مَرَجَ الْبُحْرَيْنِ يَلْتَقِيَانِ {19}

[Shakir 55:19] He has made the two seas to flow freely (so that) they meet together:

[Pickthal 55:19] He hath loosed the two seas. They meet.

[Yusufali 55:19] He has let free the two bodies of flowing water, meeting together:

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ {20}

[Shakir 55:20] Between them is a barrier which they cannot pass.

[Pickthal 55:20] There is a barrier between them. They encroach not (one upon the other).

[Yusufali 55:20] Between them is a Barrier which they do not transgress:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {21}

[Shakir 55:21] Which then of the bounties of your Lord will you deny?

[Pickthal 55:21] Which is it, of the favours of your Lord, that ye deny?

[Yusufali 55:21] Then which of the favours of your Lord will ye deny?

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ {22}

[Shakir 55:22] There come forth from them pearls, both large and small.

[Pickthal 55:22] There cometh forth from both of them the pearl and coral-stone.

[Yusufali 55:22] Out of them come Pearls and Coral:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {23}

[Shakir 55:23] Which then of the bounties of your Lord will you deny?

[Pickthal 55:23] Which is it, of the favours of your Lord, that ye deny?

[Yusufali 55:23] Then which of the favours of your Lord will ye deny?

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ {24}

[Shakir 55:24] And His are the ships reared aloft in the sea like mountains.

[Pickthal 55:24] His are the ships displayed upon the sea, like banners.

[Yusufali 55:24] And His are the Ships sailing smoothly through the seas, lofty as mountains:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {25}

[Shakir 55:25] Which then of the bounties of your Lord will you deny?

[Pickthal 55:25] Which is it, of the favours of your Lord, that ye deny?

[Yusufali 55:25] Then which of the favours of your Lord will ye deny?

كُلُّ مَنْ عَلَيْهَا فَانٍ {26}

[Shakir 55:26] Everyone on it must pass away.

[Pickthal 55:26] Everyone that is thereon will pass away;

[Yusufali 55:26] All that is on earth will perish:

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ {27}

[Shakir 55:27] And there will endure for ever the person of your Lord, the Lord of glory and honor.

[Pickthal 55:27] There remaineth but the Countenance of thy Lord of Might and Glory.

[Yusufali 55:27] But will abide (for ever) the Face of thy Lord,- full of Majesty, Bounty and Honour.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {28}

[Shakir 55:28] Which then of the bounties of your Lord will you deny?

[Pickthal 55:28] Which is it, of the favours of your Lord, that ye deny?

[Yusufali 55:28] Then which of the favours of your Lord will ye deny?

يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ {29}

[Shakir 55:29] All those who are in the heavens and the earth ask of Him; every moment He is in a state (of glory).

[Pickthal 55:29] All that are in the heavens and the earth entreat Him. Every day He exerciseth (universal) power.

[Yusufali 55:29] Of Him seeks (its need) every creature in the heavens and on earth: every day in (new) Splendour doth He (shine)!

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {30}

[Shakir 55:30] Which then of the bounties of your Lord will you deny?

[Pickthal 55:30] Which is it, of the favours of your Lord, that ye deny?

[Yusufali 55:30] Then which of the favours of your Lord will ye deny?

سَنَفْرُغُ لَكُمْ أَيَّهَ الثَّقَلَانِ {31}

[Shakir 55:31] Soon will We apply Ourselves to you, O you two armies.

[Pickthal 55:31] We shall dispose of you, O ye two dependents (man and jinn).

[Yusufali 55:31] Soon shall We settle your affairs, O both ye worlds!

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {32}

[Shakir 55:32] Which then of the bounties of your Lord will you deny?

[Pickthal 55:32] Which is it, of the favours of your Lord, that ye deny?

[Yusufali 55:32] Then which of the favours of your Lord will ye deny?

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا ۚ لَا

تَنْفُذُونَ إِلَّا بِسُلْطَانٍ {33}

[Shakir 55:33] O assembly of the jinn and the men! If you are able to pass through the regions of the heavens and the earth, then pass through; you cannot pass through but with authority.

[Pickthal 55:33] O company of jinn and men, if ye have power to penetrate (all) regions of the heavens and the earth, then penetrate (them)! Ye will never penetrate them save with (Our) sanction.

[Yusufali 55:33] O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! not without authority shall ye be able to pass!

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {34}

[Shakir 55:34] Which then of the bounties of your Lord will you deny?
[Pickthal 55:34] Which is it, of the favours of your Lord, that ye deny?
[Yusufali 55:34] Then which of the favours of your Lord will ye deny?

يُرْسَلُ عَلَيْكُمَا شَوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ {35}

[Shakir 55:35] The flames of fire and smoke will be sent on you two, then you will not be able to defend yourselves.

[Pickthal 55:35] There will be sent, against you both, heat of fire and flash of brass, and ye will not escape.

[Yusufali 55:35] On you will be sent (O ye evil ones twain!) a flame of fire (to burn) and a smoke (to choke): no defence will ye have:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {36}

[Shakir 55:36] Which then of the bounties of your Lord will you deny?
[Pickthal 55:36] Which is it, of the favours of your Lord, that ye deny?
[Yusufali 55:36] Then which of the favours of your Lord will ye deny?

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ {37}

[Shakir 55:37] And when the heaven is rent asunder, and then becomes red like red hide.

[Pickthal 55:37] And when the heaven splitteth asunder and becometh rosy like red hide -

[Yusufali 55:37] When the sky is rent asunder, and it becomes red like ointment:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {38}

[Shakir 55:38] Which then of the bounties of your Lord will you deny?
[Pickthal 55:38] Which is it, of the favours of your Lord, that ye deny? -
[Yusufali 55:38] Then which of the favours of your Lord will ye deny?

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ {39}

[Shakir 55:39] So on that day neither man nor jinni shall be asked about his sin.

[Pickthal 55:39] On that day neither man nor jinni will be questioned of his sin.

[Yusufali 55:39] On that Day no question will be asked of man or Jinn as to his sin.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {40}

[Shakir 55:40] Which then of the bounties of your Lord will you deny?
[Pickthal 55:40] Which is it, of the favours of your Lord, that ye deny?
[Yusufali 55:40] Then which of the favours of your Lord will ye deny?

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالتَّوَاصِي وَالْأَقْدَامِ {41}

[Shakir 55:41] The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet.

[Pickthal 55:41] The guilty will be known by their marks, and will be taken by the forelocks and the feet.

[Yusufali 55:41] (For) the sinners will be known by their marks: and they will be seized by their forelocks and their feet.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {42}

[Shakir 55:42] Which then of the bounties of your Lord will you deny?

[Pickthal 55:42] Which is it, of the favours of your Lord, that ye deny?

[Yusufali 55:42] Then which of the favours of your Lord will ye deny?

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ {43}

[Shakir 55:43] This is the hell which the guilty called a lie.

[Pickthal 55:43] This is hell which the guilty deny.

[Yusufali 55:43] This is the Hell which the Sinners deny:

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آتِنِ {44}

[Shakir 55:44] Round about shall they go between it and hot, boiling water.

[Pickthal 55:44] They go circling round between it and fierce, boiling water.

[Yusufali 55:44] In its midst and in the midst of boiling hot water will they wander round!

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {45}

[Shakir 55:45] Which then of the bounties of your Lord will you deny?

[Pickthal 55:45] Which is it, of the favours of your Lord, that ye deny?

[Yusufali 55:45] Then which of the favours of your Lord will ye deny?

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ {46}

[Shakir 55:46] And for him who fears to stand before his Lord are two gardens.

[Pickthal 55:46] But for him who feareth the standing before his Lord there are two gardens.

[Yusufali 55:46] But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens-

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {47}

[Shakir 55:47] Which then of the bounties of your Lord will you deny?

[Pickthal 55:47] Which is it, of the favours of your Lord, that ye deny?

[Yusufali 55:47] Then which of the favours of your Lord will ye deny?-

ذَوَاتَا أَفْنَانٍ {48}

[Shakir 55:48] Having in them various kinds.

[Pickthal 55:48] Of spreading branches.

[Yusufali 55:48] Containing all kinds (of trees and delights);-

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {49}

[Shakir 55:49] Which then of the bounties of your Lord will you deny?

[Pickthal 55:49] Which is it, of the favours of your Lord, that ye deny?

[Yusufali 55:49] Then which of the favours of your Lord will ye deny?-

فِيهِمَا عَيْنَانِ تَجْرِيَانِ {50}

[Shakir 55:50] In both of them are two fountains flowing.

[Pickthal 55:50] Wherein are two fountains flowing.

[Yusufali 55:50] In them (each) will be two Springs flowing (free);

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {51}

[Shakir 55:51] Which then of the bounties of your Lord will you deny?

[Pickthal 55:51] Which is it, of the favours of your Lord, that ye deny?

[Yusufali 55:51] Then which of the favours of your Lord will ye deny?-

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ {52}

[Shakir 55:52] In both of them are two pairs of every fruit.

[Pickthal 55:52] Wherein is every kind of fruit in pairs.

[Yusufali 55:52] In them will be Fruits of every kind, two and two.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {53}

[Shakir 55:53] Which then of the bounties of your Lord will you deny?

[Pickthal 55:53] Which is it, of the favours of your Lord, that ye deny?

[Yusufali 55:53] Then which of the favours of your Lord will ye deny?

مُتَّكِئِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ إِسْتَبْرَقٍ ۗ وَجَنَى الْجَنَّتَيْنِ دَانٍ {54}

[Shakir 55:54] Reclining on beds, the inner coverings of which are of silk brocade; and the fruits of the two gardens shall be within reach.

[Pickthal 55:54] Reclining upon couches lined with silk brocade, the fruit of both the gardens near to hand.

[Yusufali 55:54] They will recline on Carpets, whose inner linings will be of rich brocade: the Fruit of the Gardens will be near (and easy of reach).

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {55}

[Shakir 55:55] Which then of the bounties of your Lord will you deny?

[Pickthal 55:55] Which is it, of the favours of your Lord, that ye deny?

[Yusufali 55:55] Then which of the favours of your Lord will ye deny?

فِيهِنَّ قَاصِرَاتُ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ {56}

[Shakir 55:56] In them shall be those who restrained their eyes; before them neither man nor jinni shall have touched them.

[Pickthal 55:56] Therein are those of modest gaze, whom neither man nor jinni will have touched before them.

[Yusufali 55:56] In them will be (Maidens), chaste, restraining their glances, whom no man or Jinn before them has touched;-

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {57}

[Shakir 55:57] Which then of the bounties of your Lord will you deny?

[Pickthal 55:57] Which is it, of the favours of your Lord, that ye deny?

[Yusufali 55:57] Then which of the favours of your Lord will ye deny?-

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ {58}

[Shakir 55:58] As though they were rubies and pearls.

[Pickthal 55:58] (In beauty) like the jacynth and the coral-stone.

[Yusufali 55:58] Like unto Rubies and coral.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {59}

[Shakir 55:59] Which then of the bounties of your Lord will you deny?

[Pickthal 55:59] Which is it, of the favours of your Lord, that ye deny?

[Yusufali 55:59] Then which of the favours of your Lord will ye deny?

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ {60}

[Shakir 55:60] Is the reward of goodness aught but goodness?

[Pickthal 55:60] Is the reward of goodness aught save goodness?

[Yusufali 55:60] Is there any Reward for Good - other than Good?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {61}

[Shakir 55:61] Which then of the bounties of your Lord will you deny?

[Pickthal 55:61] Which is it, of the favours of your Lord, that ye deny?

[Yusufali 55:61] Then which of the favours of your Lord will ye deny?

وَمِنْ دُونِهِمَا جَنَّتَانِ {62}

[Shakir 55:62] And besides these two are two (other) gardens:

[Pickthal 55:62] And beside them are two other gardens,

[Yusufali 55:62] And besides these two, there are two other Gardens,-

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {63}

[Shakir 55:63] Which then of the bounties of your Lord will you deny?

[Pickthal 55:63] Which is it, of the favours of your Lord, that ye deny?

[Yusufali 55:63] Then which of the favours of your Lord will ye deny?-

مُدْهَامَّتَانِ {64}

[Shakir 55:64] Both inclining to blackness.

[Pickthal 55:64] Dark green with foliage.

[Yusufali 55:64] Dark-green in colour (from plentiful watering).

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {65}

[Shakir 55:65] Which then of the bounties of your Lord will you deny?

[Pickthal 55:65] Which is it, of the favours of your Lord, that ye deny?

[Yusufali 55:65] Then which of the favours of your Lord will ye deny?

فِيهِمَا عَيْنَانِ تَصَاحَتَانِ {66}

[Shakir 55:66] In both of them are two springs gushing forth.

[Pickthal 55:66] Wherein are two abundant springs.

[Yusufali 55:66] In them (each) will be two Springs pouring forth water in continuous abundance:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {67}

[Shakir 55:67] Which then of the bounties of your Lord will you deny?

[Pickthal 55:67] Which is it, of the favours of your Lord, that ye deny?

[Yusufali 55:67] Then which of the favours of your Lord will ye deny?

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ {68}

[Shakir 55:68] In both are fruits and palms and pomegranates.

[Pickthal 55:68] Wherein is fruit, the date-palm and pomegranate.

[Yusufali 55:68] In them will be Fruits, and dates and pomegranates:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {69}

[Shakir 55:69] Which then of the bounties of your Lord will you deny?

[Pickthal 55:69] Which is it, of the favours of your Lord, that ye deny?

[Yusufali 55:69] Then which of the favours of your Lord will ye deny?

فِيهِنَّ خَيْرَاتٌ حِسَانٌ {70}

[Shakir 55:70] In them are goodly things, beautiful ones.

[Pickthal 55:70] Wherein (are found) the good and beautiful -

[Yusufali 55:70] In them will be fair (Companions), good, beautiful;-

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {71}

[Shakir 55:71] Which then of the bounties of your Lord will you deny?

[Pickthal 55:71] Which is it, of the favours of your Lord, that ye deny? -

[Yusufali 55:71] Then which of the favours of your Lord will ye deny?-

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ {72}

[Shakir 55:72] Pure ones confined to the pavilions.

[Pickthal 55:72] Fair ones, close-guarded in pavilions -

[Yusufali 55:72] Companions restrained (as to their glances), in (goodly) pavilions;-

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {73}

[Shakir 55:73] Which then of the bounties of your Lord will you deny?

[Pickthal 55:73] Which is it, of the favours of your Lord, that ye deny? -

[Yusufali 55:73] Then which of the favours of your Lord will ye deny?-

لَمْ يَطْمِئْتُهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ {74}

[Shakir 55:74] Man has not touched them before them nor jinni.

[Pickthal 55:74] Whom neither man nor jinni will have touched before them -

[Yusufali 55:74] Whom no man or Jinn before them has touched;-

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {75}

[Shakir 55:75] Which then of the bounties of your Lord will you deny?

[Pickthal 55:75] Which is it, of the favours of your Lord, that ye deny?

[Yusufali 55:75] Then which of the favours of your Lord will ye deny?-

مُتَّكِنِينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ {76}

[Shakir 55:76] Reclining on green cushions and beautiful carpets.

[Pickthal 55:76] Reclining on green cushions and fair carpets.

[Yusufali 55:76] Reclining on green Cushions and rich Carpets of beauty.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ {77}

[Shakir 55:77] Which then of the bounties of your Lord will you deny?

[Pickthal 55:77] Which is it, of the favours of your Lord, that ye deny?

[Yusufali 55:77] Then which of the favours of your Lord will ye deny?

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ {78}

[Shakir 55:78] Blessed be the name of your Lord, the Lord of Glory and Honor!

[Pickthal 55:78] Blessed be the name of thy Lord, Mighty and glorious!

[Yusufali 55:78] Blessed be the name of thy Lord, full of Majesty, Bounty and Honour.

سورة الواقعة (Al-Waqi'a)

Sura 56

Aya 1 to 96

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

إِذَا وَقَعَتِ الْوَاقِعَةُ {1}

[Shakir 56:1] When the great event comes to pass,

[Pickthal 56:1] When the event befallerh -

[Yusufali 56:1] When the Event inevitable cometh to pass,

لَيْسَ لَوْعَتِهَا كاذِبَةٌ {2}

[Shakir 56:2] There is no belying its coming to pass--

[Pickthal 56:2] There is no denying that it will befall -

[Yusufali 56:2] Then will no (soul) entertain falsehood concerning its coming.

خَافِضَةٌ رَافِعَةٌ {3}

[Shakir 56:3] Abasing (one party), exalting (the other),

[Pickthal 56:3] Abasing (some), exalting (others);

[Yusufali 56:3] (Many) will it bring low; (many) will it exalt;

إِذَا رَجَّتِ الْأَرْضُ رَجًّا {4}

[Shakir 56:4] When the earth shall be shaken with a (severe) shaking,

[Pickthal 56:4] When the earth is shaken with a shock

[Yusufali 56:4] When the earth shall be shaken to its depths,

وَبُسَّتِ الْجِبَالُ بَسًّا {5}

[Shakir 56:5] And the mountains shall be made to crumble with (an awful) crumbling,

[Pickthal 56:5] And the hills are ground to powder

[Yusufali 56:5] And the mountains shall be crumbled to atoms,

فَكَانَتْ هَبَاءً مُنْبَثًّا {6}

[Shakir 56:6] So that they shall be as scattered dust.

[Pickthal 56:6] So that they become a scattered dust,

[Yusufali 56:6] Becoming dust scattered abroad,

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً {7}

[Shakir 56:7] And you shall be three sorts.

[Pickthal 56:7] And ye will be three kinds:

[Yusufali 56:7] And ye shall be sorted out into three classes.

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ {8}

[Shakir 56:8] Then (as to) the companions of the right hand; how happy are the companions of the right hand!

[Pickthal 56:8] (First) those on the right hand; what of those on the right hand?

[Yusufali 56:8] Then (there will be) the Companions of the Right Hand;- What will be the Companions of the Right Hand?

وَأَصْحَابُ الْمَشْأَمَةِ {9}

[Shakir 56:9] And (as to) the companions of the left hand; how wretched are the companions of the left hand!

[Pickthal 56:9] And (then) those on the left hand; what of those on the left hand?

[Yusufali 56:9] And the Companions of the Left Hand,- what will be the Companions of the Left Hand?

وَالسَّابِقُونَ السَّابِقُونَ {10}

[Shakir 56:10] And the foremost are the foremost,

[Pickthal 56:10] And the foremost in the race, the foremost in the race:

[Yusufali 56:10] And those Foremost (in Faith) will be Foremost (in the Hereafter).

أُولَئِكَ الْمُقَرَّبُونَ {11}

[Shakir 56:11] These are they who are drawn nigh (to Allah),

[Pickthal 56:11] Those are they who will be brought nigh

[Yusufali 56:11] These will be those Nearest to Allah:

فِي جَنَّاتِ النَّعِيمِ {12}

[Shakir 56:12] In the gardens of bliss.

[Pickthal 56:12] In gardens of delight;

[Yusufali 56:12] In Gardens of Bliss:

ثُلَّةٌ مِنَ الْأُولَى {13}

[Shakir 56:13] A numerous company from among the first,

[Pickthal 56:13] A multitude of those of old

[Yusufali 56:13] A number of people from those of old,

وَقَلِيلٌ مِنَ الْآخِرِينَ {14}

[Shakir 56:14] And a few from among the latter.

[Pickthal 56:14] And a few of those of later time.

[Yusufali 56:14] And a few from those of later times.

عَلَى سُرُرٍ مَوْضُونَةٍ {15}

[Shakir 56:15] On thrones decorated,

[Pickthal 56:15] On lined couches,

[Yusufali 56:15] (They will be) on Thrones encrusted (with gold and precious stones),

مُتَّكِنِينَ عَلَيْهَا مُتَقَابِلِينَ {16}

[Shakir 56:16] Reclining on them, facing one another.

[Pickthal 56:16] Reclining therein face to face.

[Yusufali 56:16] Reclining on them, facing each other.

يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ {17}

[Shakir 56:17] Round about them shall go youths never altering in age,

[Pickthal 56:17] *There wait on them immortal youths*
[Yusufali 56:17] *Round about them will (serve) youths of perpetual (freshness),*

بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِنْ مَعِينٍ {18}

[Shakir 56:18] *With goblets and ewers and a cup of pure drink;*
[Pickthal 56:18] *With bowls and ewers and a cup from a pure spring*
[Yusufali 56:18] *With goblets, (shining) beakers, and cups (filled) out of clear-flowing fountains:*

لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزِفُونَ {19}

[Shakir 56:19] *They shall not be affected with headache thereby, nor shall they get exhausted,*

[Pickthal 56:19] *Wherefrom they get no aching of the head nor any madness,*

[Yusufali 56:19] *No after-ache will they receive therefrom, nor will they suffer intoxication:*

وَفَاكِهَةٍ مِمَّا يَتَخَيَّرُونَ {20}

[Shakir 56:20] *And fruits such as they choose,*

[Pickthal 56:20] *And fruit that they prefer*

[Yusufali 56:20] *And with fruits, any that they may select:*

وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ {21}

[Shakir 56:21] *And the flesh of fowl such as they desire.*

[Pickthal 56:21] *And flesh of fowls that they desire.*

[Yusufali 56:21] *And the flesh of fowls, any that they may desire.*

وَحُورٍ عِينٍ {22}

[Shakir 56:22] *And pure, beautiful ones,*

[Pickthal 56:22] *And (there are) fair ones with wide, lovely eyes,*

[Yusufali 56:22] *And (there will be) Companions with beautiful, big, and lustrous eyes,-*

كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ {23}

[Shakir 56:23] *The like of the hidden pearls:*

[Pickthal 56:23] *Like unto hidden pearls,*

[Yusufali 56:23] *Like unto Pearls well-guarded.*

جَزَاءً بِمَا كَانُوا يَعْمَلُونَ {24}

[Shakir 56:24] *A reward for what they used to do.*

[Pickthal 56:24] *Reward for what they used to do.*

[Yusufali 56:24] *A Reward for the deeds of their past (life).*

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْتِيهَا {25}

[Shakir 56:25] *They shall not hear therein vain or sinful discourse,*

[Pickthal 56:25] *There hear they no vain speaking nor recrimination*

[Yusufali 56:25] *Not frivolity will they hear therein, nor any taint of ill,-*

إِلَّا قِيلًا سَلَامًا سَلَامًا {26}

[Shakir 56:26] *Except the word peace, peace.*

[Pickthal 56:26] *(Naught) but the saying: Peace, (and again) Peace.*

[Yusufali 56:26] Only the saying, "Peace! Peace".

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ {27}

[Shakir 56:27] And the companions of the right hand; how happy are the companions of the right hand!

[Pickthal 56:27] And those on the right hand; what of those on the right hand?

[Yusufali 56:27] The Companions of the Right Hand,- what will be the Companions of the Right Hand?

فِي سِدْرٍ مَّخْضُودٍ {28}

[Shakir 56:28] Amid thornless lote-trees,

[Pickthal 56:28] Among thornless lote-trees

[Yusufali 56:28] (They will be) among Lote-trees without thorns,

وَطَلْحٍ مُنْتَضُودٍ {29}

[Shakir 56:29] And banana-trees (with fruits), one above another.

[Pickthal 56:29] And clustered plantains,

[Yusufali 56:29] Among Talh trees with flowers (or fruits) piled one above another,-

وَوَظَلٍّ مَّمدُودٍ {30}

[Shakir 56:30] And extended shade,

[Pickthal 56:30] And spreading shade,

[Yusufali 56:30] In shade long-extended,

وَمَاءٍ مَّسْكُوبٍ {31}

[Shakir 56:31] And water flowing constantly,

[Pickthal 56:31] And water gushing,

[Yusufali 56:31] By water flowing constantly,

وَفَاكِهَةٍ كَثِيرَةٍ {32}

[Shakir 56:32] And abundant fruit,

[Pickthal 56:32] And fruit in plenty

[Yusufali 56:32] And fruit in abundance.

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ {33}

[Shakir 56:33] Neither intercepted nor forbidden,

[Pickthal 56:33] Neither out of reach nor yet forbidden,

[Yusufali 56:33] Whose season is not limited, nor (supply) forbidden,

وَفُرُشٍ مَّرْفُوعَةٍ {34}

[Shakir 56:34] And exalted thrones.

[Pickthal 56:34] And raised couches;

[Yusufali 56:34] And on Thrones (of Dignity), raised high.

إِنَّا أَنْشَأْنَاهُنَّ إِنْشَاءً {35}

[Shakir 56:35] Surely We have made them to grow into a (new) growth,

[Pickthal 56:35] Lo! We have created them a (new) creation

[Yusufali 56:35] We have created (their Companions) of special creation.

فَجَعَلْنَاهُنَّ أَبْكَارًا {36}

[Shakir 56:36] Then We have made them virgins,
[Pickthal 56:36] And made them virgins,
[Yusufali 56:36] And made them virgin - pure (and undefiled), -

عُرُبًا أَتْرَابًا {37}

[Shakir 56:37] Loving, equals in age,
[Pickthal 56:37] Lovers, friends,
[Yusufali 56:37] Beloved (by nature), equal in age,-

لِأَصْحَابِ الْيَمِينِ {38}

[Shakir 56:38] For the sake of the companions of the right hand.
[Pickthal 56:38] For those on the right hand;
[Yusufali 56:38] For the Companions of the Right Hand.

ثُلَّةٌ مِنَ الْأُولَى {39}

[Shakir 56:39] A numerous company from among the first,
[Pickthal 56:39] A multitude of those of old
[Yusufali 56:39] A (goodly) number from those of old,

وَأُثُلَّةٌ مِنَ الْآخِرِينَ {40}

[Shakir 56:40] And a numerous company from among the last.
[Pickthal 56:40] And a multitude of those of later time.
[Yusufali 56:40] And a (goodly) number from those of later times.

وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ {41}

[Shakir 56:41] And those of the left hand, how wretched are those of the left hand!

[Pickthal 56:41] And those on the left hand: What of those on the left hand?

[Yusufali 56:41] The Companions of the Left Hand,- what will be the Companions of the Left Hand?

فِي سَمُومٍ وَحَمِيمٍ {42}

[Shakir 56:42] In hot wind and boiling water,
[Pickthal 56:42] In scorching wind and scalding water
[Yusufali 56:42] (They will be) in the midst of a Fierce Blast of Fire and in Boiling Water,

وَوَيْلٌ مِنَ يَجْمُومٍ {43}

[Shakir 56:43] And the shade of black smoke,
[Pickthal 56:43] And shadow of black smoke,
[Yusufali 56:43] And in the shades of Black Smoke:

لَا بَارِدٌ وَلَا كَرِيمٍ {44}

[Shakir 56:44] Neither cool nor honorable.
[Pickthal 56:44] Neither cool nor refreshing.
[Yusufali 56:44] Nothing (will there be) to refresh, nor to please:

إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ {45}

[Shakir 56:45] Surely they were before that made to live in ease and plenty.

[Pickthal 56:45] Lo! heretofore they were effete with luxury

[Yusufali 56:45] For that they were wont to be indulged, before that, in wealth (and luxury),

وَكَاثِرُونَ عَلَىٰ الْحِنثِ الْعَظِيمِ {46}

[Shakir 56:46] And they persisted in the great violation.

[Pickthal 56:46] And used to persist in the awful sin.

[Yusufali 56:46] And persisted obstinately in wickedness supreme!

وَكَاثِرُونَ يَقُولُونَ أَيَّدَا مِنَّا وَكُنَّا تُرَابًا وَعِظَامًا إِنَّا لَمَبْعُوثُونَ {47}

[Shakir 56:47] And they used to say: What! when we die and have become dust and bones, shall we then indeed be raised?

[Pickthal 56:47] And they used to say: When we are dead and have become dust and bones, shall we then, forsooth, be raised again,

[Yusufali 56:47] And they used to say, "What! when we die and become dust and bones, shall we then indeed be raised up again?-

أَوْ آبَاؤُنَا الْأَوَّلُونَ {48}

[Shakir 56:48] Or our fathers of yore?

[Pickthal 56:48] And also our forefathers?

[Yusufali 56:48] "(We) and our fathers of old?"

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ {49}

[Shakir 56:49] Say: The first and the last,

[Pickthal 56:49] Say (unto them, O Muhammad): Lo! those of old and those of later time

[Yusufali 56:49] Say: "Yea, those of old and those of later times,

لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ {50}

[Shakir 56:50] Shall most surely be gathered together for the appointed hour of a known day.

[Pickthal 56:50] Will all be brought together to the tryst of an appointed day.

[Yusufali 56:50] "All will certainly be gathered together for the meeting appointed for a Day well-known.

ثُمَّ إِنَّكُمْ أَيُّهَا الضَّالُّونَ الْمُكَذِّبُونَ {51}

[Shakir 56:51] Then shall you, O you who err and call it a lie!

[Pickthal 56:51] Then lo! ye, the erring, the deniers,

[Yusufali 56:51] "Then will ye truly,- O ye that go wrong, and treat (Truth) as Falsehood!-

لَا يَكُونُ مِنْ شَجَرٍ مِنْ زَقُّومٍ {52}

[Shakir 56:52] Most surely eat of a tree of Zaqqoom,

[Pickthal 56:52] Ye verily will eat of a tree called Zaqqum

[Yusufali 56:52] "Ye will surely taste of the Tree of Zaqqum.

فَمَالِئُونَ مِنْهَا الْبُطُونَ {53}

[Shakir 56:53] And fill (your) bellies with it;

[Pickthal 56:53] *And will fill your bellies therewith;*
[Yusufali 56:53] *"Then will ye fill your insides therewith,*

فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ {54}

[Shakir 56:54] *Then drink over it of boiling water;*
[Pickthal 56:54] *And thereon ye will drink of boiling water,*
[Yusufali 56:54] *"And drink Boiling Water on top of it:*

فَشَارِبُونَ شُرْبَ الْهَيْمِ {55}

[Shakir 56:55] *And drink as drinks the thirsty camel.*
[Pickthal 56:55] *Drinking even as the camel drinketh.*
[Yusufali 56:55] *"Indeed ye shall drink like diseased camels raging with thirst!"*

هَذَا نُزُلُهُمْ يَوْمَ الدِّينِ {56}

[Shakir 56:56] *This is their entertainment on the day of requital.*
[Pickthal 56:56] *This will be their welcome on the Day of Judgment.*
[Yusufali 56:56] *Such will be their entertainment on the Day of Requital!*

حَنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ {57}

[Shakir 56:57] *We have created you, why do you not then assent?*
[Pickthal 56:57] *We created you. Will ye then admit the truth?*
[Yusufali 56:57] *It is We Who have created you: why will ye not witness the Truth?*

أَفَرَأَيْتُمْ مَا تُمْنُونَ {58}

[Shakir 56:58] *Have you considered the seed?*
[Pickthal 56:58] *Have ye seen that which ye emit?*
[Yusufali 56:58] *Do ye then see?- The (human Seed) that ye throw out,-*

أَأَنْتُمْ تَخْلُقُونَهُ أَمْ حَنِ الْخَالِقُونَ {59}

[Shakir 56:59] *Is it you that create it or are We the creators?*
[Pickthal 56:59] *Do ye create it or are We the Creator?*
[Yusufali 56:59] *Is it ye who create it, or are We the Creators?*

حَنِ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا حَنِ بِمَسْبُوقِينَ {60}

[Shakir 56:60] *We have ordained death among you and We are not to be overcome,*
[Pickthal 56:60] *We mete out death among you, and We are not to be outrun,*
[Yusufali 56:60] *We have decreed Death to be your common lot, and We are not to be frustrated*

عَلَىٰ أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ {61}

[Shakir 56:61] *In order that We may bring in your place the likes of you and make you grow into what you know not.*
[Pickthal 56:61] *That We may transfigure you and make you what ye know not.*
[Yusufali 56:61] *from changing your Forms and creating you (again) in (forms) that ye know not.*

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ {62}

[Shakir 56:62] And certainly you know the first growth, why do you not then mind?

[Pickthal 56:62] And verily ye know the first creation. Why, then, do ye not reflect?

[Yusufali 56:62] And ye certainly know already the first form of creation: why then do ye not celebrate His praises?

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ {63}

[Shakir 56:63] Have you considered what you sow?

[Pickthal 56:63] Have ye seen that which ye cultivate?

[Yusufali 56:63] See ye the seed that ye sow in the ground?

أَأَنْتُمْ تَزْرَعُونَهُ أَمْ حَسْبُ الزَّارِعُونَ {64}

[Shakir 56:64] Is it you that cause it to grow, or are We the causers of growth?

[Pickthal 56:64] Is it ye who foster it, or are We the Fosterer?

[Yusufali 56:64] Is it ye that cause it to grow, or are We the Cause?

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُونَ {65}

[Shakir 56:65] If We pleased, We should have certainly made it broken down into pieces, then would you begin to lament:

[Pickthal 56:65] If We willed, We verily could make it chaff, then would ye cease not to exclaim:

[Yusufali 56:65] Were it Our Will, We could crumble it to dry powder, and ye would be left in wonderment,

إِنَّا لَمُعْرِمُونَ {66}

[Shakir 56:66] Surely we are burdened with debt:

[Pickthal 56:66] Lo! we are laden with debt!

[Yusufali 56:66] (Saying), "We are indeed left with debts (for nothing):

بَلْ نَحْنُ مُحْرَمُونَ {67}

[Shakir 56:67] Nay! we are deprived.

[Pickthal 56:67] Nay, but we are deprived!

[Yusufali 56:67] "Indeed are we shut out (of the fruits of our labour)"

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ {68}

[Shakir 56:68] Have you considered the water which you drink?

[Pickthal 56:68] Have ye observed the water which ye drink?

[Yusufali 56:68] See ye the water which ye drink?

أَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ حَسْبُ الْمُنْزِلُونَ {69}

[Shakir 56:69] Is it you that send it down from the clouds, or are We the senders?

[Pickthal 56:69] Is it ye who shed it from the raincloud, or are We the Shedder?

[Yusufali 56:69] Do ye bring it down (in rain) from the cloud or do We?

لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ {70}

[Shakir 56:70] *If We pleased, We would have made it salty; why do you not then give thanks?*

[Pickthal 56:70] *If We willed We verily could make it bitter. Why then, give ye not thanks?*

[Yusufali 56:70] *Were it Our Will, We could make it salt (and unpalatable): then why do ye not give thanks?*

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ {71}

[Shakir 56:71] *Have you considered the fire which you strike?*

[Pickthal 56:71] *Have ye observed the fire which ye strike out;*

[Yusufali 56:71] *See ye the Fire which ye kindle?*

أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ {72}

[Shakir 56:72] *Is it you that produce the trees for it, or are We the producers?*

[Pickthal 56:72] *Was it ye who made the tree thereof to grow, or were We the grower?*

[Yusufali 56:72] *Is it ye who grow the tree which feeds the fire, or do We grow it?*

نَحْنُ جَعَلْنَاهَا تَذْكَرًا وَرَمَاقًا لِلْمُقْوِينَ {73}

[Shakir 56:73] *We have made it a reminder and an advantage for the wayfarers of the desert.*

[Pickthal 56:73] *We, even We, appointed it a memorial and a comfort for the dwellers in the wilderness.*

[Yusufali 56:73] *We have made it a memorial (of Our handiwork), and an article of comfort and convenience for the denizens of deserts.*

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ {74}

[Shakir 56:74] *Therefore glorify the name of your Lord, the Great.*

[Pickthal 56:74] *Therefor (O Muhammad), praise the name of thy Lord, the Tremendous.*

[Yusufali 56:74] *Then celebrate with praises the name of thy Lord, the Supreme!*

فَلَا أُفْسِئُ بِمَوَاقِعِ النُّجُومِ {75}

[Shakir 56:75] *But nay! I swear by the falling of stars;*

[Pickthal 56:75] *Nay, I swear by the places of the stars -*

[Yusufali 56:75] *Furthermore I call to witness the setting of the Stars,-*

وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ {76}

[Shakir 56:76] *And most surely it is a very great oath if you only knew;*

[Pickthal 56:76] *And lo! that verily is a tremendous oath, if ye but knew*

[Yusufali 56:76] *And that is indeed a mighty adjuration if ye but knew,-*

إِنَّهُ لَقُرْآنٌ كَرِيمٌ {77}

[Shakir 56:77] *Most surely it is an honored Quran,*

[Pickthal 56:77] *That (this) is indeed a noble Qur'an*

[Yusufali 56:77] *That this is indeed a qur'an Most Honourable,*

فِي كِتَابٍ مَّكْنُونٍ {78}

[Shakir 56:78] In a book that is protected

[Pickthal 56:78] In a Book kept hidden

[Yusufali 56:78] In Book well-guarded,

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ {79}

[Shakir 56:79] None shall touch it save the purified ones.

[Pickthal 56:79] Which none toucheth save the purified,

[Yusufali 56:79] Which none shall touch but those who are clean:

تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ {80}

[Shakir 56:80] A revelation by the Lord of the worlds.

[Pickthal 56:80] A revelation from the Lord of the Worlds.

[Yusufali 56:80] A Revelation from the Lord of the Worlds.

أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُذْهَبُونَ {81}

[Shakir 56:81] Do you then hold this announcement in contempt?

[Pickthal 56:81] Is it this Statement that ye scorn,

[Yusufali 56:81] Is it such a Message that ye would hold in light esteem?

وَتَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكذِّبُونَ {82}

[Shakir 56:82] And to give (it) the lie you make your means of subsistence.

[Pickthal 56:82] And make denial thereof your livelihood?

[Yusufali 56:82] And have ye made it your livelihood that ye should declare it false?

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ {83}

[Shakir 56:83] Why is it not then that when it (soul) comes up to the throat,

[Pickthal 56:83] Why, then, when (the soul) cometh up to the throat (of the dying)

[Yusufali 56:83] Then why do ye not (intervene) when (the soul of the dying man) reaches the throat,-

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ {84}

[Shakir 56:84] And you at that time look on--

[Pickthal 56:84] And ye are at that moment looking

[Yusufali 56:84] And ye the while (sit) looking on,-

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ {85}

[Shakir 56:85] And We are nearer to it than you, but you do not see--

[Pickthal 56:85] - And We are nearer unto him than ye are, but ye see not -

[Yusufali 56:85] But We are nearer to him than ye, and yet see not,-

فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ {86}

[Shakir 56:86] Then why is it not-- if you are not held under authority--

[Pickthal 56:86] Why then, if ye are not in bondage (unto Us),

[Yusufali 56:86] Then why do ye not,- If you are exempt from (future) account,-

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ {87}

[Shakir 56:87] *That you send it (not) back-- if you are truthful?*
[Pickthal 56:87] *Do ye not force it back, if ye are truthful?*
[Yusufali 56:87] *Call back the soul, if ye are true (in the claim of independence)?*

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ {88}

[Shakir 56:88] *Then if he is one of those drawn nigh (to Allah),*
[Pickthal 56:88] *Thus if he is of those brought nigh,*
[Yusufali 56:88] *Thus, then, if he be of those Nearest to Allah,*

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ {89}

[Shakir 56:89] *Then happiness and bounty and a garden of bliss.*
[Pickthal 56:89] *Then breath of life, and plenty, and a Garden of delight.*
[Yusufali 56:89] *(There is for him) Rest and Satisfaction, and a Garden of Delights.*

وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ {90}

[Shakir 56:90] *And if he is one of those on the right hand,*
[Pickthal 56:90] *And if he is of those on the right hand,*
[Yusufali 56:90] *And if he be of the Companions of the Right Hand,*

فَسَلَامٌ لَكَ مِنَ أَصْحَابِ الْيَمِينِ {91}

[Shakir 56:91] *Then peace to you from those on the right hand.*
[Pickthal 56:91] *Then (the greeting) "Peace be unto thee" from those on the right hand.*
[Yusufali 56:91] *(For him is the salutation), "Peace be unto thee", from the Companions of the Right Hand.*

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ {92}

[Shakir 56:92] *And if he is one of the rejecters, the erring ones,*
[Pickthal 56:92] *But if he is of the rejecters, the erring,*
[Yusufali 56:92] *And if he be of those who treat (Truth) as Falsehood, who go wrong,*

فَنُزُلٌ مِنْ حَمِيمٍ {93}

[Shakir 56:93] *He shall have an entertainment of boiling water,*
[Pickthal 56:93] *Then the welcome will be boiling water*
[Yusufali 56:93] *For him is Entertainment with Boiling Water.*

وَتَصْلِيَةٌ جَهِيمٍ {94}

[Shakir 56:94] *And burning in hell.*
[Pickthal 56:94] *And roasting at hell-fire.*
[Yusufali 56:94] *And burning in Hell-Fire.*

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ {95}

[Shakir 56:95] *Most surely this is a certain truth.*
[Pickthal 56:95] *Lo! this is certain truth.*
[Yusufali 56:95] *Verily, this is the Very Truth and Certainly.*

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ {96}

[Shakir 56:96] Therefore glorify the name of your Lord, the Great.

[Pickthal 56:96] Therefor (O Muhammad) praise the name of thy Lord, the Tremendous.

[Yusufali 56:96] So celebrate with praises the name of thy Lord, the Supreme.

سورة الحديد (Al-Hadid)

Sura 57

Aya 1 to 29

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ {1}

[Shakir 57:1] Whatever is in the heavens and the earth declares the glory of Allah, and He is the Mighty, the Wise.

[Pickthal 57:1] All that is in the heavens and the earth glorifieth Allah; and He is the Mighty, the Wise.

[Yusufali 57:1] Whatever is in the heavens and on earth,- let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise.

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {2}

[Shakir 57:2] His is the kingdom of the heavens and the earth; He gives life and causes death; and He has power over all things.

[Pickthal 57:2] His is the Sovereignty of the heavens and the earth; He quickeneth and He giveth death; and He is Able to do all things.

[Yusufali 57:2] To Him belongs the dominion of the heavens and the earth: It is He Who gives Life and Death; and He has Power over all things.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ {3}

[Shakir 57:3] He is the First and the Last and the Ascendant (over all) and the Knower of hidden things, and He is Cognizant of all things.

[Pickthal 57:3] He is the First and the Last, and the Outward and the Inward; and He is Knower of all things.

[Yusufali 57:3] He is the First and the Last, the Evident and the Immanent: and He has full knowledge of all things.

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {4}

[Shakir 57:4] He it is who created the heavens and the earth in six periods, and He is firm in power; He knows that which goes deep down into the earth and that which comes forth out of it, and that which comes down from the heaven and that which goes up into it, and He is with you wherever you are; and Allah sees what you do.

[Pickthal 57:4] He it is Who created the heavens and the earth in six Days; then He mounted the Throne. He knoweth all that entereth the earth and all that emergeth therefrom and all that cometh down from the sky and all that ascendeth therein; and He is with you wheresoever ye may be. And Allah is Seer of what ye do.

[Yusufali 57:4] He it is Who created the heavens and the earth in Six Days, and is moreover firmly established on the Throne (of Authority). He knows what enters within the earth and what comes forth out of it, what comes down from heaven and what mounts up to it. And He is with you wheresoever ye may be. And Allah sees well all that ye do.

لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ {5}

[Shakir 57:5] His is the kingdom of the heavens and the earth; and to Allah are (all) affairs returned.

[Pickthal 57:5] His is the Sovereignty of the heavens and the earth, and unto Allah (all) things are brought back.

[Yusufali 57:5] To Him belongs the dominion of the heavens and the earth: and all affairs are referred back to Allah.

يُورِثُ اللَّيْلُ فِي النَّهَارِ وَيُورِثُ النَّهَارُ فِي اللَّيْلِ ۖ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ {6}

[Shakir 57:6] He causes the night to enter in upon the day, and causes the day to enter in upon the night, and He is Cognizant of what is in the hearts.

[Pickthal 57:6] He causeth the night to pass into the day, and He causeth the day to pass into the night, and He is knower of all that is in the breasts.

[Yusufali 57:6] He merges Night into Day, and He merges Day into Night; and He has full knowledge of the secrets of (all) hearts.

آمَنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفَقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ ۖ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ

أَجْرٌ كَبِيرٌ {7}

[Shakir 57:7] Believe in Allah and His Messenger, and spend out of what He has made you to be successors of; for those of you who believe and spend shall have a great reward.

[Pickthal 57:7] Believe in Allah and His messenger, and spend of that whereof He hath made you trustees; and such of you as believe and spend (aright), theirs will be a great reward.

[Yusufali 57:7] Believe in Allah and His messenger, and spend (in charity) out of the (substance) whereof He has made you heirs. For, those of you who believe and spend (in charity),- for them is a great Reward.

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ ۗ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ

مُؤْمِنِينَ {8}

[Shakir 57:8] And what reason have you that you should not believe in Allah? And the Messenger calls on you that you may believe in your Lord, and indeed He has made a covenant with you if you are believers.

[Pickthal 57:8] What aileth you that ye believe not in Allah, when the messenger calleth you to believe in your Lord, and He hath already made a covenant with you, if ye are believers?

[Yusufali 57:8] What cause have ye why ye should not believe in Allah?- and the Messenger invites you to believe in your Lord, and has indeed taken your Covenant, if ye are men of Faith.

هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ {9}

[Shakir 57:9] He it is who sends down clear communications upon His servant, that he may bring you forth from utter darkness into light; and most surely Allah is Kind, Merciful to you.

[Pickthal 57:9] He it is Who sendeth down clear revelations unto His slave, that He may bring you forth from darkness unto light; and lo! for you, Allah is Full of Pity, Merciful.

[Yusufali 57:9] He is the One Who sends to His Servant Manifest Signs, that He may lead you from the depths of Darkness into the Light and verily Allah is to you most kind and Merciful.

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۗ لَا يَسْتَوِي مِنْكُمْ مَن أَنفَقَ مِن قَبْلِ الْفَتْحِ وَقَاتَلَ ۗ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنفَقُوا مِن بَعْدُ وَقَاتَلُوا ۗ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {10}

[Shakir 57:10] And what reason have you that you should not spend in Allah's way? And Allah's is the inheritance of the heavens and the earth, not alike among you are those who spent before the victory and fought (and those who did not): they are more exalted in rank than those who spent and fought afterwards; and Allah has promised good to all; and Allah is Aware of what you do.

[Pickthal 57:10] And what aileth you that ye spend not in the way of Allah when unto Allah belongeth the inheritance of the heavens and the earth? Those who spent and fought before the victory are not upon a level (with the rest of you). Such are greater in rank than those who spent and fought afterwards. Unto each hath Allah promised good. And Allah is Informed of what ye do.

[Yusufali 57:10] And what cause have ye why ye should not spend in the cause of Allah?- For to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent (freely) and fought, before the Victory, (with those who did so later). Those are higher in rank than those who spent (freely) and fought afterwards. But to all has Allah promised a goodly (reward). And Allah is well acquainted with all that ye do.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ {11}

[Shakir 57:11] Who is there that will offer to Allah a good gift so He will double it for him, and he shall have an excellent reward.

[Pickthal 57:11] Who is he that will lend unto Allah a goodly loan, that He may double it for him and his may be a rich reward?

[Yusufali 57:11] Who is he that will Loan to Allah a beautiful loan? for (Allah) will increase it manifold to his credit, and he will have (besides) a liberal Reward.

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُم بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {12}

[Shakir 57:12] *On that day you will see the faithful men and the faithful women-- their light running before them and on their right hand-- good news for you today: gardens beneath which rivers flow, to abide therein, that is the grand achievement.*

[Pickthal 57:12] *On the day when thou (Muhammad) wilt see the believers, men and women, their light shining forth before them and on their right hands, (and wilt hear it said unto them): Glad news for you this day: Gardens underneath which rivers flow, wherein ye are immortal. That is the supreme triumph.*

[Yusufali 57:12] *One Day shalt thou see the believing men and the believing women- how their Light runs forward before them and by their right hands: (their greeting will be): "Good News for you this Day! Gardens beneath which flow rivers! to dwell therein for aye! This is indeed the highest Achievement!"*

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ {13}

[Shakir 57:13] *On the day when the hypocritical men and the hypocritical women will say to those who believe: Wait for us, that we may have light from your light; it shall be said: Turn back and seek a light. Then separation would be brought about between them, with a wall having a door in it; (as for) the inside of it, there shall be mercy in it, and (as for) the outside of it, before it there shall be punishment.*

[Pickthal 57:13] *On the day when the hypocritical men and the hypocritical women will say unto those who believe: Look on us that we may borrow from your light! it will be said: Go back and seek for light! Then there will separate them a wall wherein is a gate, the inner side whereof containeth mercy, while the outer side thereof is toward the doom.*

[Yusufali 57:13] *One Day will the Hypocrites- men and women - say to the Believers: "Wait for us! Let us borrow (a Light) from your Light!" It will be said: "Turn ye back to your rear! then seek a Light (where ye can)!" So a wall will be put up betwixt them, with a gate therein. Within it will be Mercy throughout, and without it, all alongside, will be (Wrath and) Punishment!*

يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ {14}

[Shakir 57:14] *They will cry out to them: Were we not with you? They shall say: Yea! but you caused yourselves to fall into temptation, and you waited and doubted, and vain desires deceived you till the threatened punishment of Allah came, while the archdeceiver deceived you about Allah.*

[Pickthal 57:14] *They will cry unto them (saying): Were we not with you? They will say: Yea, verily; but ye tempted one another, and hesitated, and doubted, and vain desires beguiled you till the ordinance of Allah came to pass; and the deceiver deceived you concerning Allah;*

[Yusufali 57:14] *(Those without) will call out, "Were we not with you?" (The others) will reply, "True! but ye led yourselves into temptation; ye*

looked forward (to our ruin); ye doubted (Allah's Promise); and (your false) desires deceived you; until there issued the Command of Allah. And the Deceiver deceived you in respect of Allah.

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا ۚ مَا أَوَكُمُ النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ
الْمَصِيرُ {15}

[Shakir 57:15] So today ransom shall not be accepted from you nor from those who disbelieved; your abode is the fire; it is your friend and evil is the resort.

[Pickthal 57:15] So this day no ransom can be taken from you nor from those who disbelieved. Your home is the Fire; that is your patron, and a hapless journey's end.

[Yusufali 57:15] "This Day shall no ransom be accepted of you, nor of those who rejected Allah." Your abode is the Fire: that is the proper place to claim you: and an evil refuge it is!"

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا
الْكِتَابَ مِنْ قَبْلَ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ {16}

[Shakir 57:16] Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth? And that they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors.

[Pickthal 57:16] Is not the time ripe for the hearts of those who believe to submit to Allah's reminder and to the truth which is revealed, that they become not as those who received the scripture of old but the term was prolonged for them and so their hearts were hardened, and many of them are evil-livers.

[Yusufali 57:16] Has not the Time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and of the Truth which has been revealed (to them), and that they should not become like those to whom was given Revelation aforetime, but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors.

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ {17}

[Shakir 57:17] Know that Allah gives life to the earth after its death; indeed, We have made the communications clear to you that you may understand.

[Pickthal 57:17] Know that Allah quickeneth the earth after its death. We have made clear Our revelations for you, that haply ye may understand.

[Yusufali 57:17] Know ye (all) that Allah giveth life to the earth after its death! already have We shown the Signs plainly to you, that ye may learn wisdom.

إِنَّ الْمُصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يضاعف لهم ولهم أجر كريم {18}

[Shakir 57:18] Surely (as for) the charitable men and the charitable women and (those who) set apart for Allah a goodly portion, it shall be doubled for them and they shall have a noble reward.

[Pickthal 57:18] Lo! those who give alms, both men and women, and lend unto Allah a goodly loan, it will be doubled for them, and theirs will be a rich reward.

[Yusufali 57:18] For those who give in Charity, men and women, and loan to Allah a Beautiful Loan, it shall be increased manifold (to their credit), and they shall have (besides) a liberal reward.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ {19}

[Shakir 57:19] And (as for) those who believe in Allah and His messengers, these it is that are the truthful and the faithful ones in the sight of their Lord: they shall have their reward and their light, and (as for) those who disbelieve and reject Our communications, these are the inmates of the hell.

[Pickthal 57:19] And those who believe in Allah and His messengers, they are the loyal, and the martyrs are with their Lord; they have their reward and their light; while as for those who disbelieve and deny Our revelations, they are owners of hell-fire.

[Yusufali 57:19] And those who believe in Allah and His messengers- they are the Sincere (lovers of Truth), and the witnesses (who testify), in the eyes of their Lord: They shall have their Reward and their Light. But those who reject Allah and deny Our Signs,- they are the Companions of Hell-Fire.

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ
كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ
شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ ۚ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ {20}

[Shakir 57:20] Know that this world's life is only sport and play and gaiety and boasting among yourselves, and a vying in the multiplication of wealth and children, like the rain, whose causing the vegetation to grow, pleases the husbandmen, then it withers away so that you will see it become yellow, then it becomes dried up and broken down; and in the hereafter is a severe chastisement and (also) forgiveness from Allah and (His) pleasure; and this world's life is naught but means of deception.

[Pickthal 57:20] Know that the life of the world is only play, and idle talk, and pageantry, and boasting among you, and rivalry in respect of wealth and children; as the likeness of vegetation after rain, whereof the growth is pleasing to the husbandman, but afterward it drieth up and thou seest it turning yellow, then it becometh straw. And in the Hereafter there is grievous punishment, and (also) forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion.

[Yusufali 57:20] Know ye (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. Here is a similitude: How rain and the

growth which it brings forth, delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong). And Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world, but goods and chattels of deception?

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ

وَرُسُلِهِ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {21}

[Shakir 57:21] *Hasten to forgiveness from your Lord and to a garden the extensiveness of which is as the extensiveness of the heaven and the earth; it is prepared for those who believe in Allah and His messengers; that is the grace of Allah: He gives it to whom He pleases, and Allah is the Lord of mighty grace.*

[Pickthal 57:21] *Race one with another for forgiveness from your Lord and a Garden whereof the breadth is as the breadth of the heavens and the earth, which is in store for those who believe in Allah and His messengers. Such is the bounty of Allah, which He bestoweth upon whom He will, and Allah is of Infinite Bounty.*

[Yusufali 57:21] *Be ye foremost (in seeking) Forgiveness from your Lord, and a Garden (of Bliss), the width whereof is as the width of heaven and earth, prepared for those who believe in Allah and His messengers: that is the Grace of Allah, which He bestows on whom he pleases: and Allah is the Lord of Grace abounding.*

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا ۚ إِنَّ ذَٰلِكَ

عَلَى اللَّهِ يَسِيرٌ {22}

[Shakir 57:22] *No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence; surely that is easy to Allah:*

[Pickthal 57:22] *Naught of disaster befalleth in the earth or in yourselves but it is in a Book before we bring it into being - Lo! that is easy for Allah*

[Yusufali 57:22] *No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: That is truly easy for Allah:*

لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ {23}

[Shakir 57:23] *So that you may not grieve for what has escaped you, nor be exultant at what He has given you; and Allah does not love any arrogant boaster:*

[Pickthal 57:23] *That ye grieve not for the sake of that which hath escaped you, nor yet exult because of that which hath been given. Allah loveth not all prideful boasters,*

[Yusufali 57:23] *In order that ye may not despair over matters that pass you by, nor exult over favours bestowed upon you. For Allah loveth not any vainglorious boaster,-*

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ ۗ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ {24}

[Shakir 57:24] Those who are niggardly and enjoin niggardliness on men; and whoever turns back, then surely Allah is He Who is the Selfsufficient, the Praised.

[Pickthal 57:24] Who hoard and who enjoin upon the people avarice. And whosoever turneth away, still Allah is the Absolute, the Owner of Praise.

[Yusufali 57:24] Such persons as are covetous and commend covetousness to men. And if any turn back (from Allah's Way), verily Allah is Free of all Needs, Worthy of all Praise.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ {25}

[Shakir 57:25] Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity; and We have made the iron, wherein is great violence and advantages to men, and that Allah may know who helps Him and His messengers in the secret; surely Allah is Strong, Mighty.

[Pickthal 57:25] We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure; and He revealed iron, wherein is mighty power and (many) uses for mankind, and that Allah may know him who helpeth Him and His messengers, though unseen. Lo! Allah is Strong, Almighty.

[Yusufali 57:25] We sent aforetime our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His messengers: For Allah is Full of Strength, Exalted in Might (and able to enforce His Will).

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ {26}

[Shakir 57:26] And certainly We sent Nuh and Ibrahim and We gave to their offspring the (gift of) prophecy and the Book; so there are among them those who go aright, and most of them are transgressors.

[Pickthal 57:26] And We verily sent Noah and Abraham and placed the prophethood and the scripture among their seed, and among them there is he who goeth right, but many of them are evil-livers.

[Yusufali 57:26] And We sent Noah and Abraham, and established in their line Prophethood and Revelation: and some of them were on right guidance. But many of them became rebellious transgressors.

ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَىٰ ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنجِيلَ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ {27}

[Shakir 57:27] Then We made Our messengers to follow in their footsteps, and We sent Isa son of Marium afterwards, and We gave him the Injeel, and We put in the hearts of those who followed him kindness and mercy; and (as for) monkery, they innovated it-- We did not prescribe it to them-- only to seek Allah's pleasure, but they did not observe it with its due observance; so We gave to those of them who believed their reward, and most of them are transgressors.

[Pickthal 57:27] Then We caused Our messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow, and gave him the Gospel, and placed compassion and mercy in the hearts of those who followed him. But monasticism they invented - We ordained it not for them - only seeking Allah's pleasure, and they observed it not with right observance. So We give those of them who believe their reward, but many of them are evil-livers.

[Yusufali 57:27] Then, in their wake, We followed them up with (others of) Our messengers: We sent after them Jesus the son of Mary, and bestowed on him the Gospel; and We ordained in the hearts of those who followed him Compassion and Mercy. But the Monasticism which they invented for themselves, We did not prescribe for them: (We commanded) only the seeking for the Good Pleasure of Allah; but that they did not foster as they should have done. Yet We bestowed, on those among them who believed, their (due) reward, but many of them are rebellious transgressors.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا

تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {28}

[Shakir 57:28] O you who believe! be careful of (your duty to) Allah and believe in His Messenger: He will give you two portions of His mercy, and make for you a light with which you will walk, and forgive you, and Allah is Forgiving, Merciful;

[Pickthal 57:28] O ye who believe! Be mindful of your duty to Allah and put faith in His messenger. He will give you twofold of His mercy and will appoint for you a light wherein ye shall walk, and will forgive you. Allah is Forgiving, Merciful;

[Yusufali 57:28] O ye that believe! Fear Allah, and believe in His Messenger, and He will bestow on you a double portion of His Mercy: He will provide for you a Light by which ye shall walk (straight in your path), and He will forgive you (your past): for Allah is Oft-Forgiving, Most Merciful.

لَعَلَّ يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ ۗ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ

يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {29}

[Shakir 57:29] So that the followers of the Book may know that they do not control aught of the grace of Allah, and that grace is in Allah's hand, He gives it to whom He pleases; and Allah is the Lord of mighty grace.

[Pickthal 57:29] That the People of the Scripture may know that they control naught of the bounty of Allah, but that the bounty is in Allah's hand to give to whom He will. And Allah is of Infinite Bounty.

[Yusufali 57:29] That the People of the Book may know that they have no power whatever over the Grace of Allah, that (His) Grace is (entirely) in His Hand, to bestow it on whomsoever He wills. For Allah is the Lord of Grace abounding.

سورة المجادلة (Al-Mujadila)

Sura 58

Aya 1 to 22

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا ۗ إِنَّ اللَّهَ سَمِيعٌ

بَصِيرٌ {1}

[Shakir 58:1] Allah indeed knows the plea of her who pleads with you about her husband and complains to Allah, and Allah knows the contentions of both of you; surely Allah is Hearing, Seeing.

[Pickthal 58:1] Allah hath heard the saying of her that disputeth with thee (Muhammad) concerning her husband, and complaineth unto Allah. And Allah heareth your colloquy. Lo! Allah is Hearer, Knower.

[Yusufali 58:1] Allah has indeed heard (and accepted) the statement of the woman who pleads with thee concerning her husband and carries her complaint (in prayer) to Allah: and Allah (always) hears the arguments between both sides among you: for Allah hears and sees (all things).

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مَنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ ۖ إِنَّ أُمَّهَاتِهِمْ إِلَّا اللَّائِي وَلَدْنَهُمْ ۗ وَإِنَّهُمْ

لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا ۗ وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ {2}

[Shakir 58:2] (As for) those of you who put away their wives by likening their backs to the backs of their mothers, they are not their mothers; their mothers are no others than those who gave them birth; and most surely they utter a hateful word and a falsehood and most surely Allah is Pardoning, Forgiving.

[Pickthal 58:2] Such of you as put away your wives (by saying they are as their mothers) - They are not their mothers; none are their mothers except those who gave them birth - they indeed utter an ill word and a lie. And lo! Allah is Forgiving, Merciful.

[Yusufali 58:2] If any men among you divorce their wives by Zihar (calling them mothers), they cannot be their mothers: None can be their mothers except those who gave them birth. And in fact they use words (both) iniquitous and false: but truly Allah is one that blots out (sins), and forgives (again and again).

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ ۗ مِنْ قَبْلِ أَنْ يَتَمَاسَا ۗ ذَٰلِكُمْ

تَوْعُظُونَ بِهِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {3}

[Shakir 58:3] And (as for) those who put away their wives by likening their backs to the backs of their mothers then would recall what they said, they should free a captive before they touch each other; to that you are admonished (to conform); and Allah is Aware of what you do.

[Pickthal 58:3] *Those who put away their wives (by saying they are as their mothers) and afterward would go back on that which they have said, (the penalty) in that case (is) the freeing of a slave before they touch one another. Unto this ye are exhorted; and Allah is Informed of what ye do.*

[Yusufali 58:3] *But those who divorce their wives by Zihar, then wish to go back on the words they uttered,- (It is ordained that such a one) should free a slave before they touch each other: Thus are ye admonished to perform: and Allah is well-acquainted with (all) that ye do.*

فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ
مِسْكِينًا ۚ ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۚ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ {4}

[Shakir 58:4] *But whoever has not the means, let him fast for two months successively before they touch each other; then as for him who is not able, let him feed sixty needy ones; that is in order that you may have faith in Allah and His Messenger, and these are Allah's limits, and the unbelievers shall have a painful punishment.*

[Pickthal 58:4] *And he who findeth not (the wherewithal), let him fast for two successive months before they touch one another; and for him who is unable to do so (the penance is) the feeding of sixty needy ones. This, that ye may put trust in Allah and His messenger. Such are the limits (imposed by Allah); and for disbelievers is a painful doom.*

[Yusufali 58:4] *And if any has not (the wherewithal), he should fast for two months consecutively before they touch each other. But if any is unable to do so, he should feed sixty indigent ones, this, that ye may show your faith in Allah and His Messenger. Those are limits (set by) Allah. For those who reject (Him), there is a grievous Penalty.*

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ ۚ
وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ {5}

[Shakir 58:5] *Surely those who act in opposition to Allah and His Messenger shall be laid down prostrate as those before them were laid down prostrate; and indeed We have revealed clear communications, and the unbelievers shall have an abasing chastisement.*

[Pickthal 58:5] *Lo! those who oppose Allah and His messenger will be abased even as those before them were abased; and We have sent down clear tokens, and for disbelievers is a shameful doom*

[Yusufali 58:5] *Those who resist Allah and His Messenger will be humbled to dust, as were those before them: for We have already sent down Clear Signs. And the Unbelievers (will have) a humiliating Penalty,-*

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا ۚ أَحْصَاهُ اللَّهُ وَنَسُوهُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ
{6}

[Shakir 58:6] *On the day when Allah will raise them up all together, then inform them of what they did: Allah has recorded it while they have forgotten it; and Allah is a witness of all things.*

[Pickthal 58:6] *On the day when Allah will raise them all together and inform them of what they did. Allah hath kept account of it while they forgot it. And Allah is Witness over all things.*

[Yusufali 58:6] *On the Day that Allah will raise them all up (again) and show them the Truth (and meaning) of their conduct. Allah has reckoned its (value), though they may have forgotten it, for Allah is Witness to all things.*

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ
وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا
عَمِلُوا يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ {7}

[Shakir 58:7] *Do you not see that Allah knows whatever is in the heavens and whatever is in the earth? Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wheresoever they are; then He will inform them of what they did on the day of resurrection: surely Allah is Cognizant of all things.*

[Pickthal 58:7] *Hast thou not seen that Allah knoweth all that is in the heavens and all that is in the earth? There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor of less than that or more but He is with them wheresoever they may be; and afterward, on the Day of Resurrection, He will inform them of what they did. Lo! Allah is Knower of all things.*

[Yusufali 58:7] *Seest thou not that Allah doth know (all) that is in the heavens and on earth? There is not a secret consultation between three, but He makes the fourth among them, - Nor between five but He makes the sixth, - nor between fewer nor more, but He is in their midst, wheresoever they be: In the end will He tell them the truth of their conduct, on the Day of Judgment. For Allah has full knowledge of all things.*

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لِمَا نُهُوا عَنْهُ وَيَتَنَاجَوْنَ بِالْإِثْمِ وَالْعُدْوَانِ
وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا
نَقُولُ ۚ حَسْبُ لَهُمْ جَهَنَّمُ يَصَلُّونَهَا فَيَنْسُ الْمَصِيرُ {8}

[Shakir 58:8] *Have you not seen those who are forbidden secret counsels, then they return to what they are forbidden, and they hold secret counsels for sin and revolt and disobedience to the Messenger, and when they come to you they greet you with a greeting with which Allah does not greet you, and they say in themselves: Why does not Allah punish us for what we say? Hell is enough for them; they shall enter it, and evil is the resort.*

[Pickthal 58:8] *Hast thou not observed those who were forbidden conspiracy and afterward returned to that which they had been forbidden, and (now) conspire together for crime and wrongdoing and disobedience toward the messenger? And when they come unto thee they greet thee with a greeting wherewith Allah greeteth thee not, and say within themselves: Why should Allah punish us for what we say? Hell will suffice them; they will feel the heat thereof - a hapless journey's end!*

[Yusufali 58:8] *Turnest thou not thy sight towards those who were forbidden secret counsels yet revert to that which they were forbidden (to*

do)? And they hold secret counsels among themselves for iniquity and hostility, and disobedience to the Messenger. And when they come to thee, they salute thee, not as Allah salutes thee, (but in crooked ways): And they say to themselves, "Why does not Allah punish us for our words?" Enough for them is Hell: In it will they burn, and evil is that destination!

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَتَّجَعْتُمْ فَلَا تَتَّجَعُوا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَةِ الرَّسُولِ وَتَتَّجَعُوا بِالْبِرِّ
وَالتَّقْوَىٰ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ {9}

[Shakir 58:9] O you who believe! when you confer together in private, do not give to each other counsel of sin and revolt and disobedience to the Messenger, and give to each other counsel of goodness and guarding (against evil); and be careful of (your duty to) Allah, to Whom you shall be gathered together.

[Pickthal 58:9] O ye who believe! When ye conspire together, conspire not together for crime and wrongdoing and disobedience toward the messenger, but conspire together for righteousness and piety, and keep your duty toward Allah, unto whom ye will be gathered.

[Yusufali 58:9] O ye who believe! When ye hold secret counsel, do it not for iniquity and hostility, and disobedience to the Prophet; but do it for righteousness and self-restraint; and fear Allah, to Whom ye shall be brought back.

إِنَّمَا التَّجْوِي مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ۗ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {10}

[Shakir 58:10] Secret counsels are only (the work) of the Shaitan that he may cause to grieve those who believe, and he cannot hurt them in the least except with Allah's permission, and on Allah let the believers rely.

[Pickthal 58:10] Lo! Conspiracy is only of the devil, that he may vex those who believe; but he can harm them not at all unless by Allah's leave. In Allah let believers put their trust.

[Yusufali 58:10] Secret counsels are only (inspired) by the Evil One, in order that he may cause grief to the Believers; but he cannot harm them in the least, except as Allah permits; and on Allah let the Believers put their trust.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَأَفْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ ۗ وَإِذَا قِيلَ
انشُرُوا فَاذْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ {11}

[Shakir 58:11] O you who believe! when it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do.

[Pickthal 58:11] O ye who believe! when it is said unto you, Make room! in assemblies, then make room; Allah will make way for you (hereafter). And when it is said, Come up higher! go up higher; Allah will exalt those

who believe among you, and those who have knowledge, to high ranks. Allah is Informed of what ye do.

[Yusufali 58:11] O ye who believe! When ye are told to make room in the assemblies, (spread out and) make room: (ample) room will Allah provide for you. And when ye are told to rise up, rise up Allah will rise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) Knowledge. And Allah is well-acquainted with all ye do.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَأْتَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ۚ ذَلِكَ خَيْرٌ لَكُمْ وَأَطْهَرُ ۚ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {12}

[Shakir 58:12] O you who believe! when you consult the Messenger, then offer something in charity before your consultation; that is better for you and purer; but if you do not find, then surely Allah is Forgiving, Merciful.

[Pickthal 58:12] O ye who believe! When ye hold conference with the messenger, offer an alms before your conference. That is better and purer for you. But if ye cannot find (the wherewithal) then lo! Allah is Forgiving, Merciful.

[Yusufali 58:12] O ye who believe! When ye consult the Messenger in private, spend something in charity before your private consultation. That will be best for you, and most conducive to purity (of conduct). But if ye find not (the wherewithal), Allah is Oft-Forgiving, Most Merciful.

أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَاتٍ ۚ فَإِذْ لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ {13}

[Shakir 58:13] Do you fear that you will not (be able to) give in charity before your consultation? So when you do not do it and Allah has turned to you (mercifully), then keep up prayer and pay the poor-rate and obey Allah and His Messenger; and Allah is Aware of what you do.

[Pickthal 58:13] Fear ye to offer alms before your conference? Then, when ye do it not and Allah hath forgiven you, establish worship and pay the poor-due and obey Allah and His messenger. And Allah is Aware of what ye do.

[Yusufali 58:13] Is it that ye are afraid of spending sums in charity before your private consultation (with him)? If, then, ye do not so, and Allah forgives you, then (at least) establish regular prayer; practise regular charity; and obey Allah and His Messenger. And Allah is well-acquainted with all that ye do.

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ {14}

[Shakir 58:14] Have you not seen those who befriend a people with whom Allah is wroth? They are neither of you nor of them, and they swear falsely while they know.

[Pickthal 58:14] Hast thou not seen those who take for friends a folk with whom Allah is wroth? They are neither of you nor of them, and they swear a false oath knowingly.

[Yusufali 58:14] Turnest thou not thy attention to those who turn (in friendship) to such as have the Wrath of Allah upon them? They are neither of you nor of them, and they swear to falsehood knowingly.

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ {15}

[Shakir 58:15] Allah has prepared for them a severe punishment; surely what they do is evil.

[Pickthal 58:15] Allah hath prepared for them a dreadful doom. Evil indeed is that which they are wont to do.

[Yusufali 58:15] Allah has prepared for them a severe Penalty: evil indeed are their deeds.

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ {16}

[Shakir 58:16] They make their oaths to serve as a cover so they turn away from Allah's way; therefore they shall have an abasing chastisement.

[Pickthal 58:16] They make a shelter of their oaths and turn (men) from the way of Allah; so theirs will be a shameful doom.

[Yusufali 58:16] They have made their oaths a screen (for their misdeeds): thus they obstruct (men) from the Path of Allah: therefore shall they have a humiliating Penalty.

لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا ۖ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

{17}

[Shakir 58:17] Neither their wealth nor their children shall avail them aught against Allah; they are the inmates of the fire, therein they shall abide.

[Pickthal 58:17] Their wealth and their children will avail them naught against Allah. Such are rightful owners of the Fire; they will abide therein.

[Yusufali 58:17] Of no profit whatever to them, against Allah, will be their riches nor their sons: they will be Companions of the Fire, to dwell therein (for aye)!

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ ۗ أَلَا إِنَّهُمْ

هُمُ الْكَاذِبُونَ {18}

[Shakir 58:18] On the day that Allah will raise them up all, then they will swear to Him as they swear to you, and they think that they have something; now surely they are the liars.

[Pickthal 58:18] On the day when Allah will raise them all together, then will they swear unto Him as they (now) swear unto you, and they will fancy that they have some standing. Lo! is it not they who are the liars?

[Yusufali 58:18] One day will Allah raise them all up (for Judgment): then will they swear to Him as they swear to you: And they think that they have something (to stand upon). No, indeed! they are but liars!

اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ ۗ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ ۗ أَلَا إِنَّ حِزْبَ
الشَّيْطَانِ هُمُ الْخَاسِرُونَ {19}

[Shakir 58:19] *The Shaitan has gained the mastery over them, so he has made them forget the remembrance of Allah; they are the Shaitan's party; now surely the Shaitan's party are the losers.*

[Pickthal 58:19] *The devil hath engrossed them and so hath caused them to forget remembrance of Allah. They are the devil's party. Lo! is it not the devil's party who will be the losers?*

[Yusufali 58:19] *The Evil One has got the better of them: so he has made them lose the remembrance of Allah. They are the Party of the Evil One. Truly, it is the Party of the Evil One that will perish!*

إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ ۙ أُولَٰئِكَ فِي الْأَذَلِّينَ {20}

[Shakir 58:20] *Surely (as for) those who are in opposition to Allah and His Messenger; they shall be among the most abased.*

[Pickthal 58:20] *Lo! those who oppose Allah and His messenger, they will be among the lowest.*

[Yusufali 58:20] *Those who resist Allah and His Messenger will be among those most humiliated.*

كَتَبَ اللَّهُ لَأَعْلَبَنَ أَنَا وَرُسُلِي ۗ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ {21}

[Shakir 58:21] *Allah has written down: I will most certainly prevail, I and My messengers; surely Allah is Strong, Mighty.*

[Pickthal 58:21] *Allah hath decreed: Lo! I verily shall conquer, I and My messengers. Lo! Allah is Strong, Almighty.*

[Yusufali 58:21] *Allah has decreed: "It is I and My messengers who must prevail": For Allah is One full of strength, able to enforce His Will.*

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ
أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۗ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ أُولَٰئِكَ حِزْبُ اللَّهِ
ۗ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ {22}

[Shakir 58:22] *You shall not find a people who believe in Allah and the latter day befriending those who act in opposition to Allah and His Messenger, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk; these are they into whose hearts He has impressed faith, and whom He has strengthened with an inspiration from Him: and He will cause them to enter gardens beneath which rivers flow, abiding therein; Allah is well-pleased with them and they are well-pleased with Him these are Allah's party: now surely the party of Allah are the successful ones.*

[Pickthal 58:22] *Thou wilt not find folk who believe in Allah and the Last Day loving those who oppose Allah and His messenger, even though they be their fathers or their sons or their brethren or their clan. As for such, He hath written faith upon their hearts and hath strengthened them with a Spirit from Him, and He will bring them into Gardens underneath*

which rivers flow, wherein they will abide. Allah is well pleased with them, and they are well pleased with Him. They are Allah's party. Lo! is it not Allah's party who are the successful?

[Yusufali 58:22] Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow, to dwell therein (for ever). Allah will be well pleased with them, and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity.

سورة الحشر (Al-Hashr)

Sura 59

Aya 1 to 24

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ {1}

[Shakir 59:1] Whatever is in the heavens and whatever is in the earth declares the glory of Allah, and He is the Mighty, the Wise.

[Pickthal 59:1] All that is in the heavens and all that is in the earth glorifieth Allah, and He is the Mighty, the Wise.

[Yusufali 59:1] Whatever is in the heavens and on earth, let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise.

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ ۚ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ ۚ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ {2}

[Shakir 59:2] He it is Who caused those who disbelieved of the followers of the Book to go forth from their homes at the first banishment you did not think that they would go forth, while they were certain that their fortresses would defend them against Allah; but Allah came to them whence they did not expect, and cast terror into their hearts; they demolished their houses with their own hands and the hands of the believers; therefore take a lesson, O you who have eyes!

[Pickthal 59:2] He it is Who hath caused those of the People of the Scripture who disbelieved to go forth from their homes unto the first exile. Ye deemed not that they would go forth, while they deemed that their strongholds would protect them from Allah. But Allah reached them from a place whereof they recked not, and cast terror in their hearts so that they ruined their houses with their own hands and the hands of the believers. So learn a lesson, O ye who have eyes!

[Yusufali 59:2] It is He Who got out the Unbelievers among the People of the Book from their homes at the first gathering (of the forces). Little did ye think that they would get out: And they thought that their fortresses would defend them from Allah! But the (Wrath of) Allah came to them from quarters from which they little expected (it), and cast terror into their hearts, so that they destroyed their dwellings by their own hands and the hands of the Believers, take warning, then, O ye with eyes (to see)!

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبُهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ {3}

[Shakir 59:3] And had it not been that Allah had decreed for them the exile, He would certainly have punished them in this world, and in the hereafter they shall have chastisement of the fire.

[Pickthal 59:3] *And if Allah had not decreed migration for them, He verily would have punished them in the world, and theirs in the Hereafter is the punishment of the Fire.*

[Yusufali 59:3] *And had it not been that Allah had decreed banishment for them, He would certainly have punished them in this world: And in the Hereafter they shall (certainly) have the Punishment of the Fire.*

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {4}

[Shakir 59:4] *That is because they acted in opposition to Allah and His Messenger, and whoever acts in opposition to Allah, then surely Allah is severe in retributing (evil).*

[Pickthal 59:4] *That is because they were opposed to Allah and His messenger; and whoso is opposed to Allah, (for him) verily Allah is stern in reprisal.*

[Yusufali 59:4] *That is because they resisted Allah and His Messenger: and if any one resists Allah, verily Allah is severe in Punishment.*

مَا قَطَعْتُمْ مِنْ لِيْنَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَىٰ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيْخِزْيِ الْفَاسِقِيْنَ {5}

[Shakir 59:5] *Whatever palm-tree you cut down or leave standing upon its roots, It is by Allah's command, and that He may abase the transgressors.*

[Pickthal 59:5] *Whatsoever palm-trees ye cut down or left standing on their roots, it was by Allah's leave, in order that He might confound the evil-livers.*

[Yusufali 59:5] *Whether ye cut down (O ye Muslim!) The tender palm-trees, or ye left them standing on their roots, it was by leave of Allah, and in order that He might cover with shame the rebellious transgresses.*

وَمَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْهُمْ فَمَا أُوجِفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ

عَلَىٰ مَنْ يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {6}

[Shakir 59:6] *And whatever Allah restored to His Messenger from them you did not press forward against it any horse or a riding camel but Allah gives authority to His messengers against whom He pleases, and Allah has power over all things.*

[Pickthal 59:6] *And that which Allah gave as spoil unto His messenger from them, ye urged not any horse or riding-camel for the sake thereof, but Allah giveth His messenger lordship over whom He will. Allah is Able to do all things.*

[Yusufali 59:6] *What Allah has bestowed on His Messenger (and taken away) from them - for this ye made no expedition with either cavalry or camelry: but Allah gives power to His messengers over any He pleases: and Allah has power over all things.*

مَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَإِنَّ

السَّبِيلَ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ ۗ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ

فَانْتَهُوا ۗ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {7}

[Shakir 59:7] *Whatever Allah has restored to His Messenger from the people of the towns, it is for Allah and for the Messenger, and for the near of kin and the orphans and the needy and the wayfarer, so that it may not*

be a thing taken by turns among the rich of you, and whatever the Messenger gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah; surely Allah is severe in retributing (evil):

[Pickthal 59:7] That which Allah giveth as spoil unto His messenger from the people of the townships, it is for Allah and His messenger and for the near of kin and the orphans and the needy and the wayfarer, that it become not a commodity between the rich among you. And whatsoever the messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it). And keep your duty to Allah. Lo! Allah is stern in reprisal.

[Yusufali 59:7] What Allah has bestowed on His Messenger (and taken away) from the people of the townships,- belongs to Allah,- to His Messenger and to kindred and orphans, the needy and the wayfarer; In order that it may not (merely) make a circuit between the wealthy among you. So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment.

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا
وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۗ أُولَٰئِكَ هُمُ الصَّادِقُونَ {8}

[Shakir 59:8] (It is) for the poor who fled their homes and their possessions, seeking grace of Allah and (His) pleasure, and assisting Allah and His Messenger: these it is that are the truthful.

[Pickthal 59:8] And (it is) for the poor fugitives who have been driven out from their homes and their belongings, who seek bounty from Allah and help Allah and His messenger. They are the loyal.

[Yusufali 59:8] (Some part is due) to the indigent Muhajirs, those who were expelled from their homes and their property, while seeking Grace from Allah and (His) Good Pleasure, and aiding Allah and His Messenger: such are indeed the sincere ones:-

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً
مِمَّا أُوتُوا وَيُؤْتُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۗ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ {9}

[Shakir 59:9] And those who made their abode in the city and in the faith before them love those who have fled to them, and do not find in their hearts a need of what they are given, and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones.

[Pickthal 59:9] Those who entered the city and the faith before them love those who flee unto them for refuge, and find in their breasts no need for that which hath been given them, but prefer (the fugitives) above themselves though poverty become their lot. And whoso is saved from his own avarice - such are they who are successful.

[Yusufali 59:9] But those who before them, had homes (in Medina) and had adopted the Faith,- show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter),

but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls,- they are the ones that achieve prosperity.

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ {10}

[Shakir 59:10] *And those who come after them say: Our Lord! forgive us and those of our brethren who had precedence of us in faith, and do not allow any spite to remain in our hearts towards those who believe, our Lord! surely Thou art Kind, Merciful.*

[Pickthal 59:10] *And those who came (into the faith) after them say: Our Lord! Forgive us and our brethren who were before us in the faith, and place not in our hearts any rancour toward those who believe. Our Lord! Thou art Full of Pity, Merciful.*

[Yusufali 59:10] *And those who came after them say: "Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed. Our Lord! Thou art indeed Full of Kindness, Most Merciful."*

أَلَمْ تَرَ إِلَى الَّذِينَ تَأْفَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ بَشِيرٌ لَكَاذِبُونَ {11}

[Shakir 59:11] *Have you not seen those who have become hypocrites? They say to those of their brethren who disbelieve from among the followers of the Book: If you are driven forth, we shall certainly go forth with you, and we will never obey any one concerning you, and if you are fought against, we will certainly help you, and Allah bears witness that they are most surely liars.*

[Pickthal 59:11] *Hast thou not observed those who are hypocrites, (how) they tell their brethren who disbelieve among the People of the Scripture: If ye are driven out, we surely will go out with you, and we will never obey anyone against you, and if ye are attacked we verily will help you. And Allah beareth witness that they verily are liars.*

[Yusufali 59:11] *Hast thou not observed the Hypocrites say to their misbelieving brethren among the People of the Book? - "If ye are expelled, we too will go out with you, and we will never hearken to any one in your affair; and if ye are attacked (in fight) we will help you". But Allah is witness that they are indeed liars.*

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُولَّيْنَّ الْأَدْبَارَ ثُمَّ لَا يُنصُرُونَ {12}

[Shakir 59:12] *Certainly if these are driven forth, they will not go forth with them, and if they are fought against, they will not help them, and even if they help-them, they will certainly turn (their) backs, then they shall not be helped.*

[Pickthal 59:12] *(For) indeed if they are driven out they go not out with them, and indeed if they are attacked they help them not, and indeed if they*

had helped them they would have turned and fled, and then they would not have been victorious.

[Yusufali 59:12] *If they are expelled, never will they go out with them; and if they are attacked (in fight), they will never help them; and if they do help them, they will turn their backs; so they will receive no help.*

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ۚ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ {13}

[Shakir 59:13] *You are certainly greater in being feared in their hearts than Allah; that is because they are a people who do not understand*

[Pickthal 59:13] *Ye are more awful as a fear in their bosoms than Allah. That is because they are a folk who understand not.*

[Yusufali 59:13] *Of a truth ye are stronger (than they) because of the terror in their hearts, (sent) by Allah. This is because they are men devoid of understanding.*

لَا يُفَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحْصَنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ ۚ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ ۚ تَحْسَبُهُمْ

جَمِيعًا وَقُلُوبُهُمْ شَتَّى ۚ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ {14}

[Shakir 59:14] *They will not fight against you in a body save in fortified towns or from behind walls; their fighting between them is severe, you may think them as one body, and their hearts are disunited; that is because they are a people who have no sense.*

[Pickthal 59:14] *They will not fight against you in a body save in fortified villages or from behind walls. Their adversity among themselves is very great. Ye think of them as a whole whereas their hearts are divers. That is because they are a folk who have no sense.*

[Yusufali 59:14] *They will not fight you (even) together, except in fortified townships, or from behind walls. Strong is their fighting (spirit) amongst themselves: thou wouldst think they were united, but their hearts are divided: that is because they are a people devoid of wisdom.*

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ {15}

[Shakir 59:15] *Like those before them shortly; they tasted the evil result of their affair, and they shall have a painful punishment.*

[Pickthal 59:15] *On the likeness of those (who suffered) a short time before them, they taste the ill-effects of their own conduct, and theirs is painful punishment.*

[Yusufali 59:15] *Like those who lately preceded them, they have tasted the evil result of their conduct; and (in the Hereafter there is) for them a grievous Penalty;-*

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ

الْعَالَمِينَ {16}

[Shakir 59:16] *Like the Shaitan when he says to man: Disbelieve, but when he disbelieves, he says: I am surely clear of you; surely I fear Allah, the Lord of the worlds.*

[Pickthal 59:16] *(And the hypocrites are) on the likeness of the devil when he telleth man to disbelieve, then, when he disbelieveth saith: Lo! I am quit of thee. Lo! I fear Allah, the Lord of the Worlds.*

[Yusufali 59:16] (Their allies deceived them), like the Evil One, when he says to man, "Deny Allah": but when (man) denies Allah, (the Evil One) says, "I am free of thee: I do fear Allah, the Lord of the Worlds!"

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا ۖ وَذَلِكَ جَزَاءُ الظَّالِمِينَ {17}

[Shakir 59:17] Therefore the end of both of them is that they are both in the fire to abide therein, and that is the reward of the unjust.

[Pickthal 59:17] And the consequence for both will be that they are in the Fire, therein abiding. Such is the reward of evil-doers.

[Yusufali 59:17] The end of both will be that they will go into the Fire, dwelling therein for ever. Such is the reward of the wrong-doers.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا

تَعْمَلُونَ {18}

[Shakir 59:18] O you who believe! be careful of (your duty to) Allah, and let every soul consider what it has sent on for the morrow, and be careful of (your duty to) Allah; surely Allah is Aware of what you do.

[Pickthal 59:18] O ye who believe! Observe your duty to Allah. And let every soul look to that which it sendeth on before for the morrow. And observe your duty to Allah. Lo! Allah is Informed of what ye do.

[Yusufali 59:18] O ye who believe! Fear Allah, and let every soul look to what (provision) He has sent forth for the morrow. Yea, fear Allah: for Allah is well-acquainted with (all) that ye do.

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنفُسَهُمْ ۚ أُولَٰئِكَ هُمُ الْفَاسِقُونَ {19}

[Shakir 59:19] And be not like those who forsook Allah, so He made them forsake their own souls: these it is that are the transgressors.

[Pickthal 59:19] And be not ye as those who forgot Allah, therefore He caused them to forget their souls. Such are the evil-doers.

[Yusufali 59:19] And be ye not like those who forgot Allah; and He made them forget their own souls! Such are the rebellious transgressors!

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ ۚ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ {20}

[Shakir 59:20] Not alike are the inmates of the fire and the dwellers of the garden: the dwellers of the garden are they that are the achievers.

[Pickthal 59:20] Not equal are the owners of the Fire and the owners of the Garden. The owners of the Garden, they are the victorious.

[Yusufali 59:20] Not equal are the Companions of the Fire and the Companions of the Garden: it is the Companions of the Garden, that will achieve Felicity.

لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ لَضَرِبُهَا

لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ {21}

[Shakir 59:21] Had We sent down this Quran on a mountain, you would certainly have seen it falling down, splitting asunder because of the fear of Allah, and We set forth these parables to men that they may reflect.

[Pickthal 59:21] If We had caused this Qur'an to descend upon a mountain, thou (O Muhammad) verily hadst seen it humbled, rent asunder

by the fear of Allah. Such similitudes coin We for mankind that haply they may reflect.

[Yusufali 59:21] Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ {22}

[Shakir 59:22] He is Allah besides Whom there is no god; the Knower of the unseen and the seen; He is the Beneficent, the Merciful

[Pickthal 59:22] He is Allah, than Whom there is no other Allah, the Knower of the Invisible and the Visible. He is the Beneficent, Merciful.

[Yusufali 59:22] Allah is He, than Whom there is no other god;- Who knows (all things) both secret and open; He, Most Gracious, Most Merciful.

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۗ

سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ {23}

[Shakir 59:23] He is Allah, besides Whom there is no god; the King, the Holy, the Giver of peace, the Granter of security, Guardian over all, the Mighty, the Supreme, the Possessor of every greatness Glory be to Allah from what they set up (with Him).

[Pickthal 59:23] He is Allah, than Whom there is no other Allah, the Sovereign Lord, the Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partner (unto Him).

[Yusufali 59:23] Allah is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him.

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى ۗ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ

الْعَزِيزُ الْحَكِيمُ {24}

[Shakir 59:24] He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise.

[Pickthal 59:24] He is Allah, the Creator, the Shaper out of naught, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifieth Him, and He is the Mighty, the Wise.

[Yusufali 59:24] He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise.

سورة الممتحنة (Al-Mumtahina)

Sura 60

Aya 1 to 13

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا
جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ ۚ أَنْ تَتُومِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَادًا فِي
سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي ۚ تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ ۚ وَمَنْ يَفْعَلْهُ
مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ {1}

[Shakir 60:1] O you who believe! do not take My enemy and your enemy for friends: would you offer them love while they deny what has come to you of the truth, driving out the Messenger and yourselves because you believe in Allah, your Lord? If you go forth struggling hard in My path and seeking My pleasure, would you manifest love to them? And I know what you conceal and what you manifest; and whoever of you does this, he indeed has gone astray from the straight path.

[Pickthal 60:1] O ye who believe! Choose not My enemy and your enemy for allies. Do ye give them friendship when they disbelieve in that truth which hath come unto you, driving out the messenger and you because ye believe in Allah, your Lord? If ye have come forth to strive in My way and seeking My good pleasure, (show them not friendship). Do ye show friendship unto them in secret, when I am Best Aware of what ye hide and what ye proclaim? And whosoever doeth it among you, he verily hath strayed from the right way.

[Yusufali 60:1] O ye who believe! Take not my enemies and yours as friends (or protectors),- offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Prophet and yourselves (from your homes), (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure, (take them not as friends), holding secret converse of love (and friendship) with them: for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path.

إِنْ يَتَفَقَّهُكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ

تَكْفُرُونَ {2}

[Shakir 60:2] If they find you, they will be your enemies, and will stretch forth towards you their hands and their tongues with evil, and they ardently desire that you may disbelieve.

[Pickthal 60:2] *If they have the upper hand of you, they will be your foes, and will stretch out their hands and their tongues toward you with evil (intent), and they long for you to disbelieve.*

[Yusufali 60:2] *If they were to get the better of you, they would behave to you as enemies, and stretch forth their hands and their tongues against you for evil: and they desire that ye should reject the Truth.*

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ ۚ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ

بَصِيرٌ {3}

[Shakir 60:3] *Your relationship would not profit you, nor your children on the day of resurrection; He will decide between you; and Allah sees what you do.*

[Pickthal 60:3] *Your ties of kindred and your children will avail you naught upon the Day of Resurrection. He will part you. Allah is Seer of what ye do.*

[Yusufali 60:3] *Of no profit to you will be your relatives and your children on the Day of Judgment: He will judge between you: for Allah sees well all that ye do.*

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءٌ مِنْكُمْ وَمِمَّا

تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ

وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ ۗ رَبَّنَا عَلَيْنِكَ تَوَكَّلْنَا

وَالْيَاكُفُورُ {4}

[Shakir 60:4] *Indeed, there is for you a good example in Ibrahim and those with him when they said to their people: Surely we are clear of you and of what you serve besides Allah; we declare ourselves to be clear of you, and enmity and hatred have appeared between us and you forever until you believe in Allah alone-- but not in what Ibrahim said to his father: I would certainly ask forgiveness for you, and I do not control for you aught from Allah-- Our Lord! on Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming:*

[Pickthal 60:4] *There is a goodly pattern for you in Abraham and those with him, when they told their folk: Lo! we are guiltless of you and all that ye worship beside Allah. We have done with you. And there hath arisen between us and you hostility and hate for ever until ye believe in Allah only - save that which Abraham promised his father (when he said): I will ask forgiveness for thee, though I own nothing for thee from Allah - Our Lord! In Thee we put our trust, and unto Thee we turn repentant, and unto Thee is the journeying.*

[Yusufali 60:4] *There is for you an excellent example (to follow) in Abraham and those with him, when they said to their people: "We are clear of you and of whatever ye worship besides Allah: we have rejected you, and there has arisen, between us and you, enmity and hatred for ever,- unless ye believe in Allah and Him alone": But not when Abraham said to his father: "I will pray for forgiveness for thee, though I have no power (to get) aught on thy behalf from Allah." (They prayed): "Our Lord! in Thee do we trust, and to Thee do we turn in repentance: to Thee is (our) Final Goal.*

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ {5}

[Shakir 60:5] *Our Lord! do not make us a trial for those who disbelieve, and forgive us, our Lord! surely Thou art the Mighty, the Wise.*

[Pickthal 60:5] *Our Lord! Make us not a prey for those who disbelieve, and forgive us, our Lord! Lo! Thou, only Thou, are the Mighty, the Wise.*

[Yusufali 60:5] *"Our Lord! Make us not a (test and) trial for the Unbelievers, but forgive us, our Lord! for Thou art the Exalted in Might, the Wise."*

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ ۖ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ

الْعَزِيزُ الْحَمِيدُ {6}

[Shakir 60:6] *Certainly there is for you in them a good example, for him who fears Allah and the last day; and whoever turns back, then surely Allah is the Self-sufficient, the Praised.*

[Pickthal 60:6] *Verily ye have in them a goodly pattern for everyone who looketh to Allah and the Last Day. And whosoever may turn away, lo! still Allah, He is the Absolute, the Owner of Praise.*

[Yusufali 60:6] *There was indeed in them an excellent example for you to follow,- for those whose hope is in Allah and in the Last Day. But if any turn away, truly Allah is Free of all Wants, Worthy of all Praise.*

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً ۖ وَاللَّهُ قَدِيرٌ ۖ وَاللَّهُ غَفُورٌ رَحِيمٌ

{7}

[Shakir 60:7] *It may be that Allah will bring about friendship between you and those whom you hold to be your enemies among them; and Allah is Powerful; and Allah is Forgiving, Merciful.*

[Pickthal 60:7] *It may be that Allah will ordain love between you and those of them with whom ye are at enmity. Allah is Mighty, and Allah is Forgiving, Merciful.*

[Yusufali 60:7] *It may be that Allah will grant love (and friendship) between you and those whom ye (now) hold as enemies. For Allah has power (over all things); And Allah is Oft-Forgiving, Most Merciful.*

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ

وَتُقْسَطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسَطِينَ {8}

[Shakir 60:8] *Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice.*

[Pickthal 60:8] *Allah forbiddeth you not those who warred not against you on account of religion and drove you not out from your homes, that ye should show them kindness and deal justly with them. Lo! Allah loveth the just dealers.*

[Yusufali 60:8] *Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just.*

إِنَّمَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ
إِخْرَاجِكُمْ أَنْ تَوْلَوْهُمْ ۖ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ {9}

[Shakir 60:9] Allah only forbids you respecting those who made war upon you on account of (your) religion, and drove you forth from your homes and backed up (others) in your expulsion, that you make friends with them, and whoever makes friends with them, these are the unjust.

[Pickthal 60:9] Allah forbiddeth you only those who warred against you on account of religion and have driven you out from your homes and helped to drive you out, that ye make friends of them. Whosoever maketh friends of them - (All) such are wrong-doers.

[Yusufali 60:9] Allah only forbids you, with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances), that do wrong.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ
عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآثُوهُنَّ مَا
أَنْفَقُوا ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ ۚ وَلَا تُمَسِّكُوا بِعَصَمِ
الْكَوَاثِرِ ۚ وَإِسْأَلُوا مَا أَنْفَقْتُمْ وَلْيَسْأَلُوا مَا أَنْفَقُوا ۚ ذَٰلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ ۚ وَاللَّهُ
عَلِيمٌ حَكِيمٌ {10}

[Shakir 60:10] O you who believe! when believing women come to you flying, then examine them; Allah knows best their faith; then if you find them to be believing women, do not send them back to the unbelievers, neither are these (women) lawful for them, nor are those (men) lawful for them, and give them what they have spent; and no blame attaches to you in marrying them when you give them their dowries; and hold not to the ties of marriage of unbelieving women, and ask for what you have spent, and let them ask for what they have spent. That is Allah's judgment; He judges between you, and Allah is Knowing, Wise.

[Pickthal 60:10] O ye who believe! When believing women come unto you as fugitives, examine them. Allah is Best Aware of their faith. Then, if ye know them for true believers, send them not back unto the disbelievers. They are not lawful for them (the disbelievers), nor are they (the disbelievers) lawful for them. And give them (the disbelievers) that which they have spent (upon them). And it is no sin for you to marry such women when ye have given them their dues. And hold not to the ties of disbelieving women; and ask for (the return of) that which ye have spent; and let them (the disbelievers) ask for that which they have spent. That is the judgment of Allah. He judgeth between you. Allah is Knower, Wise.

[Yusufali 60:10] O ye who believe! When there come to you believing women refugees, examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower), and there will be no blame on you if ye

marry them on payment of their dower to them. But hold not to the guardianship of unbelieving women: ask for what ye have spent on their dowers, and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah: He judges (with justice) between you. And Allah is Full of Knowledge and Wisdom.

وَإِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقِبْتُمْ فَاتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِثْلَ مَا
أَنْفَقُوا ۗ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ {11}

[Shakir 60:11] *And if anything (out of the dowries) of your wives has passed away from you to the unbelievers, then your turn comes, give to those whose wives have gone away the like of what they have spent, and be careful of (your duty to) Allah in Whom you believe.*

[Pickthal 60:11] *And if any of your wives have gone from you unto the disbelievers and afterward ye have your turn (of triumph), then give unto those whose wives have gone the like of that which they have spent, and keep your duty to Allah in Whom ye are believers.*

[Yusufali 60:11] *And if any of your wives deserts you to the Unbelievers, and ye have an accession (by the coming over of a woman from the other side), then pay to those whose wives have deserted the equivalent of what they had spent (on their dower). And fear Allah, in Whom ye believe.*

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَىٰ أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِفْنَ وَلَا يَزْنِينَ
وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ ۗ
فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {12}

[Shakir 60:12] *O Prophet! when believing women come to you giving you a pledge that they will not associate aught with Allah, and will not steal, and will not commit fornication, and will not kill their children, and will not bring a calumny which they have forged of themselves, and will not disobey you in what is good, accept their pledge, and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.*

[Pickthal 60:12] *O Prophet! If believing women come unto thee, taking oath of allegiance unto thee that they will ascribe no thing as partner unto Allah, and will neither steal nor commit adultery nor kill their children, nor produce any lie that they have devised between their hands and feet, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Lo! Allah is Forgiving, Merciful.*

[Yusufali 60:12] *O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey thee in any just matter,- then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful.*

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَيْسُوا مِنَ الْآخِرَةِ كَمَا يَبْئَسُ الْكُفَّارُ
مِنَ أَصْحَابِ الْقُبُورِ {13}

[Shakir 60:13] O you who believe! do not make friends with a people with whom Allah is wrath; indeed they despair of the hereafter as the unbelievers despair of those in tombs.

[Pickthal 60:13] O ye who believe! Be not friendly with a folk with whom Allah is wrath, (a folk) who have despaired of the Hereafter as the disbelievers despair of those who are in the graves.

[Yusufali 60:13] O ye who believe! Turn not (for friendship) to people on whom is the Wrath of Allah, of the Hereafter they are already in despair, just as the Unbelievers are in despair about those (buried) in graves.

سورة الصف (As-Saff)

Sura 61

Aya 1 to 14

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ {1}

[Shakir 61:1] Whatever is in the heavens and whatever is in the earth declares the glory of Allah; and He is the Mighty, the Wise.

[Pickthal 61:1] All that is in the heavens and all that is in the earth glorifieth Allah, and He is the Mighty, the Wise.

[Yusufali 61:1] Whatever is in the heavens and on earth, let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ {2}

[Shakir 61:2] O you who believe! why do you say that which you do not do?

[Pickthal 61:2] O ye who believe! Why say ye that which ye do not?

[Yusufali 61:2] O ye who believe! Why say ye that which ye do not?

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ {3}

[Shakir 61:3] It is most hateful to Allah that you should say that which you do not do.

[Pickthal 61:3] It is most hateful in the sight of Allah that ye say that which ye do not.

[Yusufali 61:3] Grievously odious is it in the sight of Allah that ye say that which ye do not.

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ {4}

[Shakir 61:4] Surely Allah loves those who fight in His way in ranks as if they were a firm and compact wall.

[Pickthal 61:4] Lo! Allah loveth them who battle for His cause in ranks, as if they were a solid structure.

[Yusufali 61:4] Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ لِمَ تُؤَدُّونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ

اللَّهُ قُلُوبَهُمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ {5}

[Shakir 61:5] And when Musa said to his people: O my people! why do you give me trouble? And you know indeed that I am Allah's messenger to you; but when they turned aside, Allah made their hearts turn aside, and Allah does not guide the transgressing people.

[Pickthal 61:5] And (remember) when Moses said unto his people: O my people! Why persecute ye me, when ye well know that I am Allah's

messenger unto you? So when they went astray Allah sent their hearts astray. And Allah guideth not the evil-living folk.

[Yusufali 61:5] And remember, Moses said to his people: "O my people! why do ye vex and insult me, though ye know that I am the messenger of Allah (sent) to you?" Then when they went wrong, Allah let their hearts go wrong. For Allah guides not those who are rebellious transgressors.

وَأَذَّ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ
التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ
{6}

[Shakir 61:6] And when Isa son of Marium said: O children of Israel! surely I am the messenger of Allah to you, verifying that which is before me of the Taurat and giving the good news of an Messenger who will come after me, his name being Ahmad, but when he came to them with clear arguments they said: This is clear magic.

[Pickthal 61:6] And when Jesus son of Mary said: O Children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is the Praised One. Yet when he hath come unto them with clear proofs, they say: This is mere magic.

[Yusufali 61:6] And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs, they said, "this is evident sorcery!"

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ {7}

[Shakir 61:7] And who is more unjust than he who forges a lie against Allah and he is invited to Islam, and Allah does not guide the unjust people.

[Pickthal 61:7] And who doeth greater wrong than he who inventeth a lie against Allah when he is summoned unto Al-Islam? And Allah guideth not wrongdoing folk.

[Yusufali 61:7] Who doth greater wrong than one who invents falsehood against Allah, even as he is being invited to Islam? And Allah guides not those who do wrong.

يُرِيدُونَ لِيُظْفِقُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ {8}

[Shakir 61:8] They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse.

[Pickthal 61:8] Fain would they put out the light of Allah with their mouths, but Allah will perfect His light however much the disbelievers are averse.

[Yusufali 61:8] Their intention is to extinguish Allah's Light (by blowing) with their mouths: But Allah will complete (the revelation of) His Light, even though the Unbelievers may detest (it).

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ {9}

[Shakir 61:9] He it is Who sent His Messenger with the guidance and the true religion, that He may make it overcome the religions, all of them, though the polytheists may be averse.

[Pickthal 61:9] He it is Who hath sent His messenger with the guidance and the religion of truth, that He may make it conqueror of all religion however much idolaters may be averse.

[Yusufali 61:9] It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest (it).

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ {10}

[Shakir 61:10] O you who believe! shall I lead you to a merchandise which may deliver you from a painful chastisement?

[Pickthal 61:10] O ye who believe! Shall I show you a commerce that will save you from a painful doom?

[Yusufali 61:10] O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty?-

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۖ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ

كُنْتُمْ تَعْلَمُونَ {11}

[Shakir 61:11] You shall believe in Allah and His Messenger, and struggle hard in Allah's way with your property and your lives; that is better for you, did you but know!

[Pickthal 61:11] Ye should believe in Allah and His messenger, and should strive for the cause of Allah with your wealth and your lives. That is better for you, if ye did but know.

[Yusufali 61:11] That ye believe in Allah and His Messenger, and that ye strive (your utmost) in the Cause of Allah, with your property and your persons: That will be best for you, if ye but knew!

يَغْفِرَ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ

عَدْنٍ ۗ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ {12}

[Shakir 61:12] He will forgive you your faults and cause you to enter into gardens, beneath which rivers flow, and goodly dwellings in gardens of perpetuity; that is the mighty achievement;

[Pickthal 61:12] He will forgive you your sins and bring you into Gardens underneath which rivers flow, and pleasant dwellings in Gardens of Eden. That is the supreme triumph.

[Yusufali 61:12] He will forgive you your sins, and admit you to Gardens beneath which Rivers flow, and to beautiful mansions in Gardens of Eternity: that is indeed the Supreme Achievement.

وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ۗ وَبَشِيرٌ لِّلْمُؤْمِنِينَ {13}

[Shakir 61:13] And yet another (blessing) that you love: help from Allah and a victory near at hand; and give good news to the believers.

[Pickthal 61:13] And (He will give you) another (blessing) which ye love: help from Allah and present victory. Give good tidings (O Muhammad) to believers.

[Yusufali 61:13] And another (favour will He bestow,) which ye do love,- help from Allah and a speedy victory. So give the Glad Tidings to the Believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ
قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمَّتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا
عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ { 14 }

[Shakir 61:14] O you who believe! be helpers (in the cause) of Allah, as Isa son of Marium said to (his) disciples: Who are my helpers in the cause of Allah? The disciples said: We are helpers (in the cause) of Allah. So a party of the children of Israel believed and another party disbelieved; then We aided those who believed against their enemy, and they became uppermost.

[Pickthal 61:14] O ye who believe! Be Allah's helpers, even as Jesus son of Mary said unto the disciples: Who are my helpers for Allah? They said: We are Allah's helpers. And a party of the Children of Israel believed, while a party disbelieved. Then We strengthened those who believed against their foe, and they became the uppermost.

[Yusufali 61:14] O ye who believe! Be ye helpers of Allah: As said Jesus the son of Mary to the Disciples, "Who will be my helpers to (the work of) Allah?" Said the disciples, "We are Allah's helpers!" then a portion of the Children of Israel believed, and a portion disbelieved: But We gave power to those who believed, against their enemies, and they became the ones that prevailed.

سورة الجمعة (Al-Jumu'a)

Sura 62

Aya 1 to 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ {1}

[Shakir 62:1] Whatever is in the heavens and whatever is in the earth declares the glory of Allah, the King, the Holy, the Mighty, the Wise.

[Pickthal 62:1] All that is in the heavens and all that is in the earth glorifieth Allah, the Sovereign Lord, the Holy One, the Mighty, the Wise.

[Yusufali 62:1] Whatever is in the heavens and on earth, doth declare the Praises and Glory of Allah,- the Sovereign, the Holy One, the Exalted in Might, the Wise.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ {2}

[Shakir 62:2] He it is Who raised among the inhabitants of Mecca an Messenger from among themselves, who recites to them His communications and purifies them, and teaches them the Book and the Wisdom, although they were before certainly in clear error,

[Pickthal 62:2] He it is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and wisdom, though heretofore they were indeed in error manifest,

[Yusufali 62:2] It is He Who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom,- although they had been, before, in manifest error;-

وَأَخْرَجَ مِنْهُمْ لِمَا يَلْحَقُوا بِهِمْ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ {3}

[Shakir 62:3] And others from among them who have not yet joined them; and He is the Mighty, the Wise.

[Pickthal 62:3] Along with others of them who have not yet joined them. He is the Mighty, the Wise.

[Yusufali 62:3] As well as (to confer all these benefits upon) others of them, who have not already joined them: And He is exalted in Might, Wise.

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ {4}

[Shakir 62:4] That is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace.

[Pickthal 62:4] That is the bounty of Allah; which He giveth unto whom He will. Allah is of Infinite Bounty.

[Yusufali 62:4] *Such is the Bounty of Allah, which He bestows on whom He will: and Allah is the Lord of the highest bounty.*

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا ۚ بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ {5}

[Shakir 62:5] *The likeness of those who were charged with the Taurat, then they did not observe it, is as the likeness of the ass bearing books, evil is the likeness of the people who reject the communications of Allah; and Allah does not guide the unjust people.*

[Pickthal 62:5] *The likeness of those who are entrusted with the Law of Moses, yet apply it not, is as the likeness of the ass carrying books. Wretched is the likeness of folk who deny the revelations of Allah. And Allah guideth not wrongdoing folk.*

[Yusufali 62:5] *The similitude of those who were charged with the (obligations of the) Mosaic Law, but who subsequently failed in those (obligations), is that of a donkey which carries huge tomes (but understands them not). Evil is the similitude of people who falsify the Signs of Allah: and Allah guides not people who do wrong.*

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ رَعَيْتُمْ أَنفُسَكُمْ أَوْلِيَاءَ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ {6}

[Shakir 62:6] *Say: O you who are Jews, if you think that you are the favorites of Allah to the exclusion of other people, then invoke death If you are truthful.*

[Pickthal 62:6] *Say (O Muhammad): O ye who are Jews! If ye claim that ye are favoured of Allah apart from (all) mankind, then long for death if ye are truthful.*

[Yusufali 62:6] *Say: "O ye that stand on Judaism! If ye think that ye are friends to Allah, to the exclusion of (other) men, then express your desire for Death, if ye are truthful!"*

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ {7}

[Shakir 62:7] *And they will never invoke it because of what their hands have sent before; and Allah is Cognizant of the unjust.*

[Pickthal 62:7] *But they will never long for it because of all that their own hands have sent before, and Allah is Aware of evil-doers.*

[Yusufali 62:7] *But never will they express their desire (for Death), because of the (deeds) their hands have sent on before them! and Allah knows well those that do wrong!*

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ {8}

[Shakir 62:8] *Say: (As for) the death from which you flee, that will surely overtake you, then you shall be sent back to the Knower of the unseen and the seen, and He will inform you of that which you did.*

[Pickthal 62:8] *Say (unto them, O Muhammad): Lo! the death from which ye shrink will surely meet you, and afterward ye will be returned unto*

the Knower of the Invisible and the Visible, and He will tell you what ye used to do.

[Yusufali 62:8] Say: "The Death from which ye flee will truly overtake you: then will ye be sent back to the Knower of things secret and open: and He will tell you (the truth of) the things that ye did!"

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۗ ذَٰلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ {9}

[Shakir 62:9] O you who believe! when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know.

[Pickthal 62:9] O ye who believe! When the call is heard for the prayer of the day of congregation, haste unto remembrance of Allah and leave your trading. That is better for you if ye did but know.

[Yusufali 62:9] O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): That is best for you if ye but knew!

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ {10}

[Shakir 62:10] But when the prayer is ended, then disperse abroad in the land and seek of Allah's grace, and remember Allah much, that you may be successful.

[Pickthal 62:10] And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that ye may be successful.

[Yusufali 62:10] And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that ye may prosper.

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۗ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَمِنَ التِّجَارَةِ ۗ وَاللَّهُ خَيْرُ الرَّازِقِينَ {11}

[Shakir 62:11] And when they see merchandise or sport they break up for It, and leave you standing. Say: What is with Allah is better than sport and (better) than merchandise, and Allah is the best of Sustainers.

[Pickthal 62:11] But when they spy some merchandise or pastime they break away to it and leave thee standing. Say: That which Allah hath is better than pastime and than merchandise, and Allah is the Best of providers.

[Yusufali 62:11] But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing. Say: "The (blessing) from the Presence of Allah is better than any amusement or bargain! and Allah is the Best to provide (for all needs)."

سورة المنافقون (Al-Munafiqun)

Sura 63

Aya 1 to 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ ۗ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ

الْمُنَافِقِينَ لَكَاذِبُونَ {1}

[Shakir 63:1] When the hypocrites come to you, they say: We bear witness that you are most surely Allah's Messenger; and Allah knows that you are most surely His Messenger, and Allah bears witness that the hypocrites are surely liars.

[Pickthal 63:1] When the hypocrites come unto thee (O Muhammad), they say: We bear witness that thou art indeed Allah's messenger. And Allah knoweth that thou art indeed His messenger, and Allah beareth witness that the hypocrites indeed are speaking falsely.

[Yusufali 63:1] When the Hypocrites come to thee, they say, "We bear witness that thou art indeed the Messenger of Allah." Yea, Allah knoweth that thou art indeed His Messenger, and Allah beareth witness that the Hypocrites are indeed liars.

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ ۗ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ {2}

[Shakir 63:2] They make their oaths a shelter, and thus turn away from Allah's way; surely evil is that which they do.

[Pickthal 63:2] They make their faith a pretext so that they may turn (men) from the way of Allah. Verily evil is that which they are wont to do,

[Yusufali 63:2] They have made their oaths a screen (for their misdeeds): thus they obstruct (men) from the Path of Allah: truly evil are their deeds.

ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ {3}

[Shakir 63:3] That is because they believe, then disbelieve, so a seal is set upon their hearts so that they do not understand.

[Pickthal 63:3] That is because they believed, then disbelieved, therefore their hearts are sealed so that they understand not.

[Yusufali 63:3] That is because they believed, then they rejected Faith: So a seal was set on their hearts: therefore they understand not.

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشْبٌ مُسْنَدَةٌ يَحْسَبُونَ كُلَّ

صَيْحَةٍ عَلَيْهِمْ ۗ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ۗ قَاتِلْهُمْ اللَّهُ أَنَّى يُؤْفَكُونَ {4}

[Shakir 63:4] And when you see them, their persons will please you, and If they speak, you will listen to their speech; (they are) as if they were big pieces of wood clad with garments; they think every cry to be against them. They are the enemy, therefore beware of them; may Allah destroy them, whence are they turned back?

[Pickthal 63:4] *And when thou seest them their figures please thee; and if they speak thou givest ear unto their speech. (They are) as though they were blocks of wood in striped cloaks. They deem every shout to be against them. They are the enemy, so beware of them. Allah confound them! How they are perverted!*

[Yusufali 63:4] *When thou lookest at them, their exteriors please thee; and when they speak, thou listenest to their words. They are as (worthless as hollow) pieces of timber propped up, (unable to stand on their own). They think that every cry is against them. They are the enemies; so beware of them. The curse of Allah be on them! How are they deluded (away from the Truth)!*

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ

{5}

[Shakir 63:5] *And when it is said to them: Come, the Messenger of Allah will ask forgiveness for you, they turn back their heads and you may see them turning away while they are big with pride.*

[Pickthal 63:5] *And when it is said unto them: Come! The messenger of Allah will ask forgiveness for you! they avert their faces and thou seest them turning away, disdainful.*

[Yusufali 63:5] *And when it is said to them, "Come, the Messenger of Allah will pray for your forgiveness", they turn aside their heads, and thou wouldst see them turning away their faces in arrogance.*

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ

الْفَاسِقِينَ {6}

[Shakir 63:6] *It is alike to them whether you beg forgiveness for them or do not beg forgiveness for them; Allah will never forgive them; surely Allah does not guide the transgressing people.*

[Pickthal 63:6] *Whether thou ask forgiveness for them or ask not forgiveness for them is all one for them; Allah will not forgive them. Lo! Allah guideth not the evil-living folk.*

[Yusufali 63:6] *It is equal to them whether thou pray for their forgiveness or not. Allah will not forgive them. Truly Allah guides not rebellious transgressors.*

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا ۗ وَاللَّهُ خَزَائِنُ السَّمَاوَاتِ

وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ {7}

[Shakir 63:7] *They it is who say: Do not spend upon those who are with the Messenger of Allah until they break up. And Allah's are the treasures of the heavens and the earth, but the hypocrites do not understand.*

[Pickthal 63:7] *They it is who say: Spend not on behalf of those (who dwell) with Allah's messenger that they may disperse (and go away from you); when Allah's are the treasures of the heavens and the earth; but the hypocrites comprehend not.*

[Yusufali 63:7] *They are the ones who say, "Spend nothing on those who are with Allah's Messenger, to the end that they may disperse (and quit*

Medina)." But to Allah belong the treasures of the heavens and the earth; but the Hypocrites understand not.

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ ۗ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ
وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ {8}

[Shakir 63:8] They say: If we return to Medina, the mighty will surely drive out the meaner therefrom; and to Allah belongs the might and to His Messenger and to the believers, but the hypocrites do not know.

[Pickthal 63:8] They say: Surely, if we return to Al-Madinah the mightier will soon drive out the weaker; when might belongeth to Allah and to His messenger and to the believers; but the hypocrites know not.

[Yusufali 63:8] They say, "If we return to Medina, surely the more honourable (element) will expel therefrom the meaner." But honour belongs to Allah and His Messenger, and to the Believers; but the Hypocrites know not.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ۗ وَمَنْ يَفْعَلْ ذَلِكَ
فَأُولَئِكَ هُمُ الْخَاسِرُونَ {9}

[Shakir 63:9] O you who believe! let not your wealth, or your children, divert you from the remembrance of Allah; and whoever does that, these are the losers.

[Pickthal 63:9] O ye who believe! Let not your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers.

[Yusufali 63:9] O ye who believe! Let not your riches or your children divert you from the remembrance of Allah. If any act thus, the loss is their own.

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ
قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِنَ الصَّالِحِينَ {10}

[Shakir 63:10] And spend out of what We have given you before death comes to one of you, so that he should say: My Lord! why didst Thou not respite me to a near term, so that I should have given alms and been of the doers of good deeds?

[Pickthal 63:10] And spend of that wherewith We have provided you before death cometh unto one of you and he saith: My Lord! If only thou wouldst reprieve me for a little while, then I would give alms and be among the righteous.

[Yusufali 63:10] and spend something (in charity) out of the substance which We have bestowed on you, before Death should come to any of you and he should say, "O my Lord! why didst Thou not give me respite for a little while? I should then have given (largely) in charity, and I should have been one of the doers of good".

وَلَنْ يُؤَخَّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ {11}

[Shakir 63:11] And Allah does not respite a soul when its appointed term has come, and Allah is Aware of what you do.

[Pickthal 63:11] But Allah reprieveth no soul when its term cometh, and Allah is Informed of what ye do.

[Yusufali 63:11] But to no soul will Allah grant respite when the time appointed (for it) has come; and Allah is well acquainted with (all) that ye do.

سورة التغابن (At-Taghabun)

Sura 64

Aya 1 to 18

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {1}

[Shakir 64:1] Whatever is in the heavens and whatever is in the earth declares the glory of Allah; to Him belongs the kingdom, and to Him is due (all) praise, and He has power over all things.

[Pickthal 64:1] All that is in the heavens and all that is in the earth glorifieth Allah; unto Him belongeth Sovereignty and unto Him belongeth praise, and He is Able to do all things.

[Yusufali 64:1] Whatever is in the heavens and on earth, doth declare the Praises and Glory of Allah: to Him belongs dominion, and to Him belongs praise: and He has power over all things.

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {2}

[Shakir 64:2] He it is Who created you, but one of you is an unbeliever and another of you is a believer; and Allah sees what you do.

[Pickthal 64:2] He it is Who created you, but one of you is a disbeliever and one of you is a believer, and Allah is Seer of what ye do.

[Yusufali 64:2] It is He Who has created you; and of you are some that are Unbelievers, and some that are Believers: and Allah sees well all that ye do.

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ {3}

[Shakir 64:3] He created the heavens and the earth with truth, and He formed you, then made goodly your forms, and to Him is the ultimate resort.

[Pickthal 64:3] He created the heavens and the earth with truth, and He shaped you and made good your shapes, and unto Him is the journeying.

[Yusufali 64:3] He has created the heavens and the earth in just proportions, and has given you shape, and made your shapes beautiful: and to Him is the final Goal.

يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

{4}

[Shakir 64:4] He knows what is in the heavens and the earth, and He knows what you hide and what you manifest; and Allah is Cognizant of what is in the hearts.

[Pickthal 64:4] He knoweth all that is in the heavens and the earth, and He knoweth what ye conceal and what ye publish. And Allah is Aware of what is in the breasts (of men).

[Yusufali 64:4] He knows what is in the heavens and on earth; and He knows what ye conceal and what ye reveal: yea, Allah knows well the (secrets) of (all) hearts.

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ {5}

[Shakir 64:5] Has there not come to you the story of those who disbelieved before, then tasted the evil result of their conduct, and they had a painful punishment?

[Pickthal 64:5] Hath not the story reached you of those who disbelieved of old and so did taste the ill-effects of their conduct, and theirs will be a painful doom.

[Yusufali 64:5] Has not the story reached you, of those who rejected Faith aforesaid? So they tasted the evil result of their conduct; and they had a grievous Penalty.

ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُم بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا ۗ وَاسْتَغْنَى اللَّهُ

وَاللَّهُ غَنِيٌّ حَمِيدٌ {6}

[Shakir 64:6] That is because there came to them their messengers with clear arguments, but they said: Shall mortals guide us? So they disbelieved and turned back, and Allah does not stand in need (of anything), and Allah is Self-sufficient, Praised.

[Pickthal 64:6] That was because their messengers (from Allah) kept coming unto them with clear proofs (of Allah's Sovereignty), but they said: Shall mere mortals guide us? So they disbelieved and turned away, and Allah was independent (of them). Allah is Absolute, Owner of Praise.

[Yusufali 64:6] That was because there came to them messengers with Clear Signs, but they said: "Shall (mere) human beings direct us?" So they rejected (the Message) and turned away. But Allah can do without (them): and Allah is free of all needs, worthy of all praise.

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا ۗ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۗ وَذَلِكَ عَلَىٰ

اللَّهِ يَسِيرٌ {7}

[Shakir 64:7] Those who disbelieve think that they shall never be raised. Say: Aye! by my Lord! you shall most certainly be raised, then you shall most certainly be informed of what you did; and that is easy to Allah.

[Pickthal 64:7] Those who disbelieve assert that they will not be raised again. Say (unto them, O Muhammad): Yea, verily, by my Lord! ye will be raised again and then ye will be informed of what ye did; and that is easy for Allah.

[Yusufali 64:7] The Unbelievers think that they will not be raised up (for Judgment). Say: "Yea, By my Lord, Ye shall surely be raised up: then shall ye be told (the truth) of all that ye did. And that is easy for Allah."

فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {8}

[Shakir 64:8] Therefore believe in Allah and His Messenger and the Light which We have revealed; and Allah is Aware of what you do.

[Pickthal 64:8] So believe in Allah and His messenger and the light which We have revealed. And Allah is Informed of what ye do.

[Yusufali 64:8] Believe, therefore, in Allah and His Messenger, and in the Light which we have sent down. And Allah is well acquainted with all that ye do.

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْحُجْمِ ذَلِكَ يَوْمُ التَّعَابِينِ ۗ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكْفِّرْ عَنْهُ
سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ ذَلِكَ الْفَوْزُ الْعَظِيمُ {9}

[Shakir 64:9] On the day that He will gather you for the day of gathering, that is the day of loss and gain; and whoever believes in Allah and does good, He will remove from him his evil and cause him to enter gardens beneath which rivers flow, to abide therein forever; that is the great achievement.

[Pickthal 64:9] The day when He shall gather you unto the Day of Assembling, that will be a day of mutual disillusion. And whoso believeth in Allah and doeth right, He will remit from him his evil deeds and will bring him unto Gardens underneath which rivers flow, therein to abide for ever. That is the supreme triumph.

[Yusufali 64:9] The Day that He assembles you (all) for a Day of Assembly,- that will be a Day of mutual loss and gain (among you), and those who believe in Allah and work righteousness,- He will remove from them their ills, and He will admit them to Gardens beneath which Rivers flow, to dwell therein for ever: that will be the Supreme Achievement.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ {10}

[Shakir 64:10] And (as for) those who disbelieve and reject Our communications, they are the inmates of the fire, to abide therein and evil is the resort.

[Pickthal 64:10] But those who disbelieve and deny Our revelations, such are owners of the Fire; they will abide therein - a hapless journey's end!

[Yusufali 64:10] But those who reject Faith and treat Our Signs as falsehoods, they will be Companions of the Fire, to dwell therein for aye: and evil is that Goal.

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

{11}

[Shakir 64:11] No affliction comes about but by Allah's permission; and whoever believes in Allah, He guides aright his heart; and Allah is Cognizant of all things.

[Pickthal 64:11] No calamity befalleth save by Allah's leave. And whosoever believeth in Allah, He guideth his heart. And Allah is Knower of all things.

[Yusufali 64:11] No kind of calamity can occur, except by the leave of Allah: and if any one believes in Allah, (Allah) guides his heart (aright): for Allah knows all things.

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ {12}

[Shakir 64:12] And obey Allah and obey the Messenger, but if you turn back, then upon Our Messenger devolves only the clear delivery (of the message).

[Pickthal 64:12] Obey Allah and obey His messenger; but if ye turn away, then the duty of Our messenger is only to convey (the message) plainly.

[Yusufali 64:12] So obey Allah, and obey His Messenger: but if ye turn back, the duty of Our Messenger is but to proclaim (the Message) clearly and openly.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {13}

[Shakir 64:13] Allah, there is no god but He; and upon Allah, then, let the believers rely.

[Pickthal 64:13] Allah! There is no Allah save Him. In Allah, therefore, let believers put their trust.

[Yusufali 64:13] Allah! There is no god but He: and on Allah, therefore, let the Believers put their trust.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ ۚ وَإِنْ تَعَفَّوْا

وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {14}

[Shakir 64:14] O you who believe! surely from among your wives and your children there is an enemy to you; therefore beware of them; and if you pardon and forbear and forgive, then surely Allah is Forgiving, Merciful.

[Pickthal 64:14] O ye who believe! Lo! among your wives and your children there are enemies for you, therefor beware of them. And if ye efface and overlook and forgive, then lo! Allah is Forgiving, Merciful.

[Yusufali 64:14] O ye who believe! Truly, among your wives and your children are (some that are) enemies to yourselves: so beware of them! But if ye forgive and overlook, and cover up (their faults), verily Allah is Oft-Forgiving, Most Merciful.

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۗ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ {15}

[Shakir 64:15] Your possessions and your children are only a trial, and Allah it is with Whom is a great reward.

[Pickthal 64:15] Your wealth and your children are only a temptation, whereas Allah! with Him is an immense reward.

[Yusufali 64:15] Your riches and your children may be but a trial: but in the Presence of Allah, is the highest, Reward.

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لَأَنْفُسِكُمْ ۗ وَمَنْ يُوقِ شُحَّ نَفْسِهِ

فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ {16}

[Shakir 64:16] Therefore be careful of (your duty to) Allah as much as you can, and hear and obey and spend, it is better for your souls; and whoever is saved from the greediness of his soul, these it is that are the successful.

[Pickthal 64:16] So keep your duty to Allah as best ye can, and listen, and obey, and spend; that is better for your souls. And whoso is saved from his own greed, such are the successful.

[Yusufali 64:16] So fear Allah as much as ye can; listen and obey and spend in charity for the benefit of your own soul and those saved from the covetousness of their own souls,- they are the ones that achieve prosperity.

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ شَكُورٌ حَلِيمٌ {17}

[Shakir 64:17] If you set apart for Allah a goodly portion, He will double it for you and forgive you; and Allah is the Multiplier (of rewards), Forbearing,

[Pickthal 64:17] If ye lend unto Allah a goodly loan, He will double it for you and will forgive you, for Allah is Responsive, Clement,

[Yusufali 64:17] If ye loan to Allah, a beautiful loan, He will double it to your (credit), and He will grant you Forgiveness: for Allah is most Ready to appreciate (service), Most Forbearing,-

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ {18}

[Shakir 64:18] The Knower of the unseen and the seen, the Mighty, the Wise.

[Pickthal 64:18] Knower of the Invisible and the Visible, the Mighty, the Wise.

[Yusufali 64:18] Knower of what is open, Exalted in Might, Full of Wisdom.

سورة الطلاق (At-Talaq)

Sura 65

Aya 1 to 12

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ ۗ وَتِلْكَ حُدُودُ اللَّهِ ۗ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۗ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا {1}

[Shakir 65:1] O Prophet! when you divorce women, divorce them for their prescribed time, and calculate the number of the days prescribed, and be careful of (your duty to) Allah, your Lord. Do not drive them out of their houses, nor should they themselves go forth, unless they commit an open indecency; and these are the limits of Allah, and whoever goes beyond the limits of Allah, he indeed does injustice to his own soul. You do not know that Allah may after that bring about reunion.

[Pickthal 65:1] O Prophet! When ye (men) put away women, put them away for their (legal) period and reckon the period, and keep your duty to Allah, your Lord. Expel them not from their houses nor let them go forth unless they commit open immorality. Such are the limits (imposed by) Allah; and whoso transgresseth Allah's limits, he verily wrongeth his soul. Thou knowest not: it may be that Allah will afterward bring some new thing to pass.

[Yusufali 65:1] O Prophet! When ye do divorce women, divorce them at their prescribed periods, and count (accurately), their prescribed periods: And fear Allah your Lord: and turn them not out of their houses, nor shall they (themselves) leave, except in case they are guilty of some open lewdness, those are limits set by Allah: and any who transgresses the limits of Allah, does verily wrong his (own) soul: thou knowest not if perchance Allah will bring about thereafter some new situation.

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۗ ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا {2}

[Shakir 65:2] So when they have reached their prescribed time, then retain them with kindness or separate them with kindness, and call to witness two men of justice from among you, and give upright testimony for Allah. With that is admonished he who believes in Allah and the latter day; and whoever is careful of (his duty to) Allah, He will make for him an outlet,

[Pickthal 65:2] Then, when they have reached their term, take them back in kindness or part from them in kindness, and call to witness two just men among you, and keep your testimony upright for Allah. Whoso believeth in

Allah and the Last Day is exhorted to act thus. And whosoever keepeth his duty to Allah, Allah will appoint a way out for him,

[Yusufali 65:2] Thus when they fulfil their term appointed, either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence (as) before Allah. Such is the admonition given to him who believes in Allah and the Last Day. And for those who fear Allah, He (ever) prepares a way out,

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۗ قَدْ

جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا {3}

[Shakir 65:3] And give him sustenance from whence he thinks not; and whoever trusts in Allah, He is sufficient for him; surely Allah attains His purpose; Allah indeed has appointed a measure for everything.

[Pickthal 65:3] And will provide for him from (a quarter) whence he hath no expectation. And whosoever putteth his trust in Allah, He will suffice him. Lo! Allah bringeth His command to pass. Allah hath set a measure for all things.

[Yusufali 65:3] And He provides for him from (sources) he never could imagine. And if any one puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion.

وَاللَّائِي يَئْسَنَ مِنَ الْمَحِيضِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَاللَّائِي لَمْ يَحْضُنَّ ۗ

وَأُولَاتِ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ ۗ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا {4}

[Shakir 65:4] And (as for) those of your women who have despaired of menstruation, if you have a doubt, their prescribed time shall be three months, and of those too who have not had their courses; and (as for) the pregnant women, their prescribed time is that they lay down their burden; and whoever is careful of (his duty to) Allah He will make easy for him his affair.

[Pickthal 65:4] And for such of your women as despair of menstruation, if ye doubt, their period (of waiting) shall be three months, along with those who have it not. And for those with child, their period shall be till they bring forth their burden. And whosoever keepeth his duty to Allah, He maketh his course easy for him.

[Yusufali 65:4] Such of your women as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is three months, and for those who have no courses (it is the same): for those who carry (life within their wombs), their period is until they deliver their burdens: and for those who fear Allah, He will make their path easy.

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ ۗ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيُغْنِهِ عَنِ الْمَالِ وَالْأَوْلَادِ ۗ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۗ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا {5}

[Shakir 65:5] That is the command of Allah which He has revealed to you, and whoever is careful of (his duty to) Allah, He will remove from him his evil and give him a big reward.

[Pickthal 65:5] That is the commandment of Allah which He revealeth unto you. And whoso keepeth his duty to Allah, He will remit from him his evil deeds and magnify reward for him.

[Yusufali 65:5] That is the Command of Allah, which He has sent down to you: and if any one fears Allah, He will remove his ills, from him, and will enlarge his reward.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تُضَارُّوهُنَّ لِضَيِّقُوا عَلَيْهِنَّ ۚ وَإِنْ كُنَّ
أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأُتْمِرُوا
بَيْنَكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاسَرْتُمْ فَسَتْرُضِعْ لَهُ أُخْرَىٰ {6}

[Shakir 65:6] Lodge them where you lodge according to your means, and do not injure them in order that you may straiten them; and if they are pregnant, spend on them until they lay down their burden; then if they suckle for you, give them their recompense and enjoin one another among you to do good; and if you disagree, another (woman) shall suckle for him.

[Pickthal 65:6] Lodge them where ye dwell, according to your wealth, and harass them not so as to straiten life for them. And if they are with child, then spend for them till they bring forth their burden. Then, if they give suck for you, give them their due payment and consult together in kindness; but if ye make difficulties for one another, then let some other woman give suck for him (the father of the child).

[Yusufali 65:6] Let the women live (in 'iddat) in the same style as ye live, according to your means: Annoy them not, so as to restrict them. And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden: and if they suckle your (offspring), give them their recompense: and take mutual counsel together, according to what is just and reasonable. And if ye find yourselves in difficulties, let another woman suckle (the child) on the (father's) behalf.

لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ ۚ لَا يُكَلِّفُ اللَّهُ نَفْسًا
إِلَّا مَا آتَاهَا ۚ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا {7}

[Shakir 65:7] Let him who has abundance spend out of his abundance and whoever has his means of subsistence straitened to him, let him spend out of that which Allah has given him; Allah does not lay on any soul a burden except to the extent to which He has granted it; Allah brings about ease after difficulty.

[Pickthal 65:7] Let him who hath abundance spend of his abundance, and he whose provision is measured, let him spend of that which Allah hath given him. Allah asketh naught of any soul save that which He hath given it. Allah will vouchsafe, after hardship, ease.

[Yusufali 65:7] Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief.

وَكَايْنٍ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَعَدَّيْنَاهَا عَذَابًا نُكْرًا
{8}

[Shakir 65:8] And how many a town which rebelled against the commandment of its Lord and His messengers, so We called it to account severely and We chastised it (with) a stern chastisement.

[Pickthal 65:8] And how many a community revolted against the ordinance of its Lord and His messengers, and We called it to a stern account and punished it with dire punishment,

[Yusufali 65:8] How many populations that insolently opposed the Command of their Lord and of His messengers, did We not then call to account,- to severe account?- and We imposed on them an exemplary Punishment.

فَدَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا {9}

[Shakir 65:9] So it tasted the evil result of its conduct, and the end of its affair was perdition.

[Pickthal 65:9] So that it tasted the ill-effects of its conduct, and the consequence of its conduct was loss.

[Yusufali 65:9] Then did they taste the evil result of their conduct, and the End of their conduct was Perdition.

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا ۗ قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ

ذِكْرًا {10}

[Shakir 65:10] Allah has prepared for them severe chastisement, therefore be careful of (your duty to) Allah, O men of understanding who believe! Allah has indeed revealed to you a reminder,

[Pickthal 65:10] Allah hath prepared for them stern punishment; so keep your duty to Allah, O men of understanding! O ye who believe! Now Allah hath sent down unto you a reminder,

[Yusufali 65:10] Allah has prepared for them a severe Punishment (in the Hereafter). Therefore fear Allah, O ye men of understanding - who have believed!- for Allah hath indeed sent down to you a Message,-

رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ

إِلَى النُّورِ ۗ وَمَنْ يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

أَبَدًا ۗ قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا {11}

[Shakir 65:11] An Messenger who recites to you the clear communications of Allah so that he may bring forth those who believe and do good deeds from darkness into light; and whoever believes in Allah and does good deeds, He will cause him to enter gardens beneath which rivers now, to abide therein forever, Allah has indeed given him a goodly sustenance.

[Pickthal 65:11] A messenger reciting unto you the revelations of Allah made plain, that He may bring forth those who believe and do good works from darkness unto light. And whosoever believeth in Allah and doeth right, He will bring him into Gardens underneath which rivers flow, therein to abide for ever. Allah hath made good provision for him.

[Yusufali 65:11] An Messenger, who rehearses to you the Signs of Allah containing clear explanations, that he may lead forth those who believe and

do righteous deeds from the depths of Darkness into Light. And those who believe in Allah and work righteousness, He will admit to Gardens beneath which Rivers flow, to dwell therein for ever: Allah has indeed granted for them a most excellent Provision.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا {12}

[Shakir 65:12] Allah is He Who created seven heavens, and of the earth the like of them; the decree continues to descend among them, that you may know that Allah has power over all things and that Allah indeed encompasses all things in (His) knowledge.

[Pickthal 65:12] Allah it is who hath created seven heavens, and of the earth the like thereof. The commandment cometh down among them slowly, that ye may know that Allah is Able to do all things, and that Allah surroundeth all things in knowledge.

[Yusufali 65:12] Allah is He Who created seven Firmaments and of the earth a similar number. Through the midst of them (all) descends His Command: that ye may know that Allah has power over all things, and that Allah comprehends, all things in (His) Knowledge.

سورة التحريم (At-Tahrim)

Sura 66

Aya 1 to 12

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {1}

[Shakir 66:1] O Prophet! why do you forbid (yourself) that which Allah has made lawful for you; you seek to please your wives; and Allah is Forgiving, Merciful.

[Pickthal 66:1] O Prophet! Why bannest thou that which Allah hath made lawful for thee, seeking to please thy wives? And Allah is Forgiving, Merciful.

[Yusufali 66:1] O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful.

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ ۗ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ {2}

[Shakir 66:2] Allah indeed has sanctioned for you the expiation of your oaths and Allah is your Protector, and He is the Knowing the Wise.

[Pickthal 66:2] Allah hath made lawful for you (Muslims) absolution from your oaths (of such a kind), and Allah is your Protector. He is the Knower, the Wise.

[Yusufali 66:2] Allah has already ordained for you, (O men), the dissolution of your oaths (in some cases): and Allah is your Protector, and He is Full of Knowledge and Wisdom.

وَإِذْ أَسْرَأَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ

عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ {3}

[Shakir 66:3] And when the prophet secretly communicated a piece of information to one of his wives-- but when she informed (others) of it, and Allah made him to know it, he made known part of it and avoided part; so when he informed her of it, she said: Who informed you of this? He said: The Knowing, the one Aware, informed me.

[Pickthal 66:3] When the Prophet confided a fact unto one of his wives and when she afterward divulged it and Allah apprised him thereof, he made known (to her) part thereof and passed over part. And when he told it her she said: Who hath told thee? He said: The Knower, the Aware hath told me.

[Yusufali 66:3] When the Prophet disclosed a matter in confidence to one of his consorts, and she then divulged it (to another), and Allah made it known to him, he confirmed part thereof and repudiated a part. Then when he told her thereof, she said, "Who told thee this?" He said, "He told me Who knows and is well-acquainted (with all things)."

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ
الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ {4}

[Shakir 66:4] If you both turn to Allah, then indeed your hearts are already inclined (to this); and if you back up each other against him, then surely Allah it is Who is his Guardian, and Jibreel and -the believers that do good, and the angels after that are the aiders.

[Pickthal 66:4] If ye twain turn unto Allah repentant, (ye have cause to do so) for your hearts desired (the ban); and if ye aid one another against him (Muhammad) then lo! Allah, even He, is his Protecting Friend, and Gabriel and the righteous among the believers; and furthermore the angels are his helpers.

[Yusufali 66:4] If ye two turn in repentance to Him, your hearts are indeed so inclined; But if ye back up each other against him, truly Allah is his Protector, and Gabriel, and (every) righteous one among those who believe,- and furthermore, the angels - will back (him) up.

عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ
عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا {5}

[Shakir 66:5] Maybe, his Lord, if he divorce you, will give him in your place wives better than you, submissive, faithful, obedient, penitent, adorers, fasters, widows and virgins.

[Pickthal 66:5] It may happen that his Lord, if he divorce you, will give him in your stead wives better than you, submissive (to Allah), believing, pious, penitent, devout, inclined to fasting, widows and maids.

[Yusufali 66:5] It may be, if he divorced you (all), that Allah will give him in exchange consorts better than you,- who submit (their wills), who believe, who are devout, who turn to Allah in repentance, who worship (in humility), who travel (for Faith) and fast,- previously married or virgins.

يَا أَيُّهَا الَّذِينَ آمَنُوا فُؤَادِكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ
غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ {6}

[Shakir 66:6] O you who believe! save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey Allah in what He commands them, and do as they are commanded.

[Pickthal 66:6] O ye who believe! Ward off from yourselves and your families a Fire whereof the fuel is men and stones, over which are set angels strong, severe, who resist not Allah in that which He commandeth them, but do that which they are commanded.

[Yusufali 66:6] O ye who believe! save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded.

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ إِنَّمَا تُجْرُونَ مَا كُنْتُمْ تَعْمَلُونَ {7}

[Shakir 66:7] O you who disbelieve! do not urge excuses today; you shall be rewarded only according to what you did.

[Pickthal 66:7] (Then it will be said): O ye who disbelieve! Make no excuses for yourselves this day. Ye are only being paid for what ye used to do.

[Yusufali 66:7] (They will say), "O ye Unbelievers! Make no excuses this Day! Ye are being but requited for all that ye did!"

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُم سَيِّئَاتِكُمْ
وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {8}

[Shakir 66:8] O you who believe! turn to Allah a sincere turning; maybe your Lord will remove from you your evil and cause you to enter gardens beneath which rivers flow, on the day on which Allah will not abase the Prophet and those who believe with him; their light shall run on before them and on their right hands; they shall say: Our Lord! make perfect for us our light, and grant us protection, surely Thou hast power over all things.

[Pickthal 66:8] O ye who believe! Turn unto Allah in sincere repentance! It may be that your Lord will remit from you your evil deeds and bring you into Gardens underneath which rivers flow, on the day when Allah will not abase the Prophet and those who believe with him. Their light will run before them and on their right hands; they will say: Our Lord! Perfect our light for us, and forgive us! Lo! Thou art Able to do all things.

[Yusufali 66:8] O ye who believe! Turn to Allah with sincere repentance: In the hope that your Lord will remove from you your ills and admit you to Gardens beneath which Rivers flow,- the Day that Allah will not permit to be humiliated the Prophet and those who believe with him. Their Light will run forward before them and by their right hands, while they say, "Our Lord! Perfect our Light for us, and grant us Forgiveness: for Thou hast power over all things."

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَاهُم جَهَنَّمُ وَبِئْسَ الْمَصِيرُ {9}

[Shakir 66:9] O Prophet! strive hard against the unbelievers and the hypocrites, and be hard against them; and their abode is hell; and evil is the resort.

[Pickthal 66:9] O Prophet! Strive against the disbelievers and the hypocrites, and be stern with them. Hell will be their home, a hapless journey's end.

[Yusufali 66:9] O Prophet! Strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell,- an evil refuge (indeed).

صَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَاَمْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا
صَالِحِينَ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ {10}

[Shakir 66:10] Allah sets forth an example to those who disbelieve the wife of Nuh and the wife of Lut: they were both under two of Our righteous servants, but they acted treacherously towards them so they availed them naught against Allah, and it was said: Enter both the fire with those who enter.

[Pickthal 66:10] Allah citeth an example for those who disbelieve: the wife of Noah and the wife of Lot, who were under two of Our righteous slaves yet betrayed them so that they (the husbands) availed them naught against Allah and it was said (unto them): Enter the Fire along with those who enter.

[Yusufali 66:10] Allah sets forth, for an example to the Unbelievers, the wife of Noah and the wife of Lut: they were (respectively) under two of our righteous servants, but they were false to their (husbands), and they profited nothing before Allah on their account, but were told: "Enter ye the Fire along with (others) that enter!"

وَصَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتٌ فِرْعَوْنُ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي
مِن فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ { 11 }

[Shakir 66:11] And Allah sets forth an example to those who believe the wife of Firon when she said: My Lord! build for me a house with Thee in the garden and deliver me from Firon and his doing, and deliver me from the unjust people:

[Pickthal 66:11] And Allah citeth an example for those who believe: the wife of Pharaoh when she said: My Lord! Build for me a home with thee in the Garden, and deliver me from Pharaoh and his work, and deliver me from evil-doing folk;

[Yusufali 66:11] And Allah sets forth, as an example to those who believe the wife of Pharaoh: Behold she said: "O my Lord! Build for me, in nearness to Thee, a mansion in the Garden, and save me from Pharaoh and his doings, and save me from those that do wrong";

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا
وَكُنْتِ مِنَ الْقَائِمِينَ { 12 }

[Shakir 66:12] And Marium, the daughter of Imran, who guarded her chastity, so We breathed into her of Our inspiration and she accepted the truth of the words of her Lord and His books, and she was of, the obedient ones.

[Pickthal 66:12] And Mary, daughter of 'Imran, whose body was chaste, therefor We breathed therein something of Our Spirit. And she put faith in the words of her Lord and His scriptures, and was of the obedient.

[Yusufali 66:12] And Mary the daughter of 'Imran, who guarded her chastity; and We breathed into (her body) of Our spirit; and she testified to the truth of the words of her Lord and of His Revelations, and was one of the devout (servants).

سورة الملك (Al-Mulk)

Sura 67

Aya 1 to 30

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {1}

[Shakir 67:1] Blessed is He in Whose hand is the kingdom, and He has power over all things,

[Pickthal 67:1] Blessed is He in Whose hand is the Sovereignty, and, He is Able to do all things.

[Yusufali 67:1] Blessed be He in Whose hands is Dominion; and He over all things hath Power;-

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيزُ الْغَفُورُ {2}

[Shakir 67:2] Who created death and life that He may try you-- which of you is best in deeds; and He is the Mighty, the Forgiving,

[Pickthal 67:2] Who hath created life and death that He may try you which of you is best in conduct; and He is the Mighty, the Forgiving,

[Yusufali 67:2] He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving;-

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَافُوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ

مِن فَطْوَرٍ {3}

[Shakir 67:3] Who created the seven heavens one above another; you see no incongruity in the creation of the Beneficent Allah; then look again, can you see any disorder?

[Pickthal 67:3] Who hath created seven heavens in harmony. Thou (Muhammad) canst see no fault in the Beneficent One's creation; then look again: Canst thou see any rifts?

[Yusufali 67:3] He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw?

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ {4}

[Shakir 67:4] Then turn back the eye again and again; your look shall come back to you confused while it is fatigued.

[Pickthal 67:4] Then look again and yet again, thy sight will return unto thee weakened and made dim.

[Yusufali 67:4] Again turn thy vision a second time: (thy) vision will come back to thee dull and discomfited, in a state worn out.

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ

{5}

[Shakir 67:5] *And certainly We have adorned this lower heaven with lamps and We have made these missiles for the Shaitans, and We have prepared for them the chastisement of burning.*

[Pickthal 67:5] *And verily We have beautified the world's heaven with lamps, and We have made them missiles for the devils, and for them We have prepared the doom of flame.*

[Yusufali 67:5] *And we have, (from of old), adorned the lowest heaven with Lamps, and We have made such (Lamps) (as) missiles to drive away the Evil Ones, and have prepared for them the Penalty of the Blazing Fire.*

وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيُسَّ الْمَصِيرُ {6}

[Shakir 67:6] *And for those who disbelieve in their Lord is the punishment of hell, and evil is the resort.*

[Pickthal 67:6] *And for those who disbelieve in their Lord there is the doom of hell, a hapless journey's end!*

[Yusufali 67:6] *For those who reject their Lord (and Cherisher) is the Penalty of Hell: and evil is (such), Destination.*

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ {7}

[Shakir 67:7] *When they shall be cast therein, they shall hear a loud moaning of it as it heaves,*

[Pickthal 67:7] *When they are flung therein they hear its roaring as it boileth up,*

[Yusufali 67:7] *When they are cast therein, they will hear the (terrible) drawing in of its breath even as it blazes forth,*

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ {8}

[Shakir 67:8] *Almost bursting for fury. Whenever a group is cast into it, its keeper shall ask them: Did there not come to you a warner?*

[Pickthal 67:8] *As it would burst with rage. Whenever a (fresh) host is flung therein the wardens thereof ask them: Came there unto you no warner?*

[Yusufali 67:8] *Almost bursting with fury: Every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?"*

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ {9}

[Shakir 67:9] *They shall say: Yea! indeed there came to us a warner, but we rejected (him) and said: Allah has not revealed anything, you are only in a great error.*

[Pickthal 67:9] *They say: Yea, verily, a warner came unto us; but we denied and said: Allah hath naught revealed; ye are in naught but a great error.*

[Yusufali 67:9] *They will say: "Yes indeed; a Warner did come to us, but we rejected him and said, 'Allah never sent down any (Message): ye are nothing but an egregious delusion!'"*

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ {10}

[Shakir 67:10] *And they shall say: Had we but listened or pondered, we should not have been among the inmates of the burning fire.*

[Pickthal 67:10] *And they say: Had we been wont to listen or have sense, we had not been among the dwellers in the flames.*

[Yusufali 67:10] *They will further say: "Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!"*

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ {11}

[Shakir 67:11] *So they shall acknowledge their sins, but far will be (forgiveness) from the inmates of the burning fire.*

[Pickthal 67:11] *So they acknowledge their sins; but far removed (from mercy) are the dwellers in the flames.*

[Yusufali 67:11] *They will then confess their sins: but far will be (Forgiveness) from the Companions of the Blazing Fire!*

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ {12}

[Shakir 67:12] *(As for) those who fear their Lord in secret, they shall surely have forgiveness and a great reward.*

[Pickthal 67:12] *Lo! those who fear their Lord in secret, theirs will be forgiveness and a great reward.*

[Yusufali 67:12] *As for those who fear their Lord unseen, for them is Forgiveness and a great Reward.*

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {13}

[Shakir 67:13] *And conceal your word or manifest it; surely He is Cognizant of what is in the hearts.*

[Pickthal 67:13] *And keep your opinion secret or proclaim it, lo! He is Knower of all that is in the breasts (of men).*

[Yusufali 67:13] *And whether ye hide your word or publish it, He certainly has (full) knowledge, of the secrets of (all) hearts.*

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ {14}

[Shakir 67:14] *Does He not know, Who created? And He is the Knower of the subtleties, the Aware.*

[Pickthal 67:14] *Should He not know what He created? And He is the Subtile, the Aware.*

[Yusufali 67:14] *Should He not know,- He that created? and He is the One that understands the finest mysteries (and) is well-acquainted (with them).*

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ {15}

[Shakir 67:15] *He it is Who made the earth smooth for you, therefore go about in the spacious sides thereof, and eat of His sustenance, and to Him is the return after death.*

[Pickthal 67:15] *He it is Who hath made the earth subservient unto you, so Walk in the paths thereof and eat of His providence. And unto Him will be the resurrection (of the dead).*

[Yusufali 67:15] *It is He Who has made the earth manageable for you, so traverse ye through its tracts and enjoy of the Sustenance which He furnishes: but unto Him is the Resurrection.*

أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ {16}

[Shakir 67:16] Are you secure of those in the heaven that He should not make the earth to swallow you up? Then lo! it shall be in a state of commotion.

[Pickthal 67:16] Have ye taken security from Him Who is in the heaven that He will not cause the earth to swallow you when lo! it is convulsed?

[Yusufali 67:16] Do ye feel secure that He Who is in heaven will not cause you to be swallowed up by the earth when it shakes (as in an earthquake)?

أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ {17}

[Shakir 67:17] Or are you secure of those in the heaven that He should not send down upon you a punishment? Then shall you know how was My warning.

[Pickthal 67:17] Or have ye taken security from Him Who is in the heaven that He will not let loose on you a hurricane? But ye shall know the manner of My warning.

[Yusufali 67:17] Or do ye feel secure that He Who is in Heaven will not send against you a violent tornado (with showers of stones), so that ye shall know how (terrible) was My warning?

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ {18}

[Shakir 67:18] And certainly those before them rejected (the truth), then how was My disapproval.

[Pickthal 67:18] And verily those before them denied, then (see) the manner of My wrath (with them)!

[Yusufali 67:18] But indeed men before them rejected (My warning): then how (terrible) was My rejection (of them)?

أَوَلَمْ يَرَوْا إِلَى الظَّيْرِ فَوْقَهُمْ صَافَاتٍ وَيَقِضْنَ ۖ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ

بَصِيرٌ {19}

[Shakir 67:19] Have they not seen the birds above them expanding (their wings) and contracting (them)? What is it that withholds them save the Beneficent Allah? Surely He sees everything.

[Pickthal 67:19] Have they not seen the birds above them spreading out their wings and closing them? Naught upholdeth them save the Beneficent. Lo! He is Seer of all things.

[Yusufali 67:19] Do they not observe the birds above them, spreading their wings and folding them in? None can uphold them except (Allah) Most Gracious: Truly (Allah) Most Gracious: Truly it is He that watches over all things.

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ ۚ إِنَّ الْكَافِرِينَ إِلَّا فِي غُرُورٍ {20}

[Shakir 67:20] Or who is it that will be a host for you to assist you besides the Beneficent Allah? The unbelievers are only in deception.

[Pickthal 67:20] Or who is he that will be an army unto you to help you instead of the Beneficent? The disbelievers are in naught but illusion.

[Yusufali 67:20] Nay, who is there that can help you, (even as) an army, besides (Allah) Most Merciful? In nothing but delusion are the Unbelievers.

أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۖ بَلْ لَجُوا فِي عُتُوٍّ وَنُفُورٍ {21}

[Shakir 67:21] Or who is it that will give you sustenance if He should withhold His sustenance? Nay! they persist in disdain and aversion.

[Pickthal 67:21] Or who is he that will provide for you if He should withhold His providence? Nay, but they are set in pride and frowardness.

[Yusufali 67:21] Or who is there that can provide you with Sustenance if He were to withhold His provision? Nay, they obstinately persist in insolent impiety and flight (from the Truth).

أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ {22}

[Shakir 67:22] What! is he who goes prone upon his face better guided or he who walks upright upon a straight path?

[Pickthal 67:22] Is he who goeth groping on his face more rightly guided, or he who walketh upright on a straight road?

[Yusufali 67:22] Is then one who walks headlong, with his face grovelling, better guided,- or one who walks evenly on a Straight Way?

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ {23}

[Shakir 67:23] Say: He it is Who brought you into being and made for you the ears and the eyes and the hearts: little is it that you give thanks.

[Pickthal 67:23] Say (unto them, O Muhammad): He it is who gave you being, and hath assigned unto you ears and eyes and hearts. Small thanks give ye!

[Yusufali 67:23] Say: "It is He Who has created you (and made you grow), and made for you the faculties of hearing, seeing, feeling and understanding: little thanks it is ye give.

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ {24}

[Shakir 67:24] Say: He it is Who multiplied you in the earth and to Him you shall be gathered.

[Pickthal 67:24] Say: He it is Who multiplieth you in the earth, and unto Whom ye will be gathered.

[Yusufali 67:24] Say: "It is He Who has multiplied you through the earth, and to Him shall ye be gathered together."

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ {25}

[Shakir 67:25] And they say: When shall this threat be (executed) if you are truthful?

[Pickthal 67:25] And they say: When (will) this promise (be fulfilled), if ye are truthful?

[Yusufali 67:25] They ask: When will this promise be (fulfilled)? - If ye are telling the truth.

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ {26}

[Shakir 67:26] Say: The knowledge (thereof is only with Allah and I am only a plain warner.

[Pickthal 67:26] Say: The knowledge is with Allah only, and I am but a plain warner;

[Yusufali 67:26] Say: "As to the knowledge of the time, it is with Allah alone: I am (sent) only to warn plainly in public."

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ {27}

[Shakir 67:27] *But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to call for.*

[Pickthal 67:27] *But when they see it nigh, the faces of those who disbelieve will be awry, and it will be said (unto them): This is that for which ye used to call.*

[Yusufali 67:27] *At length, when they see it close at hand, grieved will be the faces of the Unbelievers, and it will be said (to them): "This is (the promise fulfilled), which ye were calling for!"*

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ {28}

[Shakir 67:28] *Say: Have you considered if Allah should destroy me and those with me-- rather He will have mercy on us; yet who will protect the unbelievers from a painful punishment?*

[Pickthal 67:28] *Say (O Muhammad): Have ye thought: Whether Allah causeth me (Muhammad) and those with me to perish or hath mercy on us, still, who will protect the disbelievers from a painful doom?*

[Yusufali 67:28] *Say: "See ye?- If Allah were to destroy me, and those with me, or if He bestows His Mercy on us,- yet who can deliver the Unbelievers from a grievous Penalty?"*

قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ {29}

[Shakir 67:29] *Say: He is the Beneficent Allah, we believe in Him and on Him do we rely, so you shall come to know who it is that is in clear error.*

[Pickthal 67:29] *Say: He is the Beneficent. In Him we believe and in Him we put our trust. And ye will soon know who it is that is in error manifest.*

[Yusufali 67:29] *Say: "He is (Allah) Most Gracious: We have believed in Him, and on Him have we put our trust: So, soon will ye know which (of us) it is that is in manifest error."*

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ {30}

[Shakir 67:30] *Say: Have you considered if your water should go down, who is it then that will bring you flowing water?*

[Pickthal 67:30] *Say: Have ye thought: If (all) your water were to disappear into the earth, who then could bring you gushing water?*

[Yusufali 67:30] *Say: "See ye?- If your stream be some morning lost (in the underground earth), who then can supply you with clear-flowing water?"*

سورة القلم (Al-Qalam)

Sura 68

Aya 1 to 52

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ {1}

[Shakir 68:1] Noon. I swear by the pen and what the angels write,

[Pickthal 68:1] Nun. By the pen and that which they write (therewith),

[Yusufali 68:1] Nun. By the Pen and the (Record) which (men) write,-

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ {2}

[Shakir 68:2] By the grace of your Lord you are not mad.

[Pickthal 68:2] Thou art not, for thy Lord's favour unto thee, a madman.

[Yusufali 68:2] Thou art not, by the Grace of thy Lord, mad or possessed.

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ {3}

[Shakir 68:3] And most surely you shall have a reward never to be cut off.

[Pickthal 68:3] And lo! thine verily will be a reward unfailling.

[Yusufali 68:3] Nay, verily for thee is a Reward unfailling:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ {4}

[Shakir 68:4] And most surely you conform (yourself) to sublime morality.

[Pickthal 68:4] And lo! thou art of a tremendous nature.

[Yusufali 68:4] And thou (standest) on an exalted standard of character.

فَسَتُبْصِرُ وَيُبْصِرُونَ {5}

[Shakir 68:5] So you shall see, and they (too) shall see,

[Pickthal 68:5] And thou wilt see and they will see

[Yusufali 68:5] Soon wilt thou see, and they will see,

بِأَيِّكُمْ الْمَفْتُونُ {6}

[Shakir 68:6] Which of you is afflicted with madness.

[Pickthal 68:6] Which of you is the demented.

[Yusufali 68:6] Which of you is afflicted with madness.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ {7}

[Shakir 68:7] Surely your Lord best knows him who errs from His way, and He best knows the followers of the right course.

[Pickthal 68:7] Lo! thy Lord is Best Aware of him who strayeth from His way, and He is Best Aware of those who walk aright.

[Yusufali 68:7] 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.

فَلَا تُطِيعِ الْمُكَذِّبِينَ {8}

[Shakir 68:8] So do not yield to the rejecters.

[Pickthal 68:8] Therefor obey not thou the rejecters

[Yusufali 68:8] So hearken not to those who deny (the Truth).

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ {9}

[Shakir 68:9] They wish that you should be pliant so they (too) would be pliant.

[Pickthal 68:9] Who would have had thee compromise, that they may compromise.

[Yusufali 68:9] Their desire is that thou shouldst be pliant: so would they be pliant.

وَلَا تُطِيعِ كُلَّ حَلَّافٍ مَهِينٍ {10}

[Shakir 68:10] And yield not to any mean swearer

[Pickthal 68:10] Neither obey thou each feeble oath-monger,

[Yusufali 68:10] Heed not the type of despicable men,- ready with oaths,

هَمَّازٍ مَشَاءٍ بِنَمِيمٍ {11}

[Shakir 68:11] Defamer, going about with slander

[Pickthal 68:11] Detracter, spreader abroad of slanders,

[Yusufali 68:11] A slanderer, going about with calumnies,

مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ {12}

[Shakir 68:12] Forbiddor of good, outstepping the limits, sinful,

[Pickthal 68:12] Hinderer of the good, transgressor, malefactor

[Yusufali 68:12] (Habitually) hindering (all) good, transgressing beyond bounds, deep in sin,

عُتْلٌ بَعْدَ ذَلِكَ زَنِيمٍ {13}

[Shakir 68:13] Ignoble, besides all that, base-born;

[Pickthal 68:13] Greedy therewithal, intrusive.

[Yusufali 68:13] Violent (and cruel),- with all that, base-born,-

أَنَّ كَانَ ذَا مَالٍ وَبَنِينَ {14}

[Shakir 68:14] Because he possesses wealth and sons.

[Pickthal 68:14] It is because he is possessed of wealth and children

[Yusufali 68:14] Because he possesses wealth and (numerous) sons.

إِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ {15}

[Shakir 68:15] When Our communications are recited to him, he says: Stories of those of yore.

[Pickthal 68:15] That, when Our revelations are recited unto him, he saith: Mere fables of the men of old.

[Yusufali 68:15] When to him are rehearsed Our Signs, "Tales of the ancients", he cries!

سَنَسِيئُهُ عَلَى الْحَرُطُومِ {16}

[Shakir 68:16] We will brand him on the nose.

[Pickthal 68:16] We shall brand him on the nose.

[Yusufali 68:16] Soon shall We brand (the beast) on the snout!

إِنَّا بَلَوْنَا هُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ {17}

[Shakir 68:17] 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,

[Pickthal 68:17] Lo! We have tried them as We tried the owners of the garden when they vowed that they would pluck its fruit next morning,

[Yusufali 68:17] 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.

وَلَا يَسْتَتْنُونَ {18}

[Shakir 68:18] And were not willing to set aside a portion (for the poor).

[Pickthal 68:18] And made no exception (for the Will of Allah);

[Yusufali 68:18] But made no reservation, ("If it be Allah's Will").

فَطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَهُمْ نَائِمُونَ {19}

[Shakir 68:19] Then there encompassed it a visitation from your Lord while they were sleeping.

[Pickthal 68:19] Then a visitation from thy Lord came upon it while they slept

[Yusufali 68:19] Then there came on the (garden) a visitation from thy Lord, (which swept away) all around, while they were asleep.

فَأَصْبَحَتْ كَالصَّرِيمِ {20}

[Shakir 68:20] So it became as black, barren land.

[Pickthal 68:20] And in the morning it was as if plucked.

[Yusufali 68:20] So the (garden) became, by the morning, like a dark and desolate spot, (whose fruit had been gathered).

فَتَنَادَوْا مُصْبِحِينَ {21}

[Shakir 68:21] And they called out to each other in the morning,

[Pickthal 68:21] And they cried out one unto another in the morning,

[Yusufali 68:21] As the morning broke, they called out, one to another,-

أَنْ اْعُدُّوا عَلَيَّ حَرْثَكُمْ إِنْ كُنْتُمْ صَارِمِينَ {22}

[Shakir 68:22] Saying: Go early to your tilth if you would cut (the produce).

[Pickthal 68:22] Saying: Run unto your field if ye would pluck (the fruit).

[Yusufali 68:22] "Go ye to your tilth (betimes) in the morning, if ye would gather the fruits."

فَانْظَلَفُوا وَهُمْ يَتَخَفَتُونَ {23}

[Shakir 68:23] So they went, while they consulted together secretly,

[Pickthal 68:23] So they went off, saying one unto another in low tones:

[Yusufali 68:23] So they departed, conversing in secret low tones, (saying)-

أَنْ لَا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ {24}

[Shakir 68:24] Saying: No poor man shall enter it today upon you.

[Pickthal 68:24] No needy man shall enter it to-day against you.

[Yusufali 68:24] "Let not a single indigent person break in upon you into the (garden) this day."

وَعَدُوا عَلَىٰ حَرْدٍ قَادِرِينَ {25}

[Shakir 68:25] And in the morning they went, having the power to prevent.

[Pickthal 68:25] They went betimes, strong in (this) purpose.

[Yusufali 68:25] And they opened the morning, strong in an (unjust) resolve.

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ {26}

[Shakir 68:26] But when they saw it, they said: Most surely we have gone astray

[Pickthal 68:26] But when they saw it, they said: Lo! we are in error!

[Yusufali 68:26] But when they saw the (garden), they said: "We have surely lost our way:

بَلْ نَحْنُ مَحْرُومُونَ {27}

[Shakir 68:27] Nay! we are made to suffer privation.

[Pickthal 68:27] Nay, but we are desolate!

[Yusufali 68:27] "Indeed we are shut out (of the fruits of our labour)!"

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ {28}

[Shakir 68:28] The best of them said: Did I not say to you, Why do you not glorify (Allah)?

[Pickthal 68:28] The best among them said: Said I not unto you: Why glorify ye not (Allah)?

[Yusufali 68:28] Said one of them, more just (than the rest): "Did I not say to you, 'Why not glorify (Allah)?'"

قَالُوا سُبْحَانَ رَبَّنَا إِنَّا كُنَّا ظَالِمِينَ {29}

[Shakir 68:29] They said: Glory be to our Lord, surely we were unjust.

[Pickthal 68:29] They said: Glorified be our Lord! Lo! we have been wrong-doers.

[Yusufali 68:29] They said: "Glory to our Lord! Verily we have been doing wrong!"

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَوْمُونَ {30}

[Shakir 68:30] Then some of them advanced against others, blaming each other.

[Pickthal 68:30] Then some of them drew near unto others, self-reproaching.

[Yusufali 68:30] Then they turned, one against another, in reproach.

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ {31}

[Shakir 68:31] Said they: O woe to us! surely we were inordinate:

[Pickthal 68:31] They said: Alas for us! In truth we were outrageous.

[Yusufali 68:31] They said: "Alas for us! We have indeed transgressed!

عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ {32}

[Shakir 68:32] *Maybe, our Lord will give us instead one better than it; surely to our Lord do we make our humble petition.*

[Pickthal 68:32] *It may be that our Lord will give us better than this in place thereof. Lo! we beseech our Lord.*

[Yusufali 68:32] *"It may be that our Lord will give us in exchange a better (garden) than this: for we do turn to Him (in repentance)!"*

كَذَلِكَ الْعَذَابُ وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ ۖ لَوْ كَانُوا يَعْلَمُونَ {33}

[Shakir 68:33] *Such is the chastisement, and certainly the chastisement of the hereafter is greater, did they but know!*

[Pickthal 68:33] *Such was the punishment. And verily the punishment of the Hereafter is greater if they did but know.*

[Yusufali 68:33] *Such is the Punishment (in this life); but greater is the Punishment in the Hereafter,- if only they knew!*

إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ {34}

[Shakir 68:34] *Surely those who guard (against evil) shall have with their Lord gardens of bliss.*

[Pickthal 68:34] *Lo! for those who keep from evil are gardens of bliss with their Lord.*

[Yusufali 68:34] *Verily, for the Righteous, are Gardens of Delight, in the Presence of their Lord.*

أَفَتَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ {35}

[Shakir 68:35] *What! shall We then make (that is, treat) those who submit as the guilty?*

[Pickthal 68:35] *Shall We then treat those who have surrendered as We treat the guilty?*

[Yusufali 68:35] *Shall We then treat the People of Faith like the People of Sin?*

مَا لَكُمْ كَيْفَ تَحْكُمُونَ {36}

[Shakir 68:36] *What has happened to you? How do you judge?*

[Pickthal 68:36] *What aileth you? How foolishly ye judge!*

[Yusufali 68:36] *What is the matter with you? How judge ye?*

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ {37}

[Shakir 68:37] *Or have you a book wherein you read,*

[Pickthal 68:37] *Or have ye a scripture wherein ye learn*

[Yusufali 68:37] *Or have ye a book through which ye learn-*

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ {38}

[Shakir 68:38] *That you have surely therein what you choose?*

[Pickthal 68:38] *That ye shall indeed have all that ye choose?*

[Yusufali 68:38] *That ye shall have, through it whatever ye choose?*

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بِالْعَقَّةِ إِلَى يَوْمِ الْقِيَامَةِ ۗ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ {39}

[Shakir 68:39] *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?*

[Pickthal 68:39] Or have ye a covenant on oath from Us that reacheth to the Day of Judgment, that yours shall be all that ye ordain?

[Yusufali 68:39] Or have ye Covenants with Us to oath, reaching to the Day of Judgment, (providing) that ye shall have whatever ye shall demand?

سَلُّهُمْ أَيُّهُمْ بِذَلِكَ زَعِيمٌ {40}

[Shakir 68:40] Ask them which of them will vouch for that,

[Pickthal 68:40] Ask them (O Muhammad) which of them will vouch for that!

[Yusufali 68:40] Ask thou of them, which of them will stand surety for that!

أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ {41}

[Shakir 68:41] Or have they associates if they are truthful.

[Pickthal 68:41] Or have they other gods? Then let them bring their other gods if they are truthful

[Yusufali 68:41] Or have they some "Partners" (in Allahhead)? Then let them produce their "partners", if they are truthful!

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ {42}

[Shakir 68:42] 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,

[Pickthal 68:42] On the day when it befalleth in earnest, and they are ordered to prostrate themselves but are not able,

[Yusufali 68:42] The Day that the shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able,-

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ {43}

[Shakir 68:43] Their looks cast down, abasement shall overtake them; and they were called upon to make obeisance indeed while yet they were safe.

[Pickthal 68:43] With eyes downcast, abasement stupefying them. And they had been summoned to prostrate themselves while they were yet unhurt.

[Yusufali 68:43] 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).

فَدَرْنِي وَمَنْ يُكْذِبْ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ {44}

[Shakir 68:44] So leave Me and him who rejects this announcement; We will overtake them by degrees, from whence they perceive not:

[Pickthal 68:44] 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.

[Yusufali 68:44] Then leave Me alone with such as reject this Message: by degrees shall We punish them from directions they perceive not.

وَأْمَلِي لَهُمْ ۖ إِنَّ كَيْدِي مَتِينٌ {45}

[Shakir 68:45] And I do bear with them, surely My plan is firm.

[Pickthal 68:45] Yet I bear with them, for lo! My scheme is firm.

[Yusufali 68:45] A (long) respite will I grant them: truly powerful is My Plan.

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ {46}

[Shakir 68:46] Or do you ask from them a reward, so that they are burdened with debt?

[Pickthal 68:46] Or dost thou (Muhammad) ask a fee from them so that they are heavily taxed?

[Yusufali 68:46] Or is it that thou dost ask them for a reward, so that they are burdened with a load of debt?-

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ {47}

[Shakir 68:47] Or have they (the knowledge of) the unseen, so that they write (it) down?

[Pickthal 68:47] Or is the Unseen theirs that they can write (thereof)?

[Yusufali 68:47] Or that the Unseen is in their hands, so that they can write it down?

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ {48}

[Shakir 68:48] 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.

[Pickthal 68:48] But wait thou for thy Lord's decree, and be not like him of the fish, who cried out in despair.

[Yusufali 68:48] 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.

لَوْلَا أَن تَدَارَكُهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ {49}

[Shakir 68:49] Were it not that favor from his Lord had overtaken him, he would certainly have been cast down upon the naked shore while he was blamed.

[Pickthal 68:49] Had it not been that favour from his Lord had reached him he surely had been cast into the wilderness while he was reprobate.

[Yusufali 68:49] Had not Grace from his Lord reached him, he would indeed have been cast off on the naked shore, in disgrace.

فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ {50}

[Shakir 68:50] Then his Lord chose him, and He made him of the good.

[Pickthal 68:50] But his Lord chose him and placed him among the righteous.

[Yusufali 68:50] Thus did his Lord choose him and make him of the Company of the Righteous.

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ {51}

[Shakir 68:51] And those who disbelieve would almost smite you with their eyes when they hear the reminder, and they say: Most surely he is mad.

[Pickthal 68:51] 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;

[Yusufali 68:51] And the Unbelievers would almost trip thee up with their eyes when they hear the Message; and they say: "Surely he is possessed!"

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ {52}

[Shakir 68:52] And it is naught but a reminder to the nations.

[Pickthal 68:52] When it is naught else than a Reminder to creation.

[Yusufali 68:52] But it is nothing less than a Message to all the worlds.

سورة الحاقة (Al-Haqqa)

Sura 69

Aya 1 to 52

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

الحَاقَّةُ {1}

[Shakir 69:1] The sure calamity!

[Pickthal 69:1] The Reality!

[Yusufali 69:1] The Sure Reality!

مَا الْحَاقَّةُ {2}

[Shakir 69:2] What is the sure calamity!

[Pickthal 69:2] What is the Reality?

[Yusufali 69:2] What is the Sure Reality?

وَمَا أَذْرَاكَ مَا الْحَاقَّةُ {3}

[Shakir 69:3] And what would make you realize what the sure calamity is!

[Pickthal 69:3] Ah, what will convey unto thee what the reality is!

[Yusufali 69:3] And what will make thee realise what the Sure Reality is?

كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ {4}

[Shakir 69:4] Samood and Ad called the striking calamity a lie.

[Pickthal 69:4] (The tribes of) Thamud and A'ad disbelieved in the judgment to come.

[Yusufali 69:4] The Thamud and the 'Ad People (branded) as false the Stunning Calamity!

فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ {5}

[Shakir 69:5] Then as to Samood, they were destroyed by an excessively severe punishment.

[Pickthal 69:5] As for Thamud, they were destroyed by the lightning.

[Yusufali 69:5] But the Thamud,- they were destroyed by a terrible Storm of thunder and lightning!

وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ {6}

[Shakir 69:6] And as to Ad, they were destroyed by a roaring, violent blast.

[Pickthal 69:6] And as for A'ad, they were destroyed by a fierce roaring wind,

[Yusufali 69:6] And the 'Ad, they were destroyed by a furious Wind, exceedingly violent;

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعِجَازٌ مُخْلِ
خَاوِيَةٌ {7}

[Shakir 69:7] Which He made to prevail against them for seven nights and eight days unremittingly, so that you might have seen the people therein prostrate as if they were the trunks of hollow palms.

[Pickthal 69:7] Which He imposed on them for seven long nights and eight long days so that thou mightest have seen men lying overthrown, as they were hollow trunks of palm-trees.

[Yusufali 69:7] He made it rage against them seven nights and eight days in succession: so that thou couldst see the (whole) people lying prostrate in its (path), as they had been roots of hollow palm-trees tumbled down!

فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ {8}

[Shakir 69:8] Do you then see of them one remaining?

[Pickthal 69:8] Canst thou (O Muhammad) see any remnant of them?

[Yusufali 69:8] Then seest thou any of them left surviving?

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ {9}

[Shakir 69:9] And Firon and those before him and the overthrown cities continuously committed sins.

[Pickthal 69:9] And Pharaoh and those before him, and the communities that were destroyed, brought error,

[Yusufali 69:9] And Pharaoh, and those before him, and the Cities Overthrown, committed habitual Sin.

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَابِيَةً {10}

[Shakir 69:10] And they disobeyed the Messenger of their Lord, so He punished them with a vehement punishment.

[Pickthal 69:10] And they disobeyed the messenger of their Lord, therefor did He grip them with a tightening grip.

[Yusufali 69:10] And disobeyed (each) the messenger of their Lord; so He punished them with an abundant Penalty.

إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ {11}

[Shakir 69:11] Surely We bore you up in the ship when the water rose high,

[Pickthal 69:11] Lo! when the waters rose, We carried you upon the ship

[Yusufali 69:11] We, when the water (of Noah's Flood) overflowed beyond its limits, carried you (mankind), in the floating (Ark),

لِنَجْعَلَهَا لَكُمْ تَذْكَرًا وَتَعِيَهَا أذُنٌ وَاعِيَةٌ {12}

[Shakir 69:12] So that We may make it a reminder to you, and that the retaining ear might retain it.

[Pickthal 69:12] That We might make it a memorial for you, and that remembering ears (that heard the story) might remember.

[Yusufali 69:12] That We might make it a Message unto you, and that ears (that should hear the tale and) retain its memory should bear its (lessons) in remembrance.

فَإِذَا نُفِخَ فِي الصُّورِ نَفْحَةً وَاحِدَةً {13}

[Shakir 69:13] And when the trumpet is blown with a single blast,

[Pickthal 69:13] And when the trumpet shall sound one blast

[Yusufali 69:13] Then, when one blast is sounded on the Trumpet,

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً {14}

[Shakir 69:14] And the earth and the mountains are borne away and crushed with a single crushing.

[Pickthal 69:14] And the earth with the mountains shall be lifted up and crushed with one crash,

[Yusufali 69:14] And the earth is moved, and its mountains, and they are crushed to powder at one stroke,-

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ {15}

[Shakir 69:15] On that day shall the great event come to pass,

[Pickthal 69:15] Then, on that day will the Event befall.

[Yusufali 69:15] On that Day shall the (Great) Event come to pass.

وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ {16}

[Shakir 69:16] And the heaven shall cleave asunder, so that on that day it shall be frail,

[Pickthal 69:16] And the heaven will split asunder, for that day it will be frail.

[Yusufali 69:16] And the sky will be rent asunder, for it will that Day be flimsy,

وَالْمَلَائِكَةُ عَلَى أَرْجَائِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ {17}

[Shakir 69:17] And the angels shall be on the sides thereof; and above them eight shall bear on that day your Lord's power.

[Pickthal 69:17] And the angels will be on the sides thereof, and eight will uphold the Throne of thy Lord that day, above them.

[Yusufali 69:17] And the angels will be on its sides, and eight will, that Day, bear the Throne of thy Lord above them.

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ {18}

[Shakir 69:18] On that day you shall be exposed to view-- no secret of yours shall remain hidden.

[Pickthal 69:18] On that day ye will be exposed; not a secret of you will be hidden.

[Yusufali 69:18] That Day shall ye be brought to Judgment: not an act of yours that ye hide will be hidden.

فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَؤُلَاءِ مِمَّا كَتَبْتَنِي {19}

[Shakir 69:19] Then as for him who is given his book in his right hand, he will say: Lo! read my book:

[Pickthal 69:19] Then, as for him who is given his record in his right hand, he will say: Take, read my book!

[Yusufali 69:19] Then he that will be given his Record in his right hand will say: "Ah here! Read ye my Record!"

إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَّةٍ {20}

[Shakir 69:20] Surely I knew that I shall meet my account.

[Pickthal 69:20] Surely I knew that I should have to meet my reckoning.

[Yusufali 69:20] "I did really understand that my Account would (One Day) reach me!"

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ {21}

[Shakir 69:21] So he shall be in a life of pleasure,

[Pickthal 69:21] Then he will be in blissful state

[Yusufali 69:21] And he will be in a life of Bliss,

فِي جَنَّةٍ عَالِيَةٍ {22}

[Shakir 69:22] In a lofty garden,

[Pickthal 69:22] In a high garden

[Yusufali 69:22] In a Garden on high,

فُطُوفُهَا دَانِيَةٌ {23}

[Shakir 69:23] The fruits of which are near at hand:

[Pickthal 69:23] Whereof the clusters are in easy reach.

[Yusufali 69:23] The Fruits whereof (will hang in bunches) low and near.

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ {24}

[Shakir 69:24] Eat and drink pleasantly for what you did beforehand in the days gone by.

[Pickthal 69:24] (And it will be said unto those therein): Eat and drink at ease for that which ye sent on before you in past days.

[Yusufali 69:24] "Eat ye and drink ye, with full satisfaction; because of the (good) that ye sent before you, in the days that are gone!"

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَةَ {25}

[Shakir 69:25] And as for him who is given his book in his left hand he shall say: O would that my book had never been given me:

[Pickthal 69:25] But as for him who is given his record in his left hand, he will say: Oh, would that I had not been given my book

[Yusufali 69:25] And he that will be given his Record in his left hand, will say: "Ah! Would that my Record had not been given to me!"

وَلَمْ أَدْرِ مَا حِسَابِيَةَ {26}

[Shakir 69:26] And I had not known what my account was:

[Pickthal 69:26] And knew not what my reckoning!

[Yusufali 69:26] "And that I had never realised how my account (stood)!"

يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ {27}

[Shakir 69:27] O would that it had made an end (of me):

[Pickthal 69:27] Oh, would that it had been death!

[Yusufali 69:27] "Ah! Would that (Death) had made an end of me!"

مَا أَغْنَىٰ عَنِّي مَالِيَةَ ۗ {28}

[Shakir 69:28] My wealth has availed me nothing:

[Pickthal 69:28] My wealth hath not availed me,

[Yusufali 69:28] "Of no profit to me has been my wealth!"

هَلَكَ عَنِّي سُلْطَانِيَّةٌ {29}

[Shakir 69:29] My authority is gone away from me.

[Pickthal 69:29] My power hath gone from me.

[Yusufali 69:29] "My power has perished from me!"...

خُدُوهُ فَعُلُوهُ {30}

[Shakir 69:30] Lay hold on him, then put a chain on him,

[Pickthal 69:30] (It will be said): Take him and fetter him

[Yusufali 69:30] (The stern command will say): "Seize ye him, and bind ye him,

ثُمَّ الْجَحِيمِ صَلْوُهُ {31}

[Shakir 69:31] Then cast him into the burning fire,

[Pickthal 69:31] And then expose him to hell-fire

[Yusufali 69:31] "And burn ye him in the Blazing Fire.

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ {32}

[Shakir 69:32] Then thrust him into a chain the length of which is seventy cubits.

[Pickthal 69:32] And then insert him in a chain whereof the length is seventy cubits.

[Yusufali 69:32] "Further, make him march in a chain, whereof the length is seventy cubits!"

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ {33}

[Shakir 69:33] Surely he did not believe in Allah, the Great,

[Pickthal 69:33] Lo! He used not to believe in Allah the Tremendous,

[Yusufali 69:33] "This was he that would not believe in Allah Most High.

وَلَا يَحْضُ عَلَى طَعَامِ الْمُسْكِينِ {34}

[Shakir 69:34] Nor did he urge the feeding of the poor.

[Pickthal 69:34] And urged not on the feeding of the wretched.

[Yusufali 69:34] "And would not encourage the feeding of the indigent!"

فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ {35}

[Shakir 69:35] Therefore he has not here today a true friend,

[Pickthal 69:35] Therefor hath he no lover here this day,

[Yusufali 69:35] "So no friend hath he here this Day.

وَلَا طَعَامٌ إِلَّا مِنْ غَسْلِينَ {36}

[Shakir 69:36] Nor any food except refuse,

[Pickthal 69:36] Nor any food save filth

[Yusufali 69:36] "Nor hath he any food except the corruption from the washing of wounds,

لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ {37}

[Shakir 69:37] Which none but the wrongdoers eat.

[Pickthal 69:37] Which none but sinners eat.

[Yusufali 69:37] "Which none do eat but those in sin."

فَلَا أُفْسِمُ بِمَا تُبْصِرُونَ {38}

[Shakir 69:38] But nay! I swear by that which you see,

[Pickthal 69:38] But nay! I swear by all that ye see

[Yusufali 69:38] So I do call to witness what ye see,

وَمَا لَا تُبْصِرُونَ {39}

[Shakir 69:39] And that which you do not see.

[Pickthal 69:39] And all that ye see not

[Yusufali 69:39] And what ye see not,

إِنَّهُ لَقَوْلِ رَسُولٍ كَرِيمٍ {40}

[Shakir 69:40] Most surely, it is the Word brought by an honored Messenger,

[Pickthal 69:40] That it is indeed the speech of an illustrious messenger.

[Yusufali 69:40] That this is verily the word of an honoured messenger;

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ {41}

[Shakir 69:41] And it is not the word of a poet; little is it that you believe;

[Pickthal 69:41] It is not poet's speech - little is it that ye believe!

[Yusufali 69:41] It is not the word of a poet: little it is ye believe!

وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ {42}

[Shakir 69:42] Nor the word of a soothsayer; little is it that you mind.

[Pickthal 69:42] Nor diviner's speech - little is it that ye remember!

[Yusufali 69:42] Nor is it the word of a soothsayer: little admonition it is ye receive.

تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ {43}

[Shakir 69:43] It is a revelation from the Lord of the worlds.

[Pickthal 69:43] It is a revelation from the Lord of the Worlds.

[Yusufali 69:43] (This is) a Message sent down from the Lord of the Worlds.

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ {44}

[Shakir 69:44] And if he had fabricated against Us some of the sayings,

[Pickthal 69:44] And if he had invented false sayings concerning Us,

[Yusufali 69:44] And if the messenger were to invent any sayings in Our name,

لَأَخَذْنَا مِنْهُ بِالْيَمِينِ {45}

[Shakir 69:45] We would certainly have seized him by the right hand,

[Pickthal 69:45] We assuredly had taken him by the right hand

[Yusufali 69:45] We should certainly seize him by his right hand,

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ {46}

[Shakir 69:46] Then We would certainly have cut off his aorta.

[Pickthal 69:46] And then severed his life-artery,

[Yusufali 69:46] And We should certainly then cut off the artery of his heart:

فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ {47}

[Shakir 69:47] And not one of you could have withheld Us from him.
[Pickthal 69:47] And not one of you could have held Us off from him.
[Yusufali 69:47] Nor could any of you withhold him (from Our wrath).

وَإِنَّهُ لَتَذَكْرَةٌ لِّلْمُتَّقِينَ {48}

[Shakir 69:48] And most surely it is a reminder for those who guard (against evil).

[Pickthal 69:48] And lo! it is a warrant unto those who ward off (evil).
[Yusufali 69:48] But verily this is a Message for the Allah-fearing.

وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُم مَّكَذِبِينَ {49}

[Shakir 69:49] And most surely We know that some of you are rejecters.
[Pickthal 69:49] And lo! We know that some among you will deny (it).
[Yusufali 69:49] And We certainly know that there are amongst you those that reject (it).

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ {50}

[Shakir 69:50] And most surely it is a great grief to the unbelievers.
[Pickthal 69:50] And lo! it is indeed an anguish for the disbelievers.
[Yusufali 69:50] But truly (Revelation) is a cause of sorrow for the Unbelievers.

وَإِنَّهُ لَحَقُّ الْبَقِيَّةِ {51}

[Shakir 69:51] And most surely it is the true certainty
[Pickthal 69:51] And lo! it is absolute truth.
[Yusufali 69:51] But verily it is Truth of assured certainty.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ {52}

[Shakir 69:52] Therefore-glorify the name of your Lord, the Great.
[Pickthal 69:52] So glorify the name of thy Tremendous Lord.
[Yusufali 69:52] So glorify the name of thy Lord Most High.

سورة المعارج (Al-Ma'arij)

Sura 70

Aya 1 to 44

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ {1}

[Shakir 70:1] One demanding, demanded the chastisement which must befall

[Pickthal 70:1] A questioner questioned concerning the doom about to fall

[Yusufali 70:1] A questioner asked about a Penalty to befall-

لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ {2}

[Shakir 70:2] The unbelievers-- there is none to avert it--

[Pickthal 70:2] Upon the disbelievers, which none can repel,

[Yusufali 70:2] The Unbelievers, the which there is none to ward off,-

مِنَ اللَّهِ ذِي الْمَعَارِجِ {3}

[Shakir 70:3] From Allah, the Lord of the ways of Ascent.

[Pickthal 70:3] From Allah, Lord of the Ascending Stairways

[Yusufali 70:3] (A Penalty) from Allah, Lord of the Ways of Ascent.

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ {4}

[Shakir 70:4] To Him ascend the angels and the Spirit in a day the measure of which is fifty thousand years.

[Pickthal 70:4] (Whereby) the angels and the Spirit ascend unto Him in a Day whereof the span is fifty thousand years.

[Yusufali 70:4] The angels and the spirit ascend unto him in a Day the measure whereof is (as) fifty thousand years:

فَاصْبِرْ صَبْرًا جَمِيلًا {5}

[Shakir 70:5] Therefore endure with a goodly patience.

[Pickthal 70:5] But be patient (O Muhammad) with a patience fair to see.

[Yusufali 70:5] Therefore do thou hold Patience,- a Patience of beautiful (contentment).

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا {6}

[Shakir 70:6] Surely they think it to be far off,

[Pickthal 70:6] Lo! they behold it afar off

[Yusufali 70:6] They see the (Day) indeed as a far-off (event):

وَنَرَاهُ قَرِيبًا {7}

[Shakir 70:7] And We see it nigh.

[Pickthal 70:7] While we behold it nigh:

[Yusufali 70:7] *But We see it (quite) near.*

يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ {8}

[Shakir 70:8] *On the day when the heaven shall be as molten copper*

[Pickthal 70:8] *The day when the sky will become as molten copper,*

[Yusufali 70:8] *The Day that the sky will be like molten brass,*

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ {9}

[Shakir 70:9] *And the mountains shall be as tufts of wool*

[Pickthal 70:9] *And the hills become as flakes of wool,*

[Yusufali 70:9] *And the mountains will be like wool,*

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا {10}

[Shakir 70:10] *And friend shall not ask of friend*

[Pickthal 70:10] *And no familiar friend will ask a question of his friend*

[Yusufali 70:10] *And no friend will ask after a friend,*

يُبَصِّرُونَهُمْ ۖ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بَنِيهِ {11}

[Shakir 70:11] *(Though) they shall be made to see each other. The guilty one would fain redeem himself from the chastisement of that day by (sacrificing) his children,*

[Pickthal 70:11] *Though they will be given sight of them. The guilty man will long to be able to ransom himself from the punishment of that day at the price of his children*

[Yusufali 70:11] *Though they will be put in sight of each other,- the sinner's desire will be: Would that he could redeem himself from the Penalty of that Day by (sacrificing) his children,*

وَصَاحِبَتِهِ وَأَخِيهِ {12}

[Shakir 70:12] *And his wife and his brother*

[Pickthal 70:12] *And his spouse and his brother*

[Yusufali 70:12] *His wife and his brother,*

وَقَصِيَلَتِهِ الَّتِي تُؤْوِيهِ {13}

[Shakir 70:13] *And the nearest of his kinsfolk who gave him shelter,*

[Pickthal 70:13] *And his kin that harboured him*

[Yusufali 70:13] *His kindred who sheltered him,*

وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ {14}

[Shakir 70:14] *And all those that are in the earth, (wishing) then (that) this might deliver him.*

[Pickthal 70:14] *And all that are in the earth, if then it might deliver him.*

[Yusufali 70:14] *And all, all that is on earth,- so it could deliver him:*

كَلَّا إِنَّهَا لَنَاطِي {15}

[Shakir 70:15] *By no means! Surely it is a flaming fire*

[Pickthal 70:15] *But nay! for lo! it is the fire of hell*

[Yusufali 70:15] *By no means! for it would be the Fire of Hell!-*

نَزَاعَةً لِلشَّوَى {16}

[Shakir 70:16] *Dragging by the head,*

[Pickthal 70:16] *Eager to roast;*

[Yusufali 70:16] *Plucking out (his being) right to the skull!-*

تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى {17}

[Shakir 70:17] *It shall claim him who turned and fled (from truth),*

[Pickthal 70:17] *It calleth him who turned and fled (from truth),*

[Yusufali 70:17] *Inviting (all) such as turn their backs and turn away their faces (from the Right).*

وَجَمَعَ فَأَوْعَى {18}

[Shakir 70:18] *And amasses (wealth) then shuts it up.*

[Pickthal 70:18] *And hoarded (wealth) and withheld it.*

[Yusufali 70:18] *And collect (wealth) and hide it (from use)!*

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا {19}

[Shakir 70:19] *Surely man is created of a hasty temperament*

[Pickthal 70:19] *Lo! man was created anxious,*

[Yusufali 70:19] *Truly man was created very impatient;-*

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا {20}

[Shakir 70:20] *Being greatly grieved when evil afflicts him*

[Pickthal 70:20] *Fretful when evil befalleth him*

[Yusufali 70:20] *Fretful when evil touches him;*

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا {21}

[Shakir 70:21] *And niggardly when good befalls him*

[Pickthal 70:21] *And, when good befalleth him, grudging;*

[Yusufali 70:21] *And niggardly when good reaches him;-*

إِلَّا الْمُصَلِّينَ {22}

[Shakir 70:22] *Except those who pray,*

[Pickthal 70:22] *Save worshippers.*

[Yusufali 70:22] *Not so those devoted to Prayer;-*

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ {23}

[Shakir 70:23] *Those who are constant at their prayer*

[Pickthal 70:23] *Who are constant at their worship*

[Yusufali 70:23] *Those who remain steadfast to their prayer;*

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ {24}

[Shakir 70:24] *And those in whose wealth there is a fixed portion.*

[Pickthal 70:24] *And in whose wealth there is a right acknowledged*

[Yusufali 70:24] *And those in whose wealth is a recognised right.*

لِلسَّائِلِ وَالْمَحْرُومِ {25}

[Shakir 70:25] *For him who begs and for him who is denied (good)*

[Pickthal 70:25] *For the beggar and the destitute;*

[Yusufali 70:25] *For the (needy) who asks and him who is prevented (for some reason from asking);*

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ {26}

[Shakir 70:26] *And those who accept the truth of the judgment day*

[Pickthal 70:26] *And those who believe in the Day of Judgment,*

[Yusufali 70:26] *And those who hold to the truth of the Day of Judgment;*

وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ {27}

[Shakir 70:27] *And those who are fearful of the chastisement of their Lord--*

[Pickthal 70:27] *And those who are fearful of their Lord's doom -*

[Yusufali 70:27] *And those who fear the displeasure of their Lord,-*

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَا مُنَّوْنَ {28}

[Shakir 70:28] *Surely the chastisement of their Lord is (a thing) not to be felt secure of--*

[Pickthal 70:28] *Lo! the doom of their Lord is that before which none can feel secure -*

[Yusufali 70:28] *For their Lord's displeasure is the opposite of Peace and Tranquillity;-*

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ {29}

[Shakir 70:29] *And those who guard their private parts,*

[Pickthal 70:29] *And those who preserve their chastity*

[Yusufali 70:29] *And those who guard their chastity,*

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ {30}

[Shakir 70:30] *Except in the case of their wives or those whom their right hands possess-- for these surely are not to be blamed,*

[Pickthal 70:30] *Save with their wives and those whom their right hands possess, for thus they are not blameworthy;*

[Yusufali 70:30] *Except with their wives and the (captives) whom their right hands possess,- for (then) they are not to be blamed,*

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ {31}

[Shakir 70:31] *But he who seeks to go beyond this, these it is that go beyond the limits--*

[Pickthal 70:31] *But whoso seeketh more than that, those are they who are transgressors;*

[Yusufali 70:31] *But those who trespass beyond this are transgressors;-*

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ {32}

[Shakir 70:32] *And those who are faithful to their trusts and their covenant*

[Pickthal 70:32] *And those who keep their pledges and their covenant,*

[Yusufali 70:32] *And those who respect their trusts and covenants;*

وَالَّذِينَ هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ {33}

[Shakir 70:33] *And those who are upright in their testimonies,*

[Pickthal 70:33] *And those who stand by their testimony*

[Yusufali 70:33] *And those who stand firm in their testimonies;*

وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ {34}

[Shakir 70:34] *And those who keep a guard on their prayer,*

[Pickthal 70:34] *And those who are attentive at their worship.*

[Yusufali 70:34] *And those who guard (the sacredness) of their worship;-*

أُولَئِكَ فِي جَنَّاتٍ مُكْرَمُونَ {35}

[Shakir 70:35] *Those shall be in gardens, honored.*

[Pickthal 70:35] *These will dwell in Gardens, honoured.*

[Yusufali 70:35] *Such will be the honoured ones in the Gardens (of Bliss).*

فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ {36}

[Shakir 70:36] *But what is the matter with those who disbelieve that they hasten on around you,*

[Pickthal 70:36] *What aileth those who disbelieve, that they keep staring toward thee (O Muhammad), open-eyed,*

[Yusufali 70:36] *Now what is the matter with the Unbelievers that they rush madly before thee-*

عَنِ الْيَمِينِ وَعَنِ الشَّمَالِ عِزِينَ {37}

[Shakir 70:37] *On the right hand and on the left, in sundry parties?*

[Pickthal 70:37] *On the right and on the left, in groups?*

[Yusufali 70:37] *From the right and from the left, in crowds?*

أَيُظْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ {38}

[Shakir 70:38] *Does every man of them desire that he should be made to enter the garden of bliss?*

[Pickthal 70:38] *Doth every man among them hope to enter the Garden of Delight?*

[Yusufali 70:38] *Does every man of them long to enter the Garden of Bliss?*

كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ {39}

[Shakir 70:39] *By no means! Surely We have created them of what they know.*

[Pickthal 70:39] *Nay, verily. Lo! We created them from what they know.*

[Yusufali 70:39] *By no means! For We have created them out of the (base matter) they know!*

فَلَا أَقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ {40}

[Shakir 70:40] *But nay! I swear by the Lord of the Easts and the Wests that We are certainly able*

[Pickthal 70:40] *But nay! I swear by the Lord of the rising-places and the setting-places of the planets that We verily are Able*

[Yusufali 70:40] *Now I do call to witness the Lord of all points in the East and the West that We can certainly-*

عَلَى أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ {41}

[Shakir 70:41] *To bring instead (others) better than them, and We shall not be overcome.*

[Pickthal 70:41] *To replace them by (others) better than them. And we are not to be outrun.*

[Yusufali 70:41] Substitute for them better (men) than they; And We are not to be defeated (in Our Plan).

فَدَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ {42}

[Shakir 70:42] Therefore leave them alone to go on with the false discourses and to sport until they come face to face with that day of theirs with which they are threatened;

[Pickthal 70:42] So let them chat and play until they meet their Day which they are promised,

[Yusufali 70:42] So leave them to plunge in vain talk and play about, until they encounter that Day of theirs which they have been promised!-

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَّاءَ كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِصُونَ {43}

[Shakir 70:43] The day on which they shall come forth from their graves in haste, as if they were hastening on to a goal,

[Pickthal 70:43] The day when they come forth from the graves in haste, as racing to a goal,

[Yusufali 70:43] The Day whereon they will issue from their sepulchres in sudden haste as if they were rushing to a goal-post (fixed for them),-

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۚ ذَٰلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ {44}

[Shakir 70:44] Their eyes cast down; disgrace shall overtake them; that is the day which they were threatened with.

[Pickthal 70:44] With eyes aghast, abasement stupefying them: Such is the Day which they are promised.

[Yusufali 70:44] Their eyes lowered in dejection,- ignominy covering them (all over)! such is the Day the which they are promised!

سورة نوح (Nuh)

Sura 71

Aya 1 to 28

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ {1}

[Shakir 71:1] Surely We sent Nuh to his people, saying: Warn your people before there come upon them a painful chastisement.

[Pickthal 71:1] Lo! We sent Noah unto his people (saying): Warn thy people ere the painful doom come unto them.

[Yusufali 71:1] We sent Noah to his People (with the Command): "Do thou warn thy People before there comes to them a grievous Penalty."

قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ {2}

[Shakir 71:2] He said: O my people! Surely I am a plain warner to you:

[Pickthal 71:2] He said: O my people! Lo! I am a plain warner unto you

[Yusufali 71:2] He said: "O my People! I am to you a Warner, clear and open:

أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا {3}

[Shakir 71:3] That you should serve Allah and be careful of (your duty to) Him and obey me:

[Pickthal 71:3] (Bidding you): Serve Allah and keep your duty unto Him and obey me,

[Yusufali 71:3] "That ye should worship Allah, fear Him and obey me:

يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ

كُنْتُمْ تَعْلَمُونَ {4}

[Shakir 71:4] He will forgive you some of your faults and grant you a delay to an appointed term; surely the term of Allah when it comes is not postponed; did you but know!

[Pickthal 71:4] That He may forgive you somewhat of your sins and respite you to an appointed term. Lo! the term of Allah, when it cometh, cannot be delayed, if ye but knew.

[Yusufali 71:4] "So He may forgive you your sins and give you respite for a stated Term: for when the Term given by Allah is accomplished, it cannot be put forward: if ye only knew."

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا {5}

[Shakir 71:5] He said: O my Lord! surely I have called my people by night and by day!

[Pickthal 71:5] He said: My Lord! Lo! I have called unto my people night and day

[Yusufali 71:5] He said: "O my Lord! I have called to my People night and day:

فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا {6}

[Shakir 71:6] But my call has only made them flee the more:

[Pickthal 71:6] But all my calling doth but add to their repugnance;

[Yusufali 71:6] "But my call only increases (their) flight (from the Right).

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا

اسْتِكْبَارًا {7}

[Shakir 71:7] And whenever I have called them that Thou mayest forgive them, they put their fingers in their ears, cover themselves with their garments, and persist and are puffed up with pride:

[Pickthal 71:7] And lo! whenever I call unto them that Thou mayst pardon them they thrust their fingers in their ears and cover themselves with their garments and persist (in their refusal) and magnify themselves in pride.

[Yusufali 71:7] "And every time I have called to them, that Thou mightest forgive them, they have (only) thrust their fingers into their ears, covered themselves up with their garments, grown obstinate, and given themselves up to arrogance.

ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا {8}

[Shakir 71:8] Then surely I called to them aloud:

[Pickthal 71:8] And lo! I have called unto them aloud,

[Yusufali 71:8] "So I have called to them aloud;

ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا {9}

[Shakir 71:9] Then surely I spoke to them in public and I spoke to them in secret:

[Pickthal 71:9] And lo! I have made public proclamation unto them, and I have appealed to them in private.

[Yusufali 71:9] "Further I have spoken to them in public and secretly in private,

فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا {10}

[Shakir 71:10] Then I said, Ask forgiveness of your Lord, surely He is the most Forgiving:

[Pickthal 71:10] And I have said: Seek pardon of your Lord. Lo! He was ever Forgiving.

[Yusufali 71:10] "Saying, 'Ask forgiveness from your Lord; for He is Oft-Forgiving;

يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا {11}

[Shakir 71:11] He will send down upon you the cloud, pouring down abundance of rain:

[Pickthal 71:11] He will let loose the sky for you in plenteous rain,

[Yusufali 71:11] "He will send rain to you in abundance;

وَيُمِدُّكُمْ بِأَمْوَالٍ وَيَبِينُ وَيَجْعَلُ لَكُمْ جَنَّاتٍ وَيَجْعَلُ لَكُمْ أَنْهَارًا {12}

[Shakir 71:12] *And help you with wealth and sons, and make for you gardens, and make for you rivers.*

[Pickthal 71:12] *And will help you with wealth and sons, and will assign unto you Gardens and will assign unto you rivers.*

[Yusufali 71:12] *'''Give you increase in wealth and sons; and bestow on you gardens and bestow on you rivers (of flowing water).*

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا {13}

[Shakir 71:13] *What is the matter with you that you fear not the greatness of Allah?*

[Pickthal 71:13] *What aileth you that ye hope not toward Allah for dignity*

[Yusufali 71:13] *'''What is the matter with you, that ye place not your hope for kindness and long-suffering in Allah,-*

وَقَدْ خَلَقَكُمْ أَطْوَارًا {14}

[Shakir 71:14] *And indeed He has created you through various grades:*

[Pickthal 71:14] *When He created you by (divers) stages?*

[Yusufali 71:14] *'''Seeing that it is He that has created you in diverse stages?*

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا {15}

[Shakir 71:15] *Do you not see how Allah has created the seven heavens, ~ one above another,*

[Pickthal 71:15] *See ye not how Allah hath created seven heavens in harmony,*

[Yusufali 71:15] *'''See ye not how Allah has created the seven heavens one above another,*

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا {16}

[Shakir 71:16] *And made the moon therein a light, and made the sun a lamp?*

[Pickthal 71:16] *And hath made the moon a light therein, and made the sun a lamp?*

[Yusufali 71:16] *'''And made the moon a light in their midst, and made the sun as a (Glorious) Lamp?*

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا {17}

[Shakir 71:17] *And Allah has made you grow out of the earth as a growth:*

[Pickthal 71:17] *And Allah hath caused you to grow as a growth from the earth,*

[Yusufali 71:17] *'''And Allah has produced you from the earth growing (gradually),*

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا {18}

[Shakir 71:18] *Then He returns you to it, then will He bring you forth a (new) bringing forth:*

[Pickthal 71:18] *And afterward He maketh you return thereto, and He will bring you forth again, a (new) forthbringing.*

[Yusufali 71:18] *"And in the End He will return you into the (earth), and raise you forth (again at the Resurrection)?*

وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا {19}

[Shakir 71:19] *And Allah has made for you the earth a wide expanse,*

[Pickthal 71:19] *And Allah hath made the earth a wide expanse for you*

[Yusufali 71:19] *"And Allah has made the earth for you as a carpet (spread out),*

لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا {20}

[Shakir 71:20] *That you may go along therein in wide paths.*

[Pickthal 71:20] *That ye may thread the valley-ways thereof.*

[Yusufali 71:20] *"That ye may go about therein, in spacious roads."*

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا {21}

[Shakir 71:21] *Nuh said: My Lord! surely they have disobeyed me and followed him whose wealth and children have added to him nothing but loss.*

[Pickthal 71:21] *Noah said: My Lord! Lo! they have disobeyed me and followed one whose wealth and children increase him in naught save ruin;*

[Yusufali 71:21] *Noah said: "O my Lord! They have disobeyed me, but they follow (men) whose wealth and children give them no increase but only Loss.*

وَمَكَّرُوا مَكْرًا كَبِيرًا {22}

[Shakir 71:22] *And they have planned a very great plan.*

[Pickthal 71:22] *And they have plotted a mighty plot,*

[Yusufali 71:22] *"And they have devised a tremendous Plot.*

وَقَالُوا لَا تَدْرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا {23}

[Shakir 71:23] *And they say: By no means leave your gods, nor leave Wadd, nor Suwa; nor Yaghus, and Yauq and Nasr.*

[Pickthal 71:23] *And they have said: Forsake not your gods. Forsake not Wadd, nor Suwa', nor Yaghuth and Ya'uq and Nasr.*

[Yusufali 71:23] *"And they have said (to each other), 'Abandon not your gods: Abandon neither Wadd nor Suwa', neither Yaguth nor Ya'uq, nor Nasr';-*

وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا {24}

[Shakir 71:24] *And indeed they have led astray many, and do not increase the unjust in aught but error.*

[Pickthal 71:24] *And they have led many astray, and Thou increasest the wrong-doers in naught save error.*

[Yusufali 71:24] *"They have already misled many; and grant Thou no increase to the wrong-doers but in straying (from their mark)."*

مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا {25}

[Shakir 71:25] *Because of their wrongs they were drowned, then made to enter fire, so they did not find any helpers besides Allah.*

[Pickthal 71:25] *Because of their sins they were drowned, then made to enter a Fire. And they found they had no helpers in place of Allah.*

[Yusufali 71:25] *Because of their sins they were drowned (in the flood), and were made to enter the Fire (of Punishment): and they found- in lieu of Allah- none to help them.*

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ ذَيَّارًا {26}

[Shakir 71:26] *And Nuh said: My Lord! leave not upon the land any dweller from among the unbelievers:*

[Pickthal 71:26] *And Noah said: My Lord! Leave not one of the disbelievers in the land.*

[Yusufali 71:26] *And Noah, said: "O my Lord! Leave not of the Unbelievers, a single one on earth!*

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا {27}

[Shakir 71:27] *For surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (children)*

[Pickthal 71:27] *If Thou shouldst leave them, they will mislead Thy slaves and will beget none save lewd ingrates.*

[Yusufali 71:27] *"For, if Thou dost leave (any of) them, they will but mislead Thy devotees, and they will breed none but wicked ungrateful ones.*

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا

تَبَارًا {28}

[Shakir 71:28] *My Lord! forgive me and my parents and him who enters my house believing, and the believing men and the believing women; and do not increase the unjust in aught but destruction!*

[Pickthal 71:28] *My Lord! Forgive me and my parents and him who entereth my house believing, and believing men and believing women, and increase not the wrong-doers in aught save ruin.*

[Yusufali 71:28] *"O my Lord! Forgive me, my parents, all who enter my house in Faith, and (all) believing men and believing women: and to the wrong-doers grant Thou no increase but in perdition!"*

سورة الجن (Al-Jinn)

Sura 72

Aya 1 to 28

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا {1}

[Shakir 72:1] Say: It has been revealed to me that a party of the jinn listened, and they said: Surely we have heard a wonderful Quran,

[Pickthal 72:1] Say (O Muhammad): It is revealed unto me that a company of the Jinn gave ear, and they said: Lo! we have heard a marvellous Qur'an,

[Yusufali 72:1] Say: It has been revealed to me that a company of Jinns listened (to the Qur'an). They said, 'We have really heard a wonderful Recital!

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا {2}

[Shakir 72:2] Guiding to the right way, so we believe in it, and we will not set up any one with our Lord:

[Pickthal 72:2] Which guideth unto righteousness, so we believe in it and we ascribe no partner unto our Lord.

[Yusufali 72:2] 'It gives guidance to the Right, and we have believed therein: we shall not join (in worship) any (gods) with our Lord.

وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا {3}

[Shakir 72:3] And that He-- exalted be the majesty of our Lord-- has not taken a consort, nor a son:

[Pickthal 72:3] And (we believe) that He - exalted be the glory of our Lord! - hath taken neither wife nor son,

[Yusufali 72:3] 'And Exalted is the Majesty of our Lord: He has taken neither a wife nor a son.

وَأَنَّهُ كَانَ يَفُولُ سَفِيهًا عَلَى اللَّهِ شَطَطًا {4}

[Shakir 72:4] And that the foolish amongst us used to forge extravagant things against Allah:

[Pickthal 72:4] And that the foolish one among us used to speak concerning Allah an atrocious lie.

[Yusufali 72:4] 'There were some foolish ones among us, who used to utter extravagant lies against Allah;

وَأَنَّا ظَنَنَّا أَن لَّن نَّقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا {5}

[Shakir 72:5] And that we thought that men and jinn did not utter a lie against Allah:

[Pickthal 72:5] And lo! we had supposed that humankind and jinn would not speak a lie concerning Allah -

[Yusufali 72:5] 'But we do think that no man or spirit should say aught that untrue against Allah.

وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنْسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا {6}

[Shakir 72:6] And that persons from among men used to seek refuge with persons from among jinn, so they increased them in wrongdoing:

[Pickthal 72:6] And indeed (O Muhammad) individuals of humankind used to invoke the protection of individuals of the jinn, so that they increased them in revolt against Allah);

[Yusufali 72:6] 'True, there were persons among mankind who took shelter with persons among the Jinns, but they increased them in folly.

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّنْ يَبْعَثَ اللَّهُ أَحَدًا {7}

[Shakir 72:7] And that they thought as you think, that Allah would not raise anyone:

[Pickthal 72:7] And indeed they supposed, even as ye suppose, that Allah would not raise anyone (from the dead) -

[Yusufali 72:7] 'And they (came to) think as ye thought, that Allah would not raise up any one (to Judgment).

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مَلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا {8}

[Shakir 72:8] And that we sought to reach heaven, but we found it filled with strong guards and flaming stars.

[Pickthal 72:8] And (the Jinn who had listened to the Qur'an said): We had sought the heaven but had found it filled with strong warders and meteors.

[Yusufali 72:8] 'And we pried into the secrets of heaven; but we found it filled with stern guards and flaming fires.

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا {9}

[Shakir 72:9] And that we used to sit in some of the sitting-places thereof to steal a hearing, but he who would (try to) listen now would find a flame lying in wait for him:

[Pickthal 72:9] And we used to sit on places (high) therein to listen. But he who listeneth now findeth a flame in wait for him;

[Yusufali 72:9] 'We used, indeed, to sit there in (hidden) stations, to (steal) a hearing; but any who listen now will find a flaming fire watching him in ambush.

وَأَنَّا لَا تَدْرِي أَشَرٌّ أُرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا {10}

[Shakir 72:10] And that we know not whether evil is meant for those who are on earth or whether their Lord means to bring them good:

[Pickthal 72:10] And we know not whether harm is boded unto all who are in the earth, or whether their Lord intendeth guidance for them.

[Yusufali 72:10] 'And we understand not whether ill is intended to those on earth, or whether their Lord (really) intends to guide them to right conduct.

وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدَدًا {11}

[Shakir 72:11] And that some of us are good and others of us are below that: we are sects following different ways:

[Pickthal 72:11] *And among us there are righteous folk and among us there are far from that. We are sects having different rules.*

[Yusufali 72:11] *'There are among us some that are righteous, and some the contrary: we follow divergent paths.*

وَأَنَّا ظَلَمْنَا أَن لَّن نُّعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا {12}

[Shakir 72:12] *And that we know that we cannot escape Allah in the earth, nor can we escape Him by flight:*

[Pickthal 72:12] *And we know that we cannot escape from Allah in the earth, nor can we escape by flight.*

[Yusufali 72:12] *'But we think that we can by no means frustrate Allah throughout the earth, nor can we frustrate Him by flight.*

وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا {13}

[Shakir 72:13] *And that when we heard the guidance, we believed in it; so whoever believes in his Lord, he should neither fear loss nor being overtaken (by disgrace):*

[Pickthal 72:13] *And when we heard the guidance, we believed therein, and whoso believeth in his Lord, he feareth neither loss nor oppression.*

[Yusufali 72:13] *'And as for us, since we have listened to the Guidance, we have accepted it: and any who believes in his Lord has no fear, either of a short (account) or of any injustice.*

وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا {14}

[Shakir 72:14] *And that some of us are those who submit, and some of us are the deviators; so whoever submits, these aim at the right way:*

[Pickthal 72:14] *And there are among us some who have surrendered (to Allah) and there are among us some who are unjust. And whoso hath surrendered to Allah, such have taken the right path purposefully.*

[Yusufali 72:14] *'Amongst us are some that submit their wills (to Allah), and some that swerve from justice. Now those who submit their wills - they have sought out (the path) of right conduct:*

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا {15}

[Shakir 72:15] *And as to the deviators, they are fuel of hell:*

[Pickthal 72:15] *And as for those who are unjust, they are firewood for hell.*

[Yusufali 72:15] *'But those who swerve,- they are (but) fuel for Hell-fire'-*

وَأَن لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقِينَهُمْ مَّاءً غَدَقًا {16}

[Shakir 72:16] *And that if they should keep to the (right) way, We would certainly give them to drink of abundant water,*

[Pickthal 72:16] *If they (the idolaters) tread the right path, We shall give them to drink of water in abundance*

[Yusufali 72:16] *(And Allah's Message is): "If they (the Pagans) had (only) remained on the (right) Way, We should certainly have bestowed on them Rain in abundance.*

لِنَفْتِنَهُمْ فِيهِ ۚ وَمَنْ يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا {17}

[Shakir 72:17] So that We might try them with respect to it; and whoever turns aside from the reminder of his Lord, He will make him enter into an afflicting chastisement:

[Pickthal 72:17] That We may test them thereby, and whoso turneth away from the remembrance of his Lord; He will thrust him into ever-growing torment.

[Yusufali 72:17] "That We might try them by that (means). But if any turns away from the remembrance of his Lord, He will cause him to undergo a severe Penalty.

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا {18}

[Shakir 72:18] And that the mosques are Allah's, therefore call not upon any one with Allah:

[Pickthal 72:18] And the places of worship are only for Allah, so pray not unto anyone along with Allah.

[Yusufali 72:18] "And the places of worship are for Allah (alone): So invoke not any one along with Allah;

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا {19}

[Shakir 72:19] And that when the servant of Allah stood up calling upon Him, they wellnigh crowded him (to death).

[Pickthal 72:19] And when the slave of Allah stood up in prayer to Him, they crowded on him, almost stifling.

[Yusufali 72:19] "Yet when the Devotee of Allah stands forth to invoke Him, they just make round him a dense crowd."

قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا {20}

[Shakir 72:20] Say: I only call upon my Lord, and I do not associate any one with Him.

[Pickthal 72:20] Say (unto them, O Muhammad): I pray unto Allah only, and ascribe unto Him no partner.

[Yusufali 72:20] Say: "I do no more than invoke my Lord, and I join not with Him any (false god)."

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا {21}

[Shakir 72:21] Say: I do not control for you evil or good.

[Pickthal 72:21] Say: Lo! I control not hurt nor benefit for you.

[Yusufali 72:21] Say: "It is not in my power to cause you harm, or to bring you to right conduct."

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا {22}

[Shakir 72:22] Say: Surely no one can protect me against Allah, nor can I find besides Him any place of refuge:

[Pickthal 72:22] Say: Lo! none can protect me from Allah, nor can I find any refuge beside Him

[Yusufali 72:22] Say: "No one can deliver me from Allah (If I were to disobey Him), nor should I find refuge except in Him,

إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا

{23}

[Shakir 72:23] (It is) only a delivering (of communications) from Allah and His messages; and whoever disobeys Allah and His Messenger surely he shall have the fire of hell to abide therein for a long time.

[Pickthal 72:23] (Mine is) but conveyance (of the Truth) from Allah, and His messages; and whoso disobeyeth Allah and His messenger, lo! his is fire of hell, wherein such dwell for ever.

[Yusufali 72:23] "Unless I proclaim what I receive from Allah and His Messages: for any that disobey Allah and His Messenger,- for them is Hell: they shall dwell therein for ever."

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا {24}

[Shakir 72:24] Until when they see what they are threatened with, then shall they know who is weaker in helpers and fewer in number.

[Pickthal 72:24] Till (the day) when they shall behold that which they are promised (they may doubt); but then they will know (for certain) who is weaker in allies and less in multitude.

[Yusufali 72:24] At length, when they see (with their own eyes) that which they are promised,- then will they know who it is that is weakest in (his) helper and least important in point of numbers.

قُلْ إِنْ أَدْرِي أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا {25}

[Shakir 72:25] Say: I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term:

[Pickthal 72:25] Say (O Muhammad, unto the disbelievers): I know not whether that which ye are promised is nigh, or if my Lord hath set a distant term for it.

[Yusufali 72:25] Say: "I know not whether the (Punishment) which ye are promised is near, or whether my Lord will appoint for it a distant term.

عَالِمِ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا {26}

[Shakir 72:26] The Knower of the unseen! so He does not reveal His secrets to any,

[Pickthal 72:26] (He is) the Knower of the Unseen, and He revealeth unto none His secret,

[Yusufali 72:26] "He (alone) knows the Unseen, nor does He make any one acquainted with His Mysteries,-

إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَيَمْنِ خَلْفِهِ رَصَدًا {27}

[Shakir 72:27] Except to him whom He chooses as a messenger; for surely He makes a guard to march before him and after him,

[Pickthal 72:27] Save unto every messenger whom He hath chosen, and then He maketh a guard to go before him and a guard behind him

[Yusufali 72:27] "Except a messenger whom He has chosen: and then He makes a band of watchers march before him and behind him,

لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا {28}

[Shakir 72:28] So that He may know that they have truly delivered the messages of their Lord, and He encompasses what is with them and He records the number of all things.

[Pickthal 72:28] That He may know that they have indeed conveyed the messages of their Lord. He surroundeth all their doings, and He keepeth count of all things.

[Yusufali 72:28] "That He may know that they have (truly) brought and delivered the Messages of their Lord: and He surrounds (all the mysteries) that are with them, and takes account of every single thing."

سورة المزمل (Al-Muzzammil)

Sura 73

Aya 1 to 20

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

يَا أَيُّهَا الْمَزْمَلُ {1}

[Shakir 73:1] O you who have wrapped up in your garments!

[Pickthal 73:1] O thou wrapped up in thy raiment!

[Yusufali 73:1] O thou folded in garments!

قُمِ اللَّيْلَ إِلَّا قَلِيلًا {2}

[Shakir 73:2] Rise to pray in the night except a little,

[Pickthal 73:2] Keep vigil the night long, save a little -

[Yusufali 73:2] Stand (to prayer) by night, but not all night,-

نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا {3}

[Shakir 73:3] Half of it, or lessen it a little,

[Pickthal 73:3] A half thereof, or abate a little thereof

[Yusufali 73:3] Half of it,- or a little less,

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا {4}

[Shakir 73:4] Or add to it, and recite the Quran as it ought to be recited.

[Pickthal 73:4] Or add (a little) thereto - and chant the Qur'an in measure,

[Yusufali 73:4] Or a little more; and recite the Qur'an in slow, measured rhythmic tones.

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا {5}

[Shakir 73:5] Surely We will make to light upon you a weighty Word.

[Pickthal 73:5] For we shall charge thee with a word of weight.

[Yusufali 73:5] Soon shall We send down to thee a weighty Message.

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا {6}

[Shakir 73:6] Surely the rising by night is the firmest way to tread and the best corrective of speech.

[Pickthal 73:6] Lo! the vigil of the night is (a time) when impression is more keen and speech more certain.

[Yusufali 73:6] Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word (of Prayer and Praise).

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا {7}

[Shakir 73:7] Surely you have in the day time a long occupation.

[Pickthal 73:7] Lo! thou hast by day a chain of business.

[Yusufali 73:7] True, there is for thee by day prolonged occupation with ordinary duties:

وَأذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا {8}

[Shakir 73:8] And remember the name of your Lord and devote yourself to Him with (exclusive) devotion.

[Pickthal 73:8] So remember the name of thy Lord and devote thyself with a complete devotion -

[Yusufali 73:8] But keep in remembrance the name of thy Lord and devote thyself to Him whole-heartedly.

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكَيْلًا {9}

[Shakir 73:9] The Lord of the East and the West-- there is no god but He-- therefore take Him for a protector.

[Pickthal 73:9] Lord of the East and the West; there is no Allah save Him; so choose thou Him alone for thy defender -

[Yusufali 73:9] (He is) Lord of the East and the West: there is no god but He: take Him therefore for (thy) Disposer of Affairs.

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا {10}

[Shakir 73:10] And bear patiently what they say and avoid them with a becoming avoidance.

[Pickthal 73:10] And bear with patience what they utter, and part from them with a fair leave-taking.

[Yusufali 73:10] And have patience with what they say, and leave them with noble (dignity).

وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهَلْهُمُ قَلِيلًا {11}

[Shakir 73:11] And leave Me and the rejecters, the possessors of ease and plenty, and respite them a little.

[Pickthal 73:11] Leave Me to deal with the deniers, lords of ease and comfort (in this life); and do thou respite them awhile.

[Yusufali 73:11] And leave Me (alone to deal with) those in possession of the good things of life, who (yet) deny the Truth; and bear with them for a little while.

إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا {12}

[Shakir 73:12] Surely with Us are heavy fetters and a flaming fire,

[Pickthal 73:12] Lo! with Us are heavy fetters and a raging fire,

[Yusufali 73:12] With Us are Fetters (to bind them), and a Fire (to burn them),

وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا {13}

[Shakir 73:13] And food that chokes and a painful punishment,

[Pickthal 73:13] And food which choketh (the partaker), and a painful doom

[Yusufali 73:13] And a Food that chokes, and a Penalty Grievous.

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا {14}

[Shakir 73:14] On the day when the earth and the mountains shall quake and the mountains shall become (as) heaps of sand let loose.

[Pickthal 73:14] On the day when the earth and the hills rock, and the hills become a heap of running sand.

[Yusufali 73:14] *One Day the earth and the mountains will be in violent commotion. And the mountains will be as a heap of sand poured out and flowing down.*

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا {15}

[Shakir 73:15] *Surely We have sent to you a Messenger, a witness against you, as We sent a messenger to Firon.*

[Pickthal 73:15] *Lo! We have sent unto you a messenger as witness against you, even as We sent unto Pharaoh a messenger.*

[Yusufali 73:15] *We have sent to you, (O men!) a messenger, to be a witness concerning you, even as We sent a messenger to Pharaoh.*

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلاً {16}

[Shakir 73:16] *But Firon disobeyed the messenger, so We laid on him a violent hold.*

[Pickthal 73:16] *But Pharaoh rebelled against the messenger, whereupon We seized him with no gentle grip.*

[Yusufali 73:16] *But Pharaoh disobeyed the messenger; so We seized him with a heavy Punishment.*

فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا {17}

[Shakir 73:17] *How, then, will you guard yourselves, if you disbelieve, on the day which shall make children grey-headed?*

[Pickthal 73:17] *Then how, if ye disbelieve, will ye protect yourselves upon the day which will turn children grey,*

[Yusufali 73:17] *Then how shall ye, if ye deny (Allah), guard yourselves against a Day that will make children hoary-headed?-*

السَّمَاءِ مُنْفَطِرٌ بِهِ ۗ كَانَ وَعْدُهُ مَفْعُولًا {18}

[Shakir 73:18] *The heaven shall rend asunder thereby; His promise is ever brought to fulfillment.*

[Pickthal 73:18] *The very heaven being then rent asunder. His promise is to be fulfilled.*

[Yusufali 73:18] *Whereon the sky will be cleft asunder? His Promise needs must be accomplished.*

إِنَّ هُدًى تَذَكَّرُهُ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا {19}

[Shakir 73:19] *Surely this is a reminder, then let him, who will take the way to his Lord.*

[Pickthal 73:19] *Lo! This is a Reminder. Let him who will, then, choose a way unto his Lord.*

[Yusufali 73:19] *Verily this is an Admonition: therefore, whoso will, let him take a (straight) path to his Lord!*

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۗ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۗ عَلِمَ أَن لَّنْ نُحْصِيهِ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۗ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ ۙ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ ۙ وَآخَرُونَ يُقاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۗ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۗ وَمَا

تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرِ تَحَدُّوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمُ أَجْرًا ۖ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ
عَفُورٌ رَحِيمٌ {20}

[Shakir 73:20] Surely your Lord knows that you pass in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, and (also) a party of those with you; and Allah measures the night and the day. He knows that you are not able to do it, so He has turned to you (mercifully), therefore read what is easy of the Quran. He knows that there must be among you sick, and others who travel in the land seeking of the bounty of Allah, and others who fight in Allah's way, therefore read as much of it as is easy (to you), and keep up prayer and pay the poor-rate and offer to Allah a goodly gift, and whatever of good you send on beforehand for yourselves, you will find it with Allah; that is best and greatest in reward; and ask forgiveness of Allah; surely Allah is Forgiving, Merciful.

[Pickthal 73:20] Lo! thy Lord knoweth how thou keepest vigil sometimes nearly two-thirds of the night, or (sometimes) half or a third thereof, as do a party of those with thee. Allah measureth the night and the day. He knoweth that ye count it not, and turneth unto you in mercy. Recite, then, of the Qur'an that which is easy for you. He knoweth that there are sick folk among you, while others travel in the land in search of Allah's bounty, and others (still) are fighting for the cause of Allah. So recite of it that which is easy (for you), and establish worship and pay the poor-due, and (so) lend unto Allah a goodly loan. Whatsoever good ye send before you for your souls, ye will find it with Allah, better and greater in the recompense. And seek forgiveness of Allah. Lo! Allah is Forgiving, Merciful.

[Yusufali 73:20] Thy Lord doth know that thou standest forth (to prayer) nigh two-thirds of the night, or half the night, or a third of the night, and so doth a party of those with thee. But Allah doth appoint night and day in due measure He knoweth that ye are unable to keep count thereof. So He hath turned to you (in mercy): read ye, therefore, of the Qur'an as much as may be easy for you. He knoweth that there may be (some) among you in ill-health; others travelling through the land, seeking of Allah's bounty; yet others fighting in Allah's Cause, read ye, therefore, as much of the Qur'an as may be easy (for you); and establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good ye send forth for your souls ye shall find it in Allah's Presence,- yea, better and greater, in Reward and seek ye the Grace of Allah: for Allah is Oft-Forgiving, Most Merciful.

سورة المدثر (Al-Muddathir)

Sura 74

Aya 1 to 56

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

يَا أَيُّهَا الْمُدَّثِّرُ {1}

[Shakir 74:1] O you who are clothed!

[Pickthal 74:1] O thou enveloped in thy cloak,

[Yusufali 74:1] O thou wrapped up (in the mantle)!

قُمْ فَأَنْذِرْ {2}

[Shakir 74:2] Arise and warn,

[Pickthal 74:2] Arise and warn!

[Yusufali 74:2] Arise and deliver thy warning!

وَرَبِّكَ فَكَبِّرْ {3}

[Shakir 74:3] And your Lord do magnify,

[Pickthal 74:3] Thy Lord magnify,

[Yusufali 74:3] And thy Lord do thou magnify!

وَتِيَابَكَ فَطَهِّرْ {4}

[Shakir 74:4] And your garments do purify,

[Pickthal 74:4] Thy raiment purify,

[Yusufali 74:4] And thy garments keep free from stain!

وَالرُّجْزَ فَاهْجُرْ {5}

[Shakir 74:5] And uncleanness do shun,

[Pickthal 74:5] Pollution shun!

[Yusufali 74:5] And all abomination shun!

وَلَا تَمُنُّنَّ تَسْتَكْبِرُ {6}

[Shakir 74:6] And bestow not favors that you may receive again with increase,

[Pickthal 74:6] And show not favour, seeking wordly gain!

[Yusufali 74:6] Nor expect, in giving, any increase (for thyself)!

وَلِرَبِّكَ فَاصْبِرْ {7}

[Shakir 74:7] And for the sake of your Lord, be patient.

[Pickthal 74:7] For the sake of thy Lord, be patient!

[Yusufali 74:7] But, for thy Lord's (Cause), be patient and constant!

فَإِذَا نُفِثَ فِي الْقُفُورِ {8}

[Shakir 74:8] For when the trumpet is sounded,

[Pickthal 74:8] For when the trumpet shall sound,

[Yusufali 74:8] Finally, when the Trumpet is sounded,

فَذَلِكَ يَوْمًا عَسِيرٌ {9}

[Shakir 74:9] That, at that time, shall be a difficult day,
[Pickthal 74:9] Surely that day will be a day of anguish,
[Yusufali 74:9] That will be- that Day - a Day of Distress,-

عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ {10}

[Shakir 74:10] For the unbelievers, anything but easy.
[Pickthal 74:10] Not of ease, for disbelievers.
[Yusufali 74:10] Far from easy for those without Faith.

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا {11}

[Shakir 74:11] Leave Me and him whom I created alone,
[Pickthal 74:11] Leave Me (to deal) with him whom I created lonely,
[Yusufali 74:11] Leave Me alone, (to deal) with the (creature) whom I created (bare and) alone!-

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا {12}

[Shakir 74:12] And give him vast riches,
[Pickthal 74:12] And then bestowed upon him ample means,
[Yusufali 74:12] To whom I granted resources in abundance,

وَبَنِينَ شُهَدَاءَ {13}

[Shakir 74:13] And sons dwelling in his presence,
[Pickthal 74:13] And sons abiding in his presence
[Yusufali 74:13] And sons to be by his side!-

وَمَهَّدْتُ لَهُ تَمْهِيدًا {14}

[Shakir 74:14] And I adjusted affairs for him adjustably;
[Pickthal 74:14] And made (life) smooth for him.
[Yusufali 74:14] To whom I made (life) smooth and comfortable!

ثُمَّ يَظْمَعُ أَنْ أَزِيدَ {15}

[Shakir 74:15] And yet he desires that I should add more!
[Pickthal 74:15] Yet he desireth that I should give more.
[Yusufali 74:15] Yet is he greedy-that I should add (yet more);-

كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا {16}

[Shakir 74:16] By no means! surely he offers opposition to Our communications.
[Pickthal 74:16] Nay! For lo! he hath been stubborn to Our revelations.
[Yusufali 74:16] By no means! For to Our Signs he has been refractory!

سَأَرْهُقُهُ صَعُودًا {17}

[Shakir 74:17] I will make a distressing punishment overtake him.
[Pickthal 74:17] On him I shall impose a fearful doom.
[Yusufali 74:17] Soon will I visit him with a mount of calamities!

إِنَّهُ فَكَّرَ وَقَدَّرَ {18}

[Shakir 74:18] Surely he reflected and guessed,
[Pickthal 74:18] For lo! he did consider; then he planned -
[Yusufali 74:18] For he thought and he plotted;-

فَقْتَلْ كَيْفَ قَدَّرَ {19}

[Shakir 74:19] *But may he be cursed how he plotted;*
[Pickthal 74:19] *(Self-)destroyed is he, how he planned!*
[Yusufali 74:19] *And woe to him! How he plotted!-*

ثُمَّ قَتَلَ كَيْفَ قَدَّرَ {20}

[Shakir 74:20] *Again, may he be cursed how he plotted;*
[Pickthal 74:20] *Again (self-)destroyed is he, how he planned! -*
[Yusufali 74:20] *Yea, Woe to him; How he plotted!-*

ثُمَّ نَظَرَ {21}

[Shakir 74:21] *Then he looked,*
[Pickthal 74:21] *Then looked he,*
[Yusufali 74:21] *Then he looked round;*

ثُمَّ عَبَسَ وَبَسَرَ {22}

[Shakir 74:22] *Then he frowned and scowled,*
[Pickthal 74:22] *Then frowned he and showed displeasure.*
[Yusufali 74:22] *Then he frowned and he scowled;*

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ {23}

[Shakir 74:23] *Then he turned back and was big with pride,*
[Pickthal 74:23] *Then turned he away in pride*
[Yusufali 74:23] *Then he turned back and was haughty;*

فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ {24}

[Shakir 74:24] *~Then he said: This is naught but enchantment, narrated (from others);*
[Pickthal 74:24] *And said: This is naught else than magic from of old;*
[Yusufali 74:24] *Then said he: "This is nothing but magic, derived from of old;*

إِنَّ هَذَا إِلَّا قَوْلَ الْبَشَرِ {25}

[Shakir 74:25] *This is naught but the word of a mortal.*
[Pickthal 74:25] *This is naught else than speech of mortal man.*
[Yusufali 74:25] *"This is nothing but the word of a mortal!"*

سَأُصْلِيهِ سَقَرَ {26}

[Shakir 74:26] *I will cast him into hell.*
[Pickthal 74:26] *Him shall I fling unto the burning.*
[Yusufali 74:26] *Soon will I cast him into Hell-Fire!*

وَمَا أَدْرَاكَ مَا سَقَرُ {27}

[Shakir 74:27] *And what will make you realize what hell is?*
[Pickthal 74:27] *- Ah, what will convey unto thee what that burning is!*

[Yusufali 74:27] *And what will explain to thee what Hell-Fire is?*

لَا تُبْقِي وَلَا تَدْرُ {28}

[Shakir 74:28] *It leaves naught nor does it spare aught.*
[Pickthal 74:28] *It leaveth naught; it spareth naught*

[Yusufali 74:28] Naught doth it permit to endure, and naught doth it leave alone!-

لَوَاحَةٌ لِلْبَشَرِ {29}

[Shakir 74:29] It scorches the mortal.

[Pickthal 74:29] It shrivelleth the man.

[Yusufali 74:29] Darkening and changing the colour of man!

عَلَيْهَا تِسْعَةَ عَشَرَ {30}

[Shakir 74:30] Over it are nineteen.

[Pickthal 74:30] Above it are nineteen.

[Yusufali 74:30] Over it are Nineteen.

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۚ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ
الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّادَ الَّذِينَ آمَنُوا إِيمَانًا ۚ وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ ۚ
وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۚ كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ
وَيَهْدِي مَن يَشَاءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ {31}

[Shakir 74:31] And We have not made the wardens of the fire others than angels, and We have not made their number but as a trial for those who disbelieve, that those who have been given the book may be certain and those who believe may increase in faith, and those who have been given the book and the believers may not doubt, and that those in whose hearts is a disease and the unbelievers may say: What does Allah mean by this parable? Thus does Allah make err whom He pleases, and He guides whom He pleases, and none knows the hosts of your Lord but He Himself; and this is naught but a reminder to the mortals.

[Pickthal 74:31] We have appointed only angels to be wardens of the Fire, and their number have We made to be a stumbling-block for those who disbelieve; that those to whom the Scripture hath been given may have certainty, and that believers may increase in faith; and that those to whom the Scripture hath been given and believers may not doubt; and that those in whose hearts there is disease, and disbelievers, may say: What meaneth Allah by this similitude? Thus Allah sendeth astray whom He will, and whom He will He guideth. None knoweth the hosts of thy Lord save Him. This is naught else than a Reminder unto mortals.

[Yusufali 74:31] And We have set none but angels as Guardians of the Fire; and We have fixed their number only as a trial for Unbelievers,- in order that the People of the Book may arrive at certainty, and the Believers may increase in Faith,- and that no doubts may be left for the People of the Book and the Believers, and that those in whose hearts is a disease and the Unbelievers may say, "What symbol doth Allah intend by this?" Thus doth Allah leave to stray whom He pleaseth, and guide whom He pleaseth: and none can know the forces of thy Lord, except He and this is no other than a warning to mankind.

كَلَّا وَالْقَمَرِ {32}

[Shakir 74:32] Nay; I swear by the moon,

[Pickthal 74:32] *Nay, by the Moon*
[Yusufali 74:32] *Nay, verily: By the Moon,*

وَاللَّيْلِ إِذْ أَدْبَرَ {33}

[Shakir 74:33] *And the night when it departs,*
[Pickthal 74:33] *And the night when it withdraweth*
[Yusufali 74:33] *And by the Night as it retreateth,*

وَالصُّبْحِ إِذَا أَسْفَرَ {34}

[Shakir 74:34] *And the daybreak when it shines;*
[Pickthal 74:34] *And the dawn when it shineth forth,*
[Yusufali 74:34] *And by the Dawn as it shineth forth,-*

إِنَّهَا لِأَحَدَى الْكُبْرِ {35}

[Shakir 74:35] *Surely it (hell) is one of the gravest (misfortunes),*
[Pickthal 74:35] *Lo! this is one of the greatest (portents)*
[Yusufali 74:35] *This is but one of the mighty (portents),*

نَذِيرًا لِلْبَشَرِ {36}

[Shakir 74:36] *A warning to mortals,*
[Pickthal 74:36] *As a warning unto men,*
[Yusufali 74:36] *A warning to mankind,-*

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ {37}

[Shakir 74:37] *To him among you who wishes to go forward or remain behind.*

[Pickthal 74:37] *Unto him of you who will advance or hang back.*

[Yusufali 74:37] *To any of you that chooses to press forward, or to follow behind;-*

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ {38}

[Shakir 74:38] *Every soul is held in pledge for what it earns,*
[Pickthal 74:38] *Every soul is a pledge for its own deeds;*
[Yusufali 74:38] *Every soul will be (held) in pledge for its deeds.*

إِلَّا أَصْحَابَ الْيَمِينِ {39}

[Shakir 74:39] *Except the people of the right hand,*
[Pickthal 74:39] *Save those who will stand on the right hand.*
[Yusufali 74:39] *Except the Companions of the Right Hand.*

فِي جَنَّاتٍ يَتَسَاءَلُونَ {40}

[Shakir 74:40] *In gardens, they shall ask each other*
[Pickthal 74:40] *In gardens they will ask one another*
[Yusufali 74:40] *(They will be) in Gardens (of Delight): they will question each other,*

عَنِ الْمُجْرِمِينَ {41}

[Shakir 74:41] *About the guilty:*
[Pickthal 74:41] *Concerning the guilty:*
[Yusufali 74:41] *And (ask) of the Sinners:*

مَا سَلَكَكُمْ فِي سَقَرٍ {42}

[Shakir 74:42] What has brought you into hell?
[Pickthal 74:42] What hath brought you to this burning?
[Yusufali 74:42] "What led you into Hell Fire?"

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ {43}

[Shakir 74:43] They shall say: We were not of those who prayed;
[Pickthal 74:43] They will answer: We were not of those who prayed
[Yusufali 74:43] They will say: "We were not of those who prayed;

وَلَمْ نَكُ نُطْعِمِ الْمَسْكِينِ {44}

[Shakir 74:44] And we used not to feed the poor;
[Pickthal 74:44] Nor did we feed the wretched.
[Yusufali 74:44] "Nor were we of those who fed the indigent;

وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ {45}

[Shakir 74:45] And we used to enter into vain discourse with those who entered into vain discourses.

[Pickthal 74:45] We used to wade (in vain dispute) with (all) waders,
[Yusufali 74:45] "But we used to talk vanities with vain talkers;

وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ {46}

[Shakir 74:46] And we used to call the day of judgment a lie;
[Pickthal 74:46] And we used to deny the Day of Judgment,
[Yusufali 74:46] "And we used to deny the Day of Judgment,

حَتَّىٰ آتَانَا الْيَقِينُ {47}

[Shakir 74:47] Till death overtook us.
[Pickthal 74:47] Till the Inevitable came unto us.
[Yusufali 74:47] "Until there came to us (the Hour) that is certain."

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ {48}

[Shakir 74:48] So the intercession of intercessors shall not avail them.
[Pickthal 74:48] The mediation of no mediators will avail them then.
[Yusufali 74:48] Then will no intercession of (any) intercessors profit them.

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ {49}

[Shakir 74:49] What is then the matter with them, that they turn away from the admonition

[Pickthal 74:49] Why now turn they away from the Admonishment,
[Yusufali 74:49] Then what is the matter with them that they turn away from admonition?-

كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ {50}

[Shakir 74:50] As if they were asses taking fright
[Pickthal 74:50] As they were frightened asses
[Yusufali 74:50] As if they were affrighted asses,

فَرَّتْ مِنْ قَسْوَرَةٍ {51}

[Shakir 74:51] That had fled from a lion?
[Pickthal 74:51] Fleeing from a lion?
[Yusufali 74:51] Fleeing from a lion!

بَلْ يُرِيدُ كُلٌّ مِنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُنشَرَّةً {52}

[Shakir 74:52] Nay; every one of them desires that he may be given pages spread out;

[Pickthal 74:52] Nay, but everyone of them desireth that he should be given open pages (from Allah).

[Yusufali 74:52] Forsooth, each one of them wants to be given scrolls (of revelation) spread out!

كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ {53}

[Shakir 74:53] Nay! but they do not fear the hereafter.

[Pickthal 74:53] Nay, verily. They fear not the Hereafter.

[Yusufali 74:53] By no means! But they fear not the Hereafter,

كَلَّا إِنَّهُ تَذَكُّرٌ {54}

[Shakir 74:54] Nay! it is surely an admonition.

[Pickthal 74:54] Nay, verily. Lo! this is an Admonishment.

[Yusufali 74:54] Nay, this surely is an admonition:

فَمَنْ شَاءَ ذَكَّرْهُ {55}

[Shakir 74:55] So whoever pleases may mind it.

[Pickthal 74:55] So whosoever will may heed.

[Yusufali 74:55] Let any who will, keep it in remembrance!

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ {56}

[Shakir 74:56] And they will not mind unless Allah please. He is worthy to be feared and worthy to forgive.

[Pickthal 74:56] And they will not heed unless Allah willeth (it). He is the fount of fear. He is the fount of Mercy.

[Yusufali 74:56] But none will keep it in remembrance except as Allah wills: He is the Lord of Righteousness, and the Lord of Forgiveness.

سورة القيامة (Al-Qiyama)

Sura 75

Aya 1 to 40

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ {1}

[Shakir 75:1] Nay! I swear by the day of resurrection.

[Pickthal 75:1] Nay, I swear by the Day of Resurrection;

[Yusufali 75:1] I do call to witness the Resurrection Day;

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ {2}

[Shakir 75:2] Nay! I swear by the self-accusing soul.

[Pickthal 75:2] Nay, I swear by the accusing soul (that this Scripture is true).

[Yusufali 75:2] And I do call to witness the self-reproaching spirit: (Eschew Evil).

أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعُ عِظَامَهُ {3}

[Shakir 75:3] Does man think that We shall not gather his bones?

[Pickthal 75:3] Thinketh man that We shall not assemble his bones?

[Yusufali 75:3] Does man think that We cannot assemble his bones?

بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَاتَهُ {4}

[Shakir 75:4] Yea! We are able to make complete his very fingertips

[Pickthal 75:4] Yea, verily. We are Able to restore his very fingers!

[Yusufali 75:4] Nay, We are able to put together in perfect order the very tips of his fingers.

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ {5}

[Shakir 75:5] Nay! man desires to give the lie to what is before him.

[Pickthal 75:5] But man would fain deny what is before him.

[Yusufali 75:5] But man wishes to do wrong (even) in the time in front of him.

يَسْأَلُ أَيَّانَ يَوْمَ الْقِيَامَةِ {6}

[Shakir 75:6] He asks: When is the day of resurrection?

[Pickthal 75:6] He asketh: When will be this Day of Resurrection?

[Yusufali 75:6] He questions: "When is the Day of Resurrection?"

فَإِذَا بَرِقَ الْبَصَرُ {7}

[Shakir 75:7] So when the sight becomes dazed,

[Pickthal 75:7] But when sight is confounded

[Yusufali 75:7] At length, when the sight is dazed,

وَحَسَفَ الْقَمَرُ {8}

[Shakir 75:8] And the moon becomes dark,

[Pickthal 75:8] And the moon is eclipsed

[Yusufali 75:8] And the moon is buried in darkness.

وَجَمَعَ الشَّمْسُ وَالْقَمَرَ {9}

[Shakir 75:9] And the sun and the moon are brought together,

[Pickthal 75:9] And sun and moon are united,

[Yusufali 75:9] And the sun and moon are joined together,-

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ {10}

[Shakir 75:10] Man shall say on that day: Whither to fly to?

[Pickthal 75:10] On that day man will cry: Whither to flee!

[Yusufali 75:10] That Day will Man say: "Where is the refuge?"

كَلَّا لَا وَزَرَ {11}

[Shakir 75:11] By no means! there shall be no place of refuge!

[Pickthal 75:11] Alas! No refuge!

[Yusufali 75:11] By no means! No place of safety!

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ {12}

[Shakir 75:12] With your Lord alone shall on that day be the place of rest.

[Pickthal 75:12] Unto thy Lord is the recourse that day.

[Yusufali 75:12] Before thy Lord (alone), that Day will be the place of rest.

يُنَبِّئُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ {13}

[Shakir 75:13] Man shall on that day be informed of what he sent before and (what he) put off.

[Pickthal 75:13] On that day man is told the tale of that which he hath sent before and left behind.

[Yusufali 75:13] That Day will Man be told (all) that he put forward, and all that he put back.

بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ {14}

[Shakir 75:14] Nay! man is evidence against himself,

[Pickthal 75:14] Oh, but man is a telling witness against himself,

[Yusufali 75:14] Nay, man will be evidence against himself,

وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ {15}

[Shakir 75:15] Though he puts forth his excuses.

[Pickthal 75:15] Although he tender his excuses.

[Yusufali 75:15] Even though he were to put up his excuses.

لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ {16}

[Shakir 75:16] Do not move your tongue with it to make haste with it,

[Pickthal 75:16] Stir not thy tongue herewith to hasten it.

[Yusufali 75:16] Move not thy tongue concerning the (Qur'an) to make haste therewith.

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ {17}

[Shakir 75:17] Surely on Us (devolves) the collecting of it and the reciting of it.

[Pickthal 75:17] Lo! upon Us (resteth) the putting together thereof and the reading thereof.

[Yusufali 75:17] It is for Us to collect it and to promulgate it:

فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ {18}

[Shakir 75:18] Therefore when We have recited it, follow its recitation.

[Pickthal 75:18] And when We read it, follow thou the reading;

[Yusufali 75:18] But when We have promulgated it, follow thou its recital (as promulgated):

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ {19}

[Shakir 75:19] Again on Us (devolves) the explaining of it.

[Pickthal 75:19] Then lo! upon Us (resteth) the explanation thereof.

[Yusufali 75:19] Nay more, it is for Us to explain it (and make it clear):

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ {20}

[Shakir 75:20] Nay! But you love the present life,

[Pickthal 75:20] Nay, but ye do love the fleeting Now

[Yusufali 75:20] Nay, (ye men!) but ye love the fleeting life,

وَتَذُرُونَ الْآخِرَةَ {21}

[Shakir 75:21] And neglect the hereafter.

[Pickthal 75:21] And neglect the Hereafter.

[Yusufali 75:21] And leave alone the Hereafter.

وُجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ {22}

[Shakir 75:22] (Some) faces on that day shall be bright,

[Pickthal 75:22] That day will faces be resplendent,

[Yusufali 75:22] Some faces, that Day, will beam (in brightness and beauty);-

إِلَىٰ رَبِّهَا نَاظِرَةٌ {23}

[Shakir 75:23] Looking to their Lord.

[Pickthal 75:23] Looking toward their Lord;

[Yusufali 75:23] Looking towards their Lord;

وُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ {24}

[Shakir 75:24] And (other) faces on that day shall be gloomy,

[Pickthal 75:24] And that day will other faces be despondent,

[Yusufali 75:24] And some faces, that Day, will be sad and dismal,

تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ {25}

[Shakir 75:25] Knowing that there will be made to befall them some great calamity.

[Pickthal 75:25] Thou wilt know that some great disaster is about to fall on them.

[Yusufali 75:25] In the thought that some back-breaking calamity was about to be inflicted on them;

كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ {26}

[Shakir 75:26] Nay! When it comes up to the throat,

[Pickthal 75:26] Nay, but when the life cometh up to the throat

[Yusufali 75:26] Yea, when (the soul) reaches to the collar-bone (in its exit),

وَقِيلَ مَنْ رَاقٍ {27}

[Shakir 75:27] And it is said: Who will be a magician?

[Pickthal 75:27] And men say: Where is the wizard (who can save him now)?

[Yusufali 75:27] And there will be a cry, "Who is a magician (to restore him)?"

وَوَظَنَّ أَنَّهُ الْفِرَاقُ {28}

[Shakir 75:28] And he is sure that it is the (hour of) parting

[Pickthal 75:28] And he knoweth that it is the parting;

[Yusufali 75:28] And he will conclude that it was (the Time) of Parting;

وَالْتَفَّتِ السَّاقُ بِالسَّاقِ {29}

[Shakir 75:29] And affliction is combined with affliction;

[Pickthal 75:29] And agony is heaped on agony;

[Yusufali 75:29] And one leg will be joined with another:

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ {30}

[Shakir 75:30] To your Lord on that day shall be the driving.

[Pickthal 75:30] Unto thy Lord that day will be the driving.

[Yusufali 75:30] That Day the Drive will be (all) to thy Lord!

فَلَا صَدَّقَ وَلَا صَلَّىٰ {31}

[Shakir 75:31] So he did not accept the truth, nor did he pray,

[Pickthal 75:31] For he neither trusted, nor prayed.

[Yusufali 75:31] So he gave nothing in charity, nor did he pray!-

وَلَكِن كَذَّبَ وَتَوَلَّىٰ {32}

[Shakir 75:32] But called the truth a lie and turned back,

[Pickthal 75:32] But he denied and flouted.

[Yusufali 75:32] But on the contrary, he rejected Truth and turned away!

ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَمْتَطِنُ {33}

[Shakir 75:33] Then he went to his followers, walking away in haughtiness.

[Pickthal 75:33] Then went he to his folk with glee.

[Yusufali 75:33] Then did he stalk to his family in full conceit!

أَوْلَىٰ لَكَ فَأَوْلَىٰ {34}

[Shakir 75:34] Nearer to you (is destruction) and nearer,

[Pickthal 75:34] Nearer unto thee and nearer,

[Yusufali 75:34] Woe to thee, (O men!), yea, woe!

ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ {35}

[Shakir 75:35] Again (consider how) nearer to you and nearer.

[Pickthal 75:35] Again nearer unto thee and nearer (is the doom).

[Yusufali 75:35] Again, Woe to thee, (O men!), yea, woe!

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى {36}

[Shakir 75:36] Does man think that he is to be left to wander without an aim?

[Pickthal 75:36] Thinketh man that he is to be left aimless?

[Yusufali 75:36] Does man think that he will be left uncontrolled, (without purpose)?

أَلَمْ يَكُ نُطْفَةً مِنْ مَمِيٍّ يُمْنَى {37}

[Shakir 75:37] Was he not a small seed in the seminal elements,

[Pickthal 75:37] Was he not a drop of fluid which gushed forth?

[Yusufali 75:37] Was he not a drop of sperm emitted (in lowly form)?

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى {38}

[Shakir 75:38] Then he was a clot of blood, so He created (him) then made (him) perfect.

[Pickthal 75:38] Then he became a clot; then (Allah) shaped and fashioned

[Yusufali 75:38] Then did he become a leech-like clot; then did (Allah) make and fashion (him) in due proportion.

فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَى {39}

[Shakir 75:39] Then He made of him two kinds, the male and the female.

[Pickthal 75:39] And made of him a pair, the male and female.

[Yusufali 75:39] And of him He made two sexes, male and female.

أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى {40}

[Shakir 75:40] Is not He able to give life to the dead?

[Pickthal 75:40] Is not He (Who doeth so) Able to bring the dead to life?

[Yusufali 75:40] Has not He, (the same), the power to give life to the dead?

سورة الانسان (Al-Insan)

Sura 76

Aya 1 to 31

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا {1}

[Shakir 76:1] There surely came over man a period of time when he was a thing not worth mentioning.

[Pickthal 76:1] Hath there come upon man (ever) any period of time in which he was a thing unremembered?

[Yusufali 76:1] Has there not been over Man a long period of Time, when he was nothing - (not even) mentioned?

إِنَّا خَلَقْنَا الْإِنْسَانَ مِن نُّطْقَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا {2}

[Shakir 76:2] Surely We have created man from a small life-germ uniting (itself): We mean to try him, so We have made him hearing, seeing.

[Pickthal 76:2] Lo! We create man from a drop of thickened fluid to test him; so We make him hearing, knowing.

[Yusufali 76:2] Verily We created Man from a drop of mingled sperm, in order to try him: So We gave him (the gifts), of Hearing and Sight.

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا {3}

[Shakir 76:3] Surely We have shown him the way: he may be thankful or unthankful.

[Pickthal 76:3] Lo! We have shown him the way, whether he be grateful or disbelieving.

[Yusufali 76:3] We showed him the Way: whether he be grateful or ungrateful (rests on his will).

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا {4}

[Shakir 76:4] Surely We have prepared for the unbelievers chains and shackles and a burning fire.

[Pickthal 76:4] Lo! We have prepared for disbelievers manacles and carcans and a raging fire.

[Yusufali 76:4] For the Rejecters we have prepared chains, yokes, and a blazing Fire.

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا {5}

[Shakir 76:5] Surely the righteous shall drink of a cup the admixture of which is camphor

[Pickthal 76:5] Lo! the righteous shall drink of a cup whereof the mixture is of Kafur,

[Yusufali 76:5] As to the Righteous, they shall drink of a Cup (of Wine) mixed with Kafur,-

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا {6}

[Shakir 76:6] A fountain from which the servants of Allah shall drink; they make it to flow a (goodly) flowing forth.

[Pickthal 76:6] A spring wherefrom the slaves of Allah drink, making it gush forth abundantly,

[Yusufali 76:6] A Fountain where the Devotees of Allah do drink, making it flow in unstinted abundance.

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا {7}

[Shakir 76:7] They fulfill vows and fear a day the evil of which shall be spreading far and wide.

[Pickthal 76:7] (Because) they perform the vow and fear a day whereof the evil is wide-spreading,

[Yusufali 76:7] They perform (their) vows, and they fear a Day whose evil flies far and wide.

وَيُطْعَمُونَ فِي حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا {8}

[Shakir 76:8] And they give food out of love for Him to the poor and the orphan and the captive:

[Pickthal 76:8] And feed with food the needy wretch, the orphan and the prisoner, for love of Him,

[Yusufali 76:8] And they feed, for the love of Allah, the indigent, the orphan, and the captive,-

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا {9}

[Shakir 76:9] We only feed you for Allah's sake; we desire from you neither reward nor thanks:

[Pickthal 76:9] (Saying): We feed you, for the sake of Allah only. We wish for no reward nor thanks from you;

[Yusufali 76:9] (Saying), "We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks.

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا {10}

[Shakir 76:10] Surely we fear from our Lord a stern, distressful day.

[Pickthal 76:10] Lo! we fear from our Lord a day of frowning and of fate.

[Yusufali 76:10] "We only fear a Day of distressful Wrath from the side of our Lord."

فَوَقَّاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا {11}

[Shakir 76:11] Therefore Allah will guard them from the evil of that day and cause them to meet with ease and happiness;

[Pickthal 76:11] Therefor Allah hath warded off from them the evil of that day, and hath made them find brightness and joy;

[Yusufali 76:11] But Allah will deliver them from the evil of that Day, and will shed over them a Light of Beauty and (blissful) Joy.

وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا {12}

[Shakir 76:12] And reward them, because they were patient, with garden and silk,

[Pickthal 76:12] And hath awarded them for all that they endured, a Garden and silk attire;

[Yusufali 76:12] And because they were patient and constant, He will reward them with a Garden and (garments of) silk.

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرُونَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا {13}

[Shakir 76:13] Reclining therein on raised couches, they shall find therein neither (the severe heat of) the sun nor intense cold.

[Pickthal 76:13] Reclining therein upon couches, they will find there neither (heat of) a sun nor bitter cold.

[Yusufali 76:13] Reclining in the (Garden) on raised thrones, they will see there neither the sun's (excessive heat) nor (the moon's) excessive cold.

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ قُطُوفُهَا تَذَلِيلًا {14}

[Shakir 76:14] And close down upon them (shall be) its shadows, and its fruits shall be made near (to them), being easy to reach.

[Pickthal 76:14] The shade thereof is close upon them and the clustered fruits thereof bow down.

[Yusufali 76:14] And the shades of the (Garden) will come low over them, and the bunches (of fruit), there, will hang low in humility.

وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا {15}

[Shakir 76:15] And there shall be made to go round about them vessels of silver and goblets which are of glass,

[Pickthal 76:15] Goblets of silver are brought round for them, and beakers (as) of glass

[Yusufali 76:15] And amongst them will be passed round vessels of silver and goblets of crystal,-

قَوَارِيرَ مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا {16}

[Shakir 76:16] (Transparent as) glass, made of silver; they have measured them according to a measure.

[Pickthal 76:16] (Bright as) glass but (made) of silver, which they (themselves) have measured to the measure (of their deeds).

[Yusufali 76:16] Crystal-clear, made of silver: they will determine the measure thereof (according to their wishes).

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا {17}

[Shakir 76:17] And they shall be made to drink therein a cup the admixture of which shall be ginger,

[Pickthal 76:17] There are they watered with a cup whereof the mixture is of Zanjabil,

[Yusufali 76:17] And they will be given to drink there of a Cup (of Wine) mixed with Zanjabil,-

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا {18}

[Shakir 76:18] (Of) a fountain therein which is named Salsabil.

[Pickthal 76:18] (The water of) a spring therein, named Salsabil.

[Yusufali 76:18] A fountain there, called Salsabil.

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثورًا {19}

[Shakir 76:19] *And round about them shall go youths never altering in age; when you see them you will think them to be scattered pearls.*

[Pickthal 76:19] *There wait on them immortal youths, whom, when thou seest, thou wouldst take for scattered pearls.*

[Yusufali 76:19] *And round about them will (serve) youths of perpetual (freshness): If thou seest them, thou wouldst think them scattered Pearls.*

وَإِذَا رَأَيْتَ تَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا {20}

[Shakir 76:20] *And when you see there, you shall see blessings and a great kingdom.*

[Pickthal 76:20] *When thou seest, thou wilt see there bliss and high estate.*

[Yusufali 76:20] *And when thou lookest, it is there thou wilt see a Bliss and a Realm Magnificent.*

عَالِيَهُمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا

{21}

[Shakir 76:21] *Upon them shall be garments of fine green silk and thick silk interwoven with gold, and they shall be adorned with bracelets of silver, and their Lord shall make them drink a pure drink.*

[Pickthal 76:21] *Their raiment will be fine green silk and gold embroidery. Bracelets of silver will they wear. Their Lord will slake their thirst with a pure drink.*

[Yusufali 76:21] *Upon them will be green Garments of fine silk and heavy brocade, and they will be adorned with Bracelets of silver; and their Lord will give to them to drink of a Wine Pure and Holy.*

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا {22}

[Shakir 76:22] *Surely this is a reward for you, and your striving shall be recompensed.*

[Pickthal 76:22] *(And it will be said unto them): Lo! this is a reward for you. Your endeavour (upon earth) hath found acceptance.*

[Yusufali 76:22] *"Verily this is a Reward for you, and your Endeavour is accepted and recognised."*

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا {23}

[Shakir 76:23] *Surely We Ourselves have revealed the Quran to you revealing (it) in portions.*

[Pickthal 76:23] *Lo! We, even We, have revealed unto thee the Qur'an, a revelation;*

[Yusufali 76:23] *It is We Who have sent down the Qur'an to thee by stages.*

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آيْمًا أَوْ كُفُورًا {24}

[Shakir 76:24] *Therefore wait patiently for the command of your Lord, and obey not from among them a sinner or an ungrateful one.*

[Pickthal 76:24] *So submit patiently to thy Lord's command, and obey not of them any guilty one or disbeliever.*

[Yusufali 76:24] *Therefore be patient with constancy to the Command of thy Lord, and hearken not to the sinner or the ingrate among them.*

وَأَذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا {25}

[Shakir 76:25] And glorify the name of your Lord morning and evening.
[Pickthal 76:25] Remember the name of thy Lord at morn and evening.
[Yusufali 76:25] And celebrate the name or thy Lord morning and evening,

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا {26}

[Shakir 76:26] And during part of the night adore Him, and give glory to Him (a) long (part of the) night.
[Pickthal 76:26] And worship Him (a portion) of the night. And glorify Him through the livelong night.
[Yusufali 76:26] And part of the night, prostrate thyself to Him; and glorify Him a long night through.

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا {27}

[Shakir 76:27] Surely these love the transitory and neglect a grievous day before them.
[Pickthal 76:27] Lo! these love fleeting life, and put behind them (the remembrance of) a grievous day.
[Yusufali 76:27] As to these, they love the fleeting life, and put away behind them a Day (that will be) hard.

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَالَهُم تَبْدِيلًا {28}

[Shakir 76:28] We created them and made firm their make, and when We please We will bring in their place the likes of them by a change.
[Pickthal 76:28] We, even We, created them, and strengthened their frame. And when We will, We can replace them, bringing others like them in their stead.
[Yusufali 76:28] It is We Who created them, and We have made their joints strong; but, when We will, We can substitute the like of them by a complete change.

إِنَّ هَذِهِ تَذْكَرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا {29}

[Shakir 76:29] Surely this is a reminder, so whoever pleases takes to his Lord a way.
[Pickthal 76:29] Lo! this is an Admonishment, that whosoever will may choose a way unto his Lord.
[Yusufali 76:29] This is an admonition: Whosoever will, let him take a (straight) Path to his Lord.

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا {30}

[Shakir 76:30] And you do not please except that Allah please, surely Allah is Knowing, Wise;
[Pickthal 76:30] Yet ye will not, unless Allah willeth. Lo! Allah is Knower, Wise.
[Yusufali 76:30] But ye will not, except as Allah wills; for Allah is full of Knowledge and Wisdom.

يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۗ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا {31}

[Shakir 76:31] He makes whom He pleases to enter into His mercy; and (as for) the unjust, He has prepared for them a painful chastisement.

[Pickthal 76:31] He maketh whom He will to enter His mercy, and for evil-doers hath prepared a painful doom.

[Yusufali 76:31] He will admit to His Mercy whom He will; But the wrong-doers,- for them has He prepared a grievous Penalty.

سورة المرسلات (Al-Mursalat)

Sura 77

Aya 1 to 50

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

وَالْمُرْسَلَاتِ عُرْفًا {1}

[Shakir 77:1] I swear by the emissary winds, sent one after another (for men's benefit),

[Pickthal 77:1] By the emissary winds, (sent) one after another

[Yusufali 77:1] By the (Winds) sent forth one after another (to man's profit);

فَالْعَاصِفَاتِ عَصْفًا {2}

[Shakir 77:2] By the raging hurricanes,

[Pickthal 77:2] By the raging hurricanes,

[Yusufali 77:2] Which then blow violently in tempestuous Gusts,

وَالنَّاشِئَاتِ نَشْرًا {3}

[Shakir 77:3] Which scatter clouds to their destined places,

[Pickthal 77:3] By those which cause earth's vegetation to revive;

[Yusufali 77:3] And scatter (things) far and wide;

فَالْفَارِقَاتِ فَرَقًا {4}

[Shakir 77:4] Then separate them one from another,

[Pickthal 77:4] By those who winnow with a winnowing,

[Yusufali 77:4] Then separate them, one from another,

فَالْمُلْقِيَاتِ ذِكْرًا {5}

[Shakir 77:5] Then I swear by the angels who bring down the revelation,

[Pickthal 77:5] By those who bring down the Reminder,

[Yusufali 77:5] Then spread abroad a Message,

عُدْرًا أَوْ نُذْرًا {6}

[Shakir 77:6] To clear or to warn.

[Pickthal 77:6] To excuse or to warn,

[Yusufali 77:6] Whether of Justification or of Warning;-

إِنَّمَا تُوعَدُونَ لَوَاقِعٌ {7}

[Shakir 77:7] Most surely what you are threatened with must come to pass.

[Pickthal 77:7] Surely that which ye are promised will befall.

[Yusufali 77:7] Assuredly, what ye are promised must come to pass.

فَإِذَا النُّجُومُ طُمِسَتْ {8}

[Shakir 77:8] So when the stars are made to lose their light,

[Pickthal 77:8] So when the stars are put out,

[Yusufali 77:8] Then when the stars become dim;

وَإِذَا السَّمَاءُ فُرِجَتْ {9}

[Shakir 77:9] And when the heaven is rent asunder,

[Pickthal 77:9] And when the sky is riven asunder,

[Yusufali 77:9] When the heaven is cleft asunder;

وَإِذَا الْجِبَالُ نُسِفَتْ {10}

[Shakir 77:10] And when the mountains are carried away as dust,

[Pickthal 77:10] And when the mountains are blown away,

[Yusufali 77:10] When the mountains are scattered (to the winds) as dust;

وَإِذَا الرُّسُلُ أُقْتَتَتْ {11}

[Shakir 77:11] And when the messengers are gathered at their appointed time

[Pickthal 77:11] And when the messengers are brought unto their time appointed -

[Yusufali 77:11] And when the messengers are (all) appointed a time (to collect);-

لِأَيِّ يَوْمٍ أُجِّلَتْ {12}

[Shakir 77:12] To what day is the doom fixed?

[Pickthal 77:12] For what day is the time appointed?

[Yusufali 77:12] For what Day are these (portents) deferred?

لِيَوْمِ الْفَصْلِ {13}

[Shakir 77:13] To the day of decision.

[Pickthal 77:13] For the Day of Decision.

[Yusufali 77:13] For the Day of Sorting out.

وَمَا أَدْرَاكَ مَا يَوْمِ الْفَصْلِ {14}

[Shakir 77:14] And what will make you comprehend what the day of decision is?

[Pickthal 77:14] And what will convey unto thee what the Day of Decision is! -

[Yusufali 77:14] And what will explain to thee what is the Day of Sorting out?

وَيْلٌ لِّيَوْمِئِذٍ لِلْمُكَذِّبِينَ {15}

[Shakir 77:15] Woe on that day to the rejecters.

[Pickthal 77:15] Woe unto the repudiators on that day!

[Yusufali 77:15] Ah woe, that Day, to the Rejecters of Truth!

أَلَمْ نُهْلِكِ الْأَوَّلِينَ {16}

[Shakir 77:16] Did We not destroy the former generations?

[Pickthal 77:16] Destroyed We not the former folk,

[Yusufali 77:16] Did We not destroy the men of old (for their evil)?

ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ {17}

[Shakir 77:17] Then did We follow them up with later ones.

[Pickthal 77:17] Then caused the latter folk to follow after?

[Yusufali 77:17] So shall We make later (generations) follow them.

كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ {18}

[Shakir 77:18] Even thus shall We deal with the guilty.

[Pickthal 77:18] Thus deal We ever with the guilty.

[Yusufali 77:18] Thus do We deal with men of sin.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {19}

[Shakir 77:19] Woe on that day to the rejecters.

[Pickthal 77:19] Woe unto the repudiators on that day!

[Yusufali 77:19] Ah woe, that Day, to the Rejecters of Truth!

أَلَمْ نَخْلُقْكُمْ مِنْ مَاءٍ مَهِينٍ {20}

[Shakir 77:20] Did We not create you from contemptible water?

[Pickthal 77:20] Did We not create you from a base fluid

[Yusufali 77:20] Have We not created you from a fluid (held) despicable?-

فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ {21}

[Shakir 77:21] Then We placed it in a secure resting-place,

[Pickthal 77:21] Which We laid up in a safe abode

[Yusufali 77:21] The which We placed in a place of rest, firmly fixed,

إِلَىٰ قَدَرٍ مَعْلُومٍ {22}

[Shakir 77:22] Till an appointed term,

[Pickthal 77:22] For a known term?

[Yusufali 77:22] For a period (of gestation), determined (according to need)?

فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ {23}

[Shakir 77:23] So We proportion it-- how well are We at proportioning (things).

[Pickthal 77:23] Thus We arranged. How excellent is Our arranging!

[Yusufali 77:23] For We do determine (according to need); for We are the best to determine (things).

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {24}

[Shakir 77:24] Woe on that day to the rejecters.

[Pickthal 77:24] Woe unto the repudiators on that day!

[Yusufali 77:24] Ah woe, that Day! to the Rejecters of Truth!

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا {25}

[Shakir 77:25] Have We not made the earth to draw together to itself,

[Pickthal 77:25] Have We not made the earth a receptacle

[Yusufali 77:25] Have We not made the earth (as a place) to draw together.

أَحْيَاءَ وَأَمْوَاتًا {26}

[Shakir 77:26] The living and the dead,

[Pickthal 77:26] Both for the living and the dead,

[Yusufali 77:26] The living and the dead,

وَجَعَلْنَا فِيهَا رَوَاسِيَّ شَاحِحَاتٍ وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا {27}

[Shakir 77:27] And made therein lofty mountains, and given you to drink of sweet water?

[Pickthal 77:27] And placed therein high mountains and given you to drink sweet water therein?

[Yusufali 77:27] And made therein mountains standing firm, lofty (in stature); and provided for you water sweet (and wholesome)?

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {28}

[Shakir 77:28] Woe on that day to the rejecters.

[Pickthal 77:28] Woe unto the repudiators on that day!

[Yusufali 77:28] Ah woe, that Day, to the Rejecters of Truth!

انْطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ تُكَذِّبُونَ {29}

[Shakir 77:29] Walk on to that which you called a lie.

[Pickthal 77:29] (It will be said unto them:) Depart unto that (doom) which ye used to deny;

[Yusufali 77:29] (It will be said:) "Depart ye to that which ye used to reject as false!

انْطَلِقُوا إِلَىٰ ظِلٍّ ذِي ثَلَاثِ شُعَبٍ {30}

[Shakir 77:30] Walk on to the covering having three branches,

[Pickthal 77:30] Depart unto the shadow falling threefold,

[Yusufali 77:30] "Depart ye to a Shadow (of smoke ascending) in three columns,

لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ اللَّهَبِ {31}

[Shakir 77:31] Neither having the coolness of the shade nor availing against the flame.

[Pickthal 77:31] (Which yet is) no relief nor shelter from the flame.

[Yusufali 77:31] "(Which yields) no shade of coolness, and is of no use against the fierce Blaze.

إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ {32}

[Shakir 77:32] Surely it sends up sparks like palaces,

[Pickthal 77:32] Lo! it throweth up sparks like the castles,

[Yusufali 77:32] "Indeed it throws about sparks (huge) as Forts,

كَأَنَّهُ جِمَالَتٌ صُفْرٌ {33}

[Shakir 77:33] As if they were tawny camels.

[Pickthal 77:33] (Or) as it might be camels of bright yellow hue.

[Yusufali 77:33] "As if there were (a string of) yellow camels (marching swiftly)."

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {34}

[Shakir 77:34] Woe on that day to the rejecters.

[Pickthal 77:34] Woe unto the repudiators on that day!

[Yusufali 77:34] Ah woe, that Day, to the Rejecters of Truth!

هَذَا يَوْمٌ لَا يَنْطِقُونَ {35}

[Shakir 77:35] This is the day on which they shall not speak,

[Pickthal 77:35] *This is a day wherein they speak not,
[Yusufali 77:35] That will be a Day when they shall not be able to speak.*

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ {36}

[Shakir 77:36] *And permission shall not be given to them so that they should offer excuses.*

[Pickthal 77:36] *Nor are they suffered to put forth excuses.*

[Yusufali 77:36] *Nor will it be open to them to put forth pleas.*

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {37}

[Shakir 77:37] *Woe on that day to the rejecters.*

[Pickthal 77:37] *Woe unto the repudiators on that day!*

[Yusufali 77:37] *Ah woe, that Day, to the Rejecters of Truth!*

هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأُولَىٰ {38}

[Shakir 77:38] *This is the day of decision: We have gathered you and those of yore.*

[Pickthal 77:38] *This is the Day of Decision, We have brought you and the men of old together.*

[Yusufali 77:38] *That will be a Day of Sorting out! We shall gather you together and those before (you)!*

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا {39}

[Shakir 77:39] *So if you have a plan, plan against Me (now).*

[Pickthal 77:39] *If now ye have any wit, outwit Me.*

[Yusufali 77:39] *Now, if ye have a trick (or plot), use it against Me!*

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {40}

[Shakir 77:40] *Woe on that day to the rejecters.*

[Pickthal 77:40] *Woe unto the repudiators on that day!*

[Yusufali 77:40] *Ah woe, that Day, to the Rejecters of Truth!*

إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ {41}

[Shakir 77:41] *Surely those who guard (against evil) shall be amid shades and fountains,*

[Pickthal 77:41] *Lo! those who kept their duty are amid shade and fountains,*

[Yusufali 77:41] *As to the Righteous, they shall be amidst (cool) shades and springs (of water).*

وَفَوَاكِهَ مِمَّا يَشْتَهُونَ {42}

[Shakir 77:42] *And fruits such as they desire.*

[Pickthal 77:42] *And fruits such as they desire.*

[Yusufali 77:42] *And (they shall have) fruits,- all they desire.*

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ {43}

[Shakir 77:43] *Eat and drink pleasantly because of what you did.*

[Pickthal 77:43] *(Unto them it is said:) Eat, drink and welcome, O ye blessed, in return for what ye did.*

[Yusufali 77:43] *"Eat ye and drink ye to your heart's content: for that ye worked (Righteousness).*

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ {44}

[Shakir 77:44] Surely thus do We reward the doers of good.

[Pickthal 77:44] Thus do We reward the good.

[Yusufali 77:44] Thus do We certainly reward the Doers of Good.

وَيَلُؤْلُؤًا يَوْمَئِذٍ لِلْمُكَذِّبِينَ {45}

[Shakir 77:45] Woe on that day to the rejecters.

[Pickthal 77:45] Woe unto the repudiators on that day!

[Yusufali 77:45] Ah woe, that Day, to the Rejecters of Truth!

كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ تُجْرِمُونَ {46}

[Shakir 77:46] Eat and enjoy yourselves for a little; surely you are guilty.

[Pickthal 77:46] Eat and take your ease (on earth) a little. Lo! ye are guilty.

[Yusufali 77:46] (O ye unjust!) Eat ye and enjoy yourselves (but) a little while, for that ye are Sinners.

وَيَلُؤْلُؤًا يَوْمَئِذٍ لِلْمُكَذِّبِينَ {47}

[Shakir 77:47] Woe on that day to the rejecters.

[Pickthal 77:47] Woe unto the repudiators on that day!

[Yusufali 77:47] Ah woe, that Day, to the Rejecters of Truth!

وَإِذَا قِيلَ لَهُمْ ارْكَعُوا لَا يَرْكَعُونَ {48}

[Shakir 77:48] And where it is said to them: Bow down, they do not bow down.

[Pickthal 77:48] When it is said unto them: Bow down, they bow not down!

[Yusufali 77:48] And when it is said to them, "Prostrate yourselves!" they do not so.

وَيَلُؤْلُؤًا يَوْمَئِذٍ لِلْمُكَذِّبِينَ {49}

[Shakir 77:49] Woe on that day to the rejecters.

[Pickthal 77:49] Woe unto the repudiators on that day!

[Yusufali 77:49] Ah woe, that Day, to the Rejecters of Truth!

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ {50}

[Shakir 77:50] In what announcement, then, after it, will they believe?

[Pickthal 77:50] In what statement, after this, will they believe?

[Yusufali 77:50] Then what Message, after that, will they believe in?

سورة النبا (An-Naba')

Sura 78

Aya 1 to 40

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

عَمَّ يَتَسَاءَلُونَ {1}

[Shakir 78:1] Of what do they ask one another?

[Pickthal 78:1] Whereof do they question one another?

[Yusufali 78:1] Concerning what are they disputing?

عَنِ النَّبَاِ الْعَظِيمِ {2}

[Shakir 78:2] About the great event,

[Pickthal 78:2] (It is) of the awful tidings,

[Yusufali 78:2] Concerning the Great News,

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ {3}

[Shakir 78:3] About which they differ?

[Pickthal 78:3] Concerning which they are in disagreement.

[Yusufali 78:3] About which they cannot agree.

كَلَّا سَيَعْلَمُونَ {4}

[Shakir 78:4] Nay! they shall soon come to know

[Pickthal 78:4] Nay, but they will come to know!

[Yusufali 78:4] Verily, they shall soon (come to) know!

ثُمَّ كَلَّا سَيَعْلَمُونَ {5}

[Shakir 78:5] Nay! Nay! they shall soon know.

[Pickthal 78:5] Nay, again, but they will come to know!

[Yusufali 78:5] Verily, verily they shall soon (come to) know!

أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا {6}

[Shakir 78:6] Have We not made the earth an even expanse?

[Pickthal 78:6] Have We not made the earth an expanse,

[Yusufali 78:6] Have We not made the earth as a wide expanse,

وَالْجِبَالِ أَوْتَادًا {7}

[Shakir 78:7] And the mountains as projections (thereon)?

[Pickthal 78:7] And the high hills bulwarks?

[Yusufali 78:7] And the mountains as pegs?

وَحَلَقْنَاكُمْ أَزْوَاجًا {8}

[Shakir 78:8] And We created you in pairs,

[Pickthal 78:8] And We have created you in pairs,

[Yusufali 78:8] And (have We not) created you in pairs,

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا {9}

[Shakir 78:9] And We made your sleep to be rest (to you),
[Pickthal 78:9] And have appointed your sleep for repose,
[Yusufali 78:9] And made your sleep for rest,

وَجَعَلْنَا اللَّيْلَ لِبَاسًا {10}

[Shakir 78:10] And We made the night to be a covering,
[Pickthal 78:10] And have appointed the night as a cloak,
[Yusufali 78:10] And made the night as a covering,

وَجَعَلْنَا النَّهَارَ مَعَاشًا {11}

[Shakir 78:11] And We made the day for seeking livelihood.
[Pickthal 78:11] And have appointed the day for livelihood.
[Yusufali 78:11] And made the day as a means of subsistence?

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا {12}

[Shakir 78:12] And We made above you seven strong ones,
[Pickthal 78:12] And We have built above you seven strong (heavens),
[Yusufali 78:12] And (have We not) built over you the seven firmaments,

وَجَعَلْنَا سِرَاجًا وَهَّاجًا {13}

[Shakir 78:13] And We made a shining lamp,
[Pickthal 78:13] And have appointed a dazzling lamp,
[Yusufali 78:13] And placed (therein) a Light of Splendour?

وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً نَّجَّاجًا {14}

[Shakir 78:14] And We send down from the clouds water pouring forth abundantly,
[Pickthal 78:14] And have sent down from the rainy clouds abundant water,
[Yusufali 78:14] And do We not send down from the clouds water in abundance,

لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا {15}

[Shakir 78:15] That We may bring forth thereby corn and herbs,
[Pickthal 78:15] Thereby to produce grain and plant,
[Yusufali 78:15] That We may produce therewith corn and vegetables,

وَجَنَّاتٍ أَلْفَافًا {16}

[Shakir 78:16] And gardens dense and luxuriant.
[Pickthal 78:16] And gardens of thick foliage.
[Yusufali 78:16] And gardens of luxurious growth?

إِنَّ يَوْمَ الْفُصْلِ كَانَ مِيقَاتًا {17}

[Shakir 78:17] Surely the day of decision is (a day) appointed:
[Pickthal 78:17] Lo! the Day of Decision is a fixed time,
[Yusufali 78:17] Verily the Day of Sorting out is a thing appointed,

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا {18}

[Shakir 78:18] The day on which the trumpet shall be blown so you shall come forth in hosts,
[Pickthal 78:18] A day when the trumpet is blown and ye come in multitudes,

[Yusufali 78:18] *The Day that the Trumpet shall be sounded, and ye shall come forth in crowds;*

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا {19}

[Shakir 78:19] *And the heaven shall be opened so that it shall be all openings,*

[Pickthal 78:19] *And the heaven is opened and becometh as gates,*

[Yusufali 78:19] *And the heavens shall be opened as if there were doors,*

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا {20}

[Shakir 78:20] *And the mountains shall be moved off so that they shall remain a mere semblance.*

[Pickthal 78:20] *And the hills are set in motion and become as a mirage.*

[Yusufali 78:20] *And the mountains shall vanish, as if they were a mirage.*

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا {21}

[Shakir 78:21] *Surely hell lies in wait,*

[Pickthal 78:21] *Lo! hell lurketh in ambush,*

[Yusufali 78:21] *Truly Hell is as a place of ambush,*

لِلظَّالِمِينَ مَا بَأْسًا {22}

[Shakir 78:22] *A place of resort for the inordinate,*

[Pickthal 78:22] *A home for the rebellious.*

[Yusufali 78:22] *For the transgressors a place of destination:*

لَا يَشِينُ فِيهَا أَحْقَابًا {23}

[Shakir 78:23] *Living therein for ages.*

[Pickthal 78:23] *They will abide therein for ages.*

[Yusufali 78:23] *They will dwell therein for ages.*

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا {24}

[Shakir 78:24] *They shall not taste therein cool nor drink*

[Pickthal 78:24] *Therein taste they neither coolness nor (any) drink*

[Yusufali 78:24] *Nothing cool shall they taste therein, nor any drink,*

إِلَّا حَمِيمًا وَعَسَاقًا {25}

[Shakir 78:25] *But boiling and intensely cold water,*

[Pickthal 78:25] *Save boiling water and a paralysing cold:*

[Yusufali 78:25] *Save a boiling fluid and a fluid, dark, murky, intensely cold,*

جَزَاءً وَفَاقًا {26}

[Shakir 78:26] *Requital corresponding.*

[Pickthal 78:26] *Reward proportioned (to their evil deeds).*

[Yusufali 78:26] *A fitting recompense (for them).*

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا {27}

[Shakir 78:27] *Surely they feared not the account,*

[Pickthal 78:27] *For lo! they looked not for a reckoning;*

[Yusufali 78:27] *For that they used not to fear any account (for their deeds),*

وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا {28}

[Shakir 78:28] And called Our communications a lie, giving the lie (to the truth).

[Pickthal 78:28] They called Our revelations false with strong denial.

[Yusufali 78:28] But they (impudently) treated Our Signs as false.

وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا {29}

[Shakir 78:29] And We have recorded everything in a book,

[Pickthal 78:29] Everything have We recorded in a Book.

[Yusufali 78:29] And all things have We preserved on record.

فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا {30}

[Shakir 78:30] So taste! for We will not add to you aught but chastisement.

[Pickthal 78:30] So taste (of that which ye have earned). No increase do We give you save of torment.

[Yusufali 78:30] "So taste ye (the fruits of your deeds); for no increase shall We grant you, except in Punishment."

إِنَّ لِلْمُتَّقِينَ مَفَازًا {31}

[Shakir 78:31] Surely for those who guard (against evil) is achievement,

[Pickthal 78:31] Lo! for the dutious is achievement -

[Yusufali 78:31] Verily for the Righteous there will be a fulfilment of (the heart's) desires;

حَدَائِقَ وَأَعْنَابًا {32}

[Shakir 78:32] Gardens and vineyards,

[Pickthal 78:32] Gardens enclosed and vineyards,

[Yusufali 78:32] Gardens enclosed, and grapevines;

وَكَوَاعِبَ أُنثَرَابًا {33}

[Shakir 78:33] And voluptuous women of equal age;

[Pickthal 78:33] And voluptuous women of equal age;

[Yusufali 78:33] And voluptuous women of equal age;

وَكَأْسًا دِهَاقًا {34}

[Shakir 78:34] And a pure cup.

[Pickthal 78:34] And a full cup.

[Yusufali 78:34] And a cup full (to the brim).

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا {35}

[Shakir 78:35] They shall not hear therein any vain words nor lying.

[Pickthal 78:35] There hear they never vain discourse, nor lying -

[Yusufali 78:35] No vanity shall they hear therein, nor Untruth:-

جَزَاءً مِنْ رَبِّكَ عَطَاءً حِسَابًا {36}

[Shakir 78:36] A reward from your Lord, a gift according to a reckoning:

[Pickthal 78:36] Requital from thy Lord - a gift in payment -

[Yusufali 78:36] Recompense from thy Lord, a gift, (amply) sufficient,

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمَلِكُونَ مِنْهُ خِطَابًا {37}

[Shakir 78:37] *The Lord of the heavens and the earth and what is between them, the Beneficent Allah, they shall not be able to address Him.*

[Pickthal 78:37] *Lord of the heavens and the earth, and (all) that is between them, the Beneficent; with Whom none can converse.*

[Yusufali 78:37] *(From) the Lord of the heavens and the earth, and all between, (Allah) Most Gracious: None shall have power to argue with Him.*

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا {38}

[Shakir 78:38] *The day on which the spirit and the angels shall stand in ranks; they shall not speak except he whom the Beneficent Allah permits and who speaks the right thing.*

[Pickthal 78:38] *On the day when the angels and the Spirit stand arrayed, they speak not, saving him whom the Beneficent alloweth and who speaketh right.*

[Yusufali 78:38] *The Day that the Spirit and the angels will stand forth in ranks, none shall speak except any who is permitted by (Allah) Most Gracious, and He will say what is right.*

ذَلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَا بَأْسًا {39}

[Shakir 78:39] *That is the sure day, so whoever desires may take refuge with his Lord.*

[Pickthal 78:39] *That is the True Day. So whoso will should seek recourse unto his Lord.*

[Yusufali 78:39] *That Day will be the sure Reality: Therefore, whoso will, let him take a (straight) return to his Lord!*

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا

{40}

[Shakir 78:40] *Surely We have warned you of a chastisement near at hand: the day when man shall see what his two hands have sent before, and the unbeliever shall say: O! would that I were dust!*

[Pickthal 78:40] *Lo! We warn you of a doom at hand, a day whereon a man will look on that which his own hands have sent before, and the disbeliever will cry: "Would that I were dust!"*

[Yusufali 78:40] *Verily, We have warned you of a Penalty near, the Day when man will see (the deeds) which his hands have sent forth, and the Unbeliever will say, "Woe unto me! Would that I were (metre) dust!"*

سورة النازعات (An-Nazi'at)

Sura 79

Aya 1 to 46

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

وَالنَّازِعَاتِ غَرْقًا {1}

[Shakir 79:1] I swear by the angels who violently pull out the souls of the wicked,

[Pickthal 79:1] By those who drag forth to destruction,

[Yusufali 79:1] By the (angels) who tear out (the souls of the wicked) with violence;

وَالنَّاشِطَاتِ نَشْطًا {2}

[Shakir 79:2] And by those who gently draw out the souls of the blessed,

[Pickthal 79:2] By the meteors rushing,

[Yusufali 79:2] By those who gently draw out (the souls of the blessed);

وَالسَّائِحَاتِ سَبْحًا {3}

[Shakir 79:3] And by those who float in space,

[Pickthal 79:3] By the lone stars floating,

[Yusufali 79:3] And by those who glide along (on errands of mercy),

فَالسَّائِقَاتِ سَبْقًا {4}

[Shakir 79:4] Then those who are foremost going ahead,

[Pickthal 79:4] By the angels hastening,

[Yusufali 79:4] Then press forward as in a race,

فَالْمُدَبِّرَاتِ أَمْرًا {5}

[Shakir 79:5] Then those who regulate the affair.

[Pickthal 79:5] And those who govern the event,

[Yusufali 79:5] Then arrange to do (the Commands of their Lord),

يَوْمَ تَرْجُفُ الرَّاجِفَةُ {6}

[Shakir 79:6] The day on which the quaking one shall quake,

[Pickthal 79:6] On the day when the first trump resoundeth.

[Yusufali 79:6] One Day everything that can be in commotion will be in violent commotion,

تَتَّبِعُهَا الرَّاِدِقَةُ {7}

[Shakir 79:7] What must happen afterwards shall follow it.

[Pickthal 79:7] And the second followeth it,

[Yusufali 79:7] Followed by oft-repeated (commotions):

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ {8}

[Shakir 79:8] Hearts on that day shall palpitate,

[Pickthal 79:8] On that day hearts beat painfully

[Yusufali 79:8] Hearts that Day will be in agitation;

أَبْصَارُهَا خَاشِعَةٌ {9}

[Shakir 79:9] Their eyes cast down.

[Pickthal 79:9] While eyes are downcast

[Yusufali 79:9] Cast down will be (their owners') eyes.

يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ {10}

[Shakir 79:10] They say: Shall we indeed be restored to (our) first state?

[Pickthal 79:10] (Now) they are saying: Shall we really be restored to our first state

[Yusufali 79:10] They say (now): "What! shall we indeed be returned to (our) former state?"

أَلِذَا كُنَّا عِظَامًا نَجْرَةً {11}

[Shakir 79:11] What! when we are rotten bones?

[Pickthal 79:11] Even after we are crumbled bones?

[Yusufali 79:11] "What! - when we shall have become rotten bones?"

قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ {12}

[Shakir 79:12] They said: That then would be a return occasioning loss.

[Pickthal 79:12] They say: Then that would be a vain proceeding.

[Yusufali 79:12] They say: "It would, in that case, be a return with loss!"

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ {13}

[Shakir 79:13] But it shall be only a single cry,

[Pickthal 79:13] Surely it will need but one shout,

[Yusufali 79:13] But verily, it will be but a single (Compelling) Cry,

فَإِذَا هُمْ بِالسَّاهِرَةِ {14}

[Shakir 79:14] When lo! they shall be wakeful.

[Pickthal 79:14] And lo! they will be awakened.

[Yusufali 79:14] When, behold, they will be in the (full) awakening (to Judgment).

هَلْ أَتَاكَ حَدِيثُ مُوسَى {15}

[Shakir 79:15] Has not there come to you the story of Musa?

[Pickthal 79:15] Hath there come unto thee the history of Moses?

[Yusufali 79:15] Has the story of Moses reached thee?

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى {16}

[Shakir 79:16] When his Lord called upon him in the holy valley, twice,

[Pickthal 79:16] How his Lord called him in the holy vale of Tuwa,

[Yusufali 79:16] Behold, thy Lord did call to him in the sacred valley of Tuwa:-

أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى {17}

[Shakir 79:17] Go to Firon, surely he has become inordinate.

[Pickthal 79:17] (Saying:) Go thou unto Pharaoh - Lo! he hath rebelled

[Yusufali 79:17] "Go thou to Pharaoh for he has indeed transgressed all bounds:

فَقُلْ هَلْ لَكَ إِلَىٰ أَنْ تَزَكَّىٰ {18}

[Shakir 79:18] Then say: Have you (a desire) to purify yourself:
[Pickthal 79:18] And say (unto him): Hast thou (will) to grow (in grace)?
[Yusufali 79:18] "And say to him, 'Wouldst thou that thou shouldst be purified (from sin)?'-

وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْتَضِي {19}

[Shakir 79:19] And I will guide you to your Lord so that you should fear.
[Pickthal 79:19] Then I will guide thee to thy Lord and thou shalt fear (Him).
[Yusufali 79:19] "'And that I guide thee to thy Lord, so thou shouldst fear Him?'"

فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ {20}

[Shakir 79:20] So he showed him the mighty sign.
[Pickthal 79:20] And he showed him the tremendous token.
[Yusufali 79:20] Then did (Moses) show him the Great Sign.

فَكَذَّبَ وَعَصَىٰ {21}

[Shakir 79:21] But he rejected (the truth) and disobeyed.
[Pickthal 79:21] But he denied and disobeyed,
[Yusufali 79:21] But (Pharaoh) rejected it and disobeyed (guidance);

ثُمَّ أَدْبَرَ يَسْعَىٰ {22}

[Shakir 79:22] Then he went back hastily.
[Pickthal 79:22] Then turned he away in haste,
[Yusufali 79:22] Further, he turned his back, striving hard (against Allah).

فَحَشَرَ فَنَادَىٰ {23}

[Shakir 79:23] Then he gathered (men) and called out.
[Pickthal 79:23] Then gathered he and summoned
[Yusufali 79:23] Then he collected (his men) and made a proclamation,

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ {24}

[Shakir 79:24] Then he said: I am your lord, the most high.
[Pickthal 79:24] And proclaimed: "I (Pharaoh) am your Lord the Highest."
[Yusufali 79:24] Saying, "I am your Lord, Most High".

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ {25}

[Shakir 79:25] So Allah seized him with the punishment of the hereafter and the former life.
[Pickthal 79:25] So Allah seized him (and made him) an example for the after (life) and for the former.
[Yusufali 79:25] But Allah did punish him, (and made an) example of him, - in the Hereafter, as in this life.

إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَنْ يَخْتَضِي {26}

[Shakir 79:26] Most surely there is in this a lesson to him who fears.
[Pickthal 79:26] Lo! herein is indeed a lesson for him who feareth.

[Yusufali 79:26] Verily in this is an instructive warning for whosoever feareth (Allah).

أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ ۖ بَنَاهَا {27}

[Shakir 79:27] Are you the harder to create or the heaven? He made it.

[Pickthal 79:27] Are ye the harder to create, or is the heaven that He built?

[Yusufali 79:27] What! Are ye the more difficult to create or the heaven (above)? (Allah) hath constructed it:

رَفَعَ سَمَكَهَا فَسَوَّاهَا {28}

[Shakir 79:28] He raised high its height, then put it into a right good state.

[Pickthal 79:28] He raised the height thereof and ordered it;

[Yusufali 79:28] On high hath He raised its canopy, and He hath given it order and perfection.

وَأَعْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا {29}

[Shakir 79:29] And He made dark its night and brought out its light.

[Pickthal 79:29] And He made dark the night thereof, and He brought forth the morn thereof.

[Yusufali 79:29] Its night doth He endow with darkness, and its splendour doth He bring out (with light).

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا {30}

[Shakir 79:30] And the earth, He expanded it after that.

[Pickthal 79:30] And after that He spread the earth,

[Yusufali 79:30] And the earth, moreover, hath He extended (to a wide expanse);

أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا {31}

[Shakir 79:31] He brought forth from it its water and its pasturage.

[Pickthal 79:31] And produced therefrom the water thereof and the pasture thereof,

[Yusufali 79:31] He draweth out therefrom its moisture and its pasture;

وَالْجِبَالَ أَرْسَاهَا {32}

[Shakir 79:32] And the mountains, He made them firm,

[Pickthal 79:32] And He made fast the hills,

[Yusufali 79:32] And the mountains hath He firmly fixed;-

مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ {33}

[Shakir 79:33] A provision for you and for your cattle.

[Pickthal 79:33] A provision for you and for your cattle.

[Yusufali 79:33] For use and convenience to you and your cattle.

فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى {34}

[Shakir 79:34] But when the great predominating calamity comes;

[Pickthal 79:34] But when the great disaster cometh,

[Yusufali 79:34] Therefore, when there comes the great, overwhelming (Event),-

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى {35}

[Shakir 79:35] The day on which man shall recollect what he strove after,

[Pickthal 79:35] The day when man will call to mind his (whole) endeavour,

[Yusufali 79:35] The Day when man shall remember (all) that he strove for,

وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَى {36}

[Shakir 79:36] And the hell shall be made manifest to him who sees

[Pickthal 79:36] And hell will stand forth visible to him who seeth,

[Yusufali 79:36] And Hell-Fire shall be placed in full view for (all) to see,-

فَأَمَّا مَنْ طَغَى {37}

[Shakir 79:37] Then as for him who is inordinate,

[Pickthal 79:37] Then, as for him who rebelled

[Yusufali 79:37] Then, for such as had transgressed all bounds,

وَأَثَرَ الْحَيَاةِ الدُّنْيَا {38}

[Shakir 79:38] And prefers the life of this world,

[Pickthal 79:38] And chose the life of the world,

[Yusufali 79:38] And had preferred the life of this world,

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى {39}

[Shakir 79:39] Then surely the hell, that is the abode.

[Pickthal 79:39] Lo! hell will be his home.

[Yusufali 79:39] The Abode will be Hell-Fire;

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى {40}

[Shakir 79:40] And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires,

[Pickthal 79:40] But as for him who feared to stand before his Lord and restrained his soul from lust,

[Yusufali 79:40] And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower desires,

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى {41}

[Shakir 79:41] Then surely the garden-- that is the abode.

[Pickthal 79:41] Lo! the Garden will be his home.

[Yusufali 79:41] Their abode will be the Garden.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا {42}

[Shakir 79:42] They ask you about the hour, when it will come.

[Pickthal 79:42] They ask thee of the Hour: when will it come to port?

[Yusufali 79:42] They ask thee about the Hour,-'When will be its appointed time?

فِيمَ أَنْتَ مِنْ ذِكْرَاهَا {43}

[Shakir 79:43] About what! You are one to remind of it.

[Pickthal 79:43] *Why (ask they)? What hast thou to tell thereof?*
[Yusufali 79:43] *Wherein art thou (concerned) with the declaration thereof?*

إِلَىٰ رَبِّكَ مُنْتَهَاهَا {44}

[Shakir 79:44] *To your Lord is the goal of it.*
[Pickthal 79:44] *Unto thy Lord belongeth (knowledge of) the term thereof.*
[Yusufali 79:44] *With thy Lord in the Limit fixed therefor.*

إِنَّمَا أَنْتَ مُنذِرٌ مَّن يَخْشَاهَا {45}

[Shakir 79:45] *You are only a warner to him who would fear it.*
[Pickthal 79:45] *Thou art but a warner unto him who feareth it.*
[Yusufali 79:45] *Thou art but a Warner for such as fear it.*

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا {46}

[Shakir 79:46] *On the day that they see it, it will be as though they had not tarried but the latter part of a day or the early part of it.*
[Pickthal 79:46] *On the day when they behold it, it will be as if they had but tarried for an evening or the morn thereof.*
[Yusufali 79:46] *The Day they see it, (It will be) as if they had tarried but a single evening, or (at most till) the following morn!*

سورة عبس (Abasa)

Sura 80

Aya 1 to 42

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

عَبَسَ وَتَوَلَّى {1}

[Shakir 80:1] He frowned and turned (his) back,

[Pickthal 80:1] He frowned and turned away

[Yusufali 80:1] (The Prophet) frowned and turned away,

أَنْ جَاءَهُ الْأَعْمَى {2}

[Shakir 80:2] Because there came to him the blind man.

[Pickthal 80:2] Because the blind man came unto him.

[Yusufali 80:2] Because there came to him the blind man (interrupting).

وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى {3}

[Shakir 80:3] And what would make you know that he would purify himself,

[Pickthal 80:3] What could inform thee but that he might grow (in grace)

[Yusufali 80:3] But what could tell thee but that perchance he might grow (in spiritual understanding)?-

أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى {4}

[Shakir 80:4] Or become reminded so that the reminder should profit him?

[Pickthal 80:4] Or take heed and so the reminder might avail him?

[Yusufali 80:4] Or that he might receive admonition, and the teaching might profit him?

أَمَّا مَنِ اسْتَغْنَى {5}

[Shakir 80:5] As for him who considers himself free from need (of you),

[Pickthal 80:5] As for him who thinketh himself independent,

[Yusufali 80:5] As to one who regards Himself as self-sufficient,

فَأَنْتَ لَهُ تَصَدَّى {6}

[Shakir 80:6] To him do you address yourself.

[Pickthal 80:6] Unto him thou payest regard.

[Yusufali 80:6] To him dost thou attend;

وَمَا عَلَيْكَ أَلَّا يَزَّكَّى {7}

[Shakir 80:7] And no blame is on you if he would not purify himself

[Pickthal 80:7] Yet it is not thy concern if he grow not (in grace).

[Yusufali 80:7] Though it is no blame to thee if he grow not (in spiritual understanding).

وَأَمَّا مَنْ جَاءَكَ يَسْعَى {8}

[Shakir 80:8] And as to him who comes to you striving hard,
[Pickthal 80:8] But as for him who cometh unto thee with earnest
purpose

[Yusufali 80:8] But as to him who came to thee striving earnestly,

وَهُوَ يَخْشَى {9}

[Shakir 80:9] And he fears,
[Pickthal 80:9] And hath fear,
[Yusufali 80:9] And with fear (in his heart),

فَأَنْتَ عَنْهُ تَلَهَّى {10}

[Shakir 80:10] From him will you divert yourself.
[Pickthal 80:10] From him thou art distracted.
[Yusufali 80:10] Of him wast thou unmindful.

كَلَّا إِنَّهَا تَذْكِرَةٌ {11}

[Shakir 80:11] Nay! surely it is an admonishment.
[Pickthal 80:11] Nay, but verily it is an Admonishment,
[Yusufali 80:11] By no means (should it be so)! For it is indeed a
Message of instruction:

فَمَنْ شَاءَ ذَكِّرْهُ {12}

[Shakir 80:12] So let him who pleases mind it.
[Pickthal 80:12] So let whosoever will pay heed to it,
[Yusufali 80:12] Therefore let whoso will, keep it in remembrance.

فِي صُحُفٍ مُّكَرَّمَةٍ {13}

[Shakir 80:13] In honored books,
[Pickthal 80:13] On honoured leaves
[Yusufali 80:13] (It is) in Books held (greatly) in honour,

مَرْفُوعَةٍ مُّطَهَّرَةٍ {14}

[Shakir 80:14] Exalted, purified,
[Pickthal 80:14] Exalted, purified,
[Yusufali 80:14] Exalted (in dignity), kept pure and holy,

بِأَيْدِي سَفَرَةٍ {15}

[Shakir 80:15] In the hands of scribes
[Pickthal 80:15] (Set down) by scribes
[Yusufali 80:15] (Written) by the hands of scribes-

كِرَامٍ بَرَرَةٍ {16}

[Shakir 80:16] Noble, virtuous.
[Pickthal 80:16] Noble and righteous.
[Yusufali 80:16] Honourable and Pious and Just.

فُتِيلَ الْإِنْسَانُ مَا أَكْفَرَهُ {17}

[Shakir 80:17] Cursed be man! how ungrateful is he!
[Pickthal 80:17] Man is (self-)destroyed: how ungrateful!
[Yusufali 80:17] Woe to man! What hath made him reject Allah;

مِنْ أَيِّ شَيْءٍ خَلَقَهُ {18}

[Shakir 80:18] *Of what thing did He create him?*

[Pickthal 80:18] *From what thing doth He create him?*

[Yusufali 80:18] *From what stuff hath He created him?*

مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ {19}

[Shakir 80:19] *Of a small seed; He created him, then He made him according to a measure,*

[Pickthal 80:19] *From a drop of seed. He createth him and proportioneth him,*

[Yusufali 80:19] *From a sperm-drop: He hath created him, and then mouldeth him in due proportions;*

ثُمَّ السَّبِيلَ يَسَّرَهُ {20}

[Shakir 80:20] *Then (as for) the way-- He has made it easy (for him)*

[Pickthal 80:20] *Then maketh the way easy for him,*

[Yusufali 80:20] *Then doth He make His path smooth for him;*

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ {21}

[Shakir 80:21] *Then He causes him to die, then assigns to him a grave,*

[Pickthal 80:21] *Then causeth him to die, and burieth him;*

[Yusufali 80:21] *Then He causeth him to die, and putteth him in his grave;*

ثُمَّ إِذَا شَاءَ أَنْشَرَهُ {22}

[Shakir 80:22] *Then when He pleases, He will raise him to life again.*

[Pickthal 80:22] *Then, when He will, He bringeth him again to life.*

[Yusufali 80:22] *Then, when it is His Will, He will raise him up (again).*

كَلَّا لَمَّا يَفِضُ مَا أَمَرَهُ {23}

[Shakir 80:23] *Nay; but he has not done what He bade him.*

[Pickthal 80:23] *Nay, but (man) hath not done what He commanded him.*

[Yusufali 80:23] *By no means hath he fulfilled what Allah hath commanded him.*

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ {24}

[Shakir 80:24] *Then let man look to his food,*

[Pickthal 80:24] *Let man consider his food:*

[Yusufali 80:24] *Then let man look at his food, (and how We provide it):*

أَنَا صَبَبْنَا الْمَاءَ صَبًّا {25}

[Shakir 80:25] *That We pour down the water, pouring (it) down in abundance,*

[Pickthal 80:25] *How We pour water in showers*

[Yusufali 80:25] *For that We pour forth water in abundance,*

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا {26}

[Shakir 80:26] *Then We cleave the earth, cleaving (it) asunder,*

[Pickthal 80:26] *Then split the earth in clefts*

[Yusufali 80:26] *And We split the earth in fragments,*

فَأَنْبَتْنَا فِيهَا حَبًّا {27}

[Shakir 80:27] Then We cause to grow therein the grain,
[Pickthal 80:27] And cause the grain to grow therein
[Yusufali 80:27] And produce therein corn,

وَعِنَبًا وَقَضْبًا {28}

[Shakir 80:28] And grapes and clover,
[Pickthal 80:28] And grapes and green fodder
[Yusufali 80:28] And Grapes and nutritious plants,

وَزَيْتُونًا وَتَخْلًا {29}

[Shakir 80:29] And the olive and the palm,
[Pickthal 80:29] And olive-trees and palm-trees
[Yusufali 80:29] And Olives and Dates,

وَحَدَائِقَ غُلْبًا {30}

[Shakir 80:30] And thick gardens,
[Pickthal 80:30] And garden-closes of thick foliage
[Yusufali 80:30] And enclosed Gardens, dense with lofty trees,

وَفَاكِهَةً وَأَبًّا {31}

[Shakir 80:31] And fruits and herbage
[Pickthal 80:31] And fruits and grasses:
[Yusufali 80:31] And fruits and fodder,-

مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ {32}

[Shakir 80:32] A provision for you and for your cattle.
[Pickthal 80:32] Provision for you and your cattle.
[Yusufali 80:32] For use and convenience to you and your cattle.

فَإِذَا جَاءَتِ الصَّاحَّةُ {33}

[Shakir 80:33] But when the deafening cry comes,
[Pickthal 80:33] But when the Shout cometh
[Yusufali 80:33] At length, when there comes the Deafening Noise,-

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ {34}

[Shakir 80:34] The day on which a man shall fly from his brother,
[Pickthal 80:34] On the day when a man fleeth from his brother
[Yusufali 80:34] That Day shall a man flee from his own brother,

وَأُمَّهُ وَآبِيهِ {35}

[Shakir 80:35] And his mother and his father,
[Pickthal 80:35] And his mother and his father
[Yusufali 80:35] And from his mother and his father,

وَصَاحِبَتِهِ وَبَنِيهِ {36}

[Shakir 80:36] And his spouse and his son--
[Pickthal 80:36] And his wife and his children,
[Yusufali 80:36] And from his wife and his children.

لِكُلِّ امْرِيٍّ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ {37}

[Shakir 80:37] Every man of them shall on that day have an affair which will occupy him.

[Pickthal 80:37] Every man that day will have concern enough to make him heedless (of others).

[Yusufali 80:37] Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others.

وُجُوهُ يَوْمَئِذٍ مُّسْفِرَةٌ {38}

[Shakir 80:38] (Many) faces on that day shall be bright,

[Pickthal 80:38] On that day faces will be bright as dawn,

[Yusufali 80:38] Some faces that Day will be beaming,

صَاحِكَةٌ مُّسْتَبْشِرَةٌ {39}

[Shakir 80:39] Laughing, joyous.

[Pickthal 80:39] Laughing, rejoicing at good news;

[Yusufali 80:39] Laughing, rejoicing.

وُجُوهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ {40}

[Shakir 80:40] And (many) faces on that day, on them shall be dust,

[Pickthal 80:40] And other faces, on that day, with dust upon them,

[Yusufali 80:40] And other faces that Day will be dust-stained,

تَرَهَقَهَا قَتَرَةٌ {41}

[Shakir 80:41] Darkness shall cover them.

[Pickthal 80:41] Veiled in darkness,

[Yusufali 80:41] Blackness will cover them:

أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجِرَةُ {42}

[Shakir 80:42] These are they who are unbelievers, the wicked.

[Pickthal 80:42] Those are the disbelievers, the wicked.

[Yusufali 80:42] Such will be the Rejecters of Allah, the doers of iniquity.

سورة التكوير (At-Takwir)

Sura 81

Aya 1 to 29

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

إِذَا الشَّمْسُ كُوِّرَتْ {1}

[Shakir 81:1] When the sun is covered,

[Pickthal 81:1] When the sun is overthrown,

[Yusufali 81:1] When the sun (with its spacious light) is folded up;

وَإِذَا النُّجُومُ انْكَدَرَتْ {2}

[Shakir 81:2] And when the stars darken,

[Pickthal 81:2] And when the stars fall,

[Yusufali 81:2] When the stars fall, losing their lustre;

وَإِذَا الْجِبَالُ سُيِّرَتْ {3}

[Shakir 81:3] And when the mountains are made to pass away,

[Pickthal 81:3] And when the hills are moved,

[Yusufali 81:3] When the mountains vanish (like a mirage);

وَإِذَا الْعِشَارُ عُطِّلَتْ {4}

[Shakir 81:4] And when the camels are left untended,

[Pickthal 81:4] And when the camels big with young are abandoned,

[Yusufali 81:4] When the she-camels, ten months with young, are left untended;

وَإِذَا الْوُحُوشُ حُشِرَتْ {5}

[Shakir 81:5] And when the wild animals are made to go forth,

[Pickthal 81:5] And when the wild beasts are herded together,

[Yusufali 81:5] When the wild beasts are herded together (in the human habitations);

وَإِذَا الْبِحَارُ سُجِّرَتْ {6}

[Shakir 81:6] And when the seas are set on fire,

[Pickthal 81:6] And when the seas rise,

[Yusufali 81:6] When the oceans boil over with a swell;

وَإِذَا النُّفُوسُ زُوِّجَتْ {7}

[Shakir 81:7] And when souls are united,

[Pickthal 81:7] And when souls are reunited,

[Yusufali 81:7] When the souls are sorted out, (being joined, like with like);

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ {8}

[Shakir 81:8] And when the female infant buried alive is asked

[Pickthal 81:8] And when the girl-child that was buried alive is asked

[Yusufali 81:8] When the female (infant), buried alive, is questioned -

بِأَيِّ ذَنْبٍ قُتِلَتْ {9}

[Shakir 81:9] For what sin she was killed,

[Pickthal 81:9] For what sin she was slain,

[Yusufali 81:9] For what crime she was killed;

وَإِذَا الصُّحُفُ نُشِرتُ {10}

[Shakir 81:10] And when the books are spread,

[Pickthal 81:10] And when the pages are laid open,

[Yusufali 81:10] When the scrolls are laid open;

وَإِذَا السَّمَاءُ كُشِطَتْ {11}

[Shakir 81:11] And when the heaven has its covering removed,

[Pickthal 81:11] And when the sky is torn away,

[Yusufali 81:11] When the world on High is unveiled;

وَإِذَا الْجَحِيمُ سُعِرَتْ {12}

[Shakir 81:12] And when the hell is kindled up,

[Pickthal 81:12] And when hell is lighted,

[Yusufali 81:12] When the Blazing Fire is kindled to fierce heat;

وَإِذَا الْجِبَةُ أُرْلِفَتْ {13}

[Shakir 81:13] And when the garden is brought nigh,

[Pickthal 81:13] And when the Garden is brought nigh,

[Yusufali 81:13] And when the Garden is brought near;-

عَلِمَتْ نَفْسٌ مَا أَحْضَرَتْ {14}

[Shakir 81:14] Every soul shall (then) know what it has prepared.

[Pickthal 81:14] (Then) every soul will know what it hath made ready.

[Yusufali 81:14] (Then) shall each soul know what it has put forward.

فَلَا أَقْسِمُ بِالْجَنَّتِيسِ {15}

[Shakir 81:15] But nay! I swear by the stars,

[Pickthal 81:15] Oh, but I call to witness the planets,

[Yusufali 81:15] So verily I call to witness the planets - that recede,

الْجَوَارِ الْكُنَّسِ {16}

[Shakir 81:16] That run their course (and) hide themselves,

[Pickthal 81:16] The stars which rise and set,

[Yusufali 81:16] Go straight, or hide;

وَاللَّيْلِ إِذَا عَسْعَسَ {17}

[Shakir 81:17] And the night when it departs,

[Pickthal 81:17] And the close of night,

[Yusufali 81:17] And the Night as it dissipates;

وَالصُّبْحِ إِذَا تَنَفَّسَ {18}

[Shakir 81:18] And the morning when it brightens,

[Pickthal 81:18] And the breath of morning

[Yusufali 81:18] And the Dawn as it breathes away the darkness;-

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ {19}

[Shakir 81:19] Most surely it is the Word of an honored messenger,
[Pickthal 81:19] That this is in truth the word of an honoured messenger,
[Yusufali 81:19] Verily this is the word of a most honourable Messenger,

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ {20}

[Shakir 81:20] The processor of strength, having an honorable place
with the Lord of the Dominion,

[Pickthal 81:20] Mighty, established in the presence of the Lord of the
Throne,

[Yusufali 81:20] Endued with Power, with rank before the Lord of the
Throne,

مُطَاعٍ ثَمَّ أَمِينٍ {21}

[Shakir 81:21] One (to be) obeyed, and faithful in trust.

[Pickthal 81:21] (One) to be obeyed, and trustworthy;

[Yusufali 81:21] With authority there, (and) faithful to his trust.

وَمَا صَاحِبُكُم بِمَجْنُونٍ {22}

[Shakir 81:22] And your companion is not gone mad.

[Pickthal 81:22] And your comrade is not mad.

[Yusufali 81:22] And (O people!) your companion is not one possessed;

وَلَقَدْ رَأَاهُ بِالْأَفُقِ الْمُبِينِ {23}

[Shakir 81:23] And of a truth he saw himself on the clear horizon.

[Pickthal 81:23] Surely he beheld Him on the clear horizon.

[Yusufali 81:23] And without doubt he saw him in the clear horizon.

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ {24}

[Shakir 81:24] Nor of the unseen is he a tenacious concealer.

[Pickthal 81:24] And he is not avid of the Unseen.

[Yusufali 81:24] Neither doth he withhold grudgingly a knowledge of the
Unseen.

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ {25}

[Shakir 81:25] Nor is it the word of the cursed Shaitan,

[Pickthal 81:25] Nor is this the utterance of a devil worthy to be stoned.

[Yusufali 81:25] Nor is it the word of an evil spirit accursed.

فَأَيْنَ تَذْهَبُونَ {26}

[Shakir 81:26] Whither then will you go?

[Pickthal 81:26] Whither then go ye?

[Yusufali 81:26] When whither go ye?

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ {27}

[Shakir 81:27] It is naught but a reminder for the nations,

[Pickthal 81:27] This is naught else than a reminder unto creation,

[Yusufali 81:27] Verily this is no less than a Message to (all) the Worlds:

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ {28}

[Shakir 81:28] For him among you who pleases to go straight.

[Pickthal 81:28] Unto whomsoever of you willeth to walk straight.

[Yusufali 81:28] (With profit) to whoever among you wills to go straight:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ {29}

[Shakir 81:29] And you do not please except that Allah please, the Lord of the worlds.

[Pickthal 81:29] And ye will not, unless (it be) that Allah willeth, the Lord of Creation.

[Yusufali 81:29] But ye shall not will except as Allah wills,- the Cherisher of the Worlds.

سورة الإنفطار (Al-Infitar)

Sura 82

Aya 1 to 19

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

إِذَا السَّمَاءُ انْفَطَرَتْ {1}

[Shakir 82:1] When the heaven becomes cleft asunder,

[Pickthal 82:1] When the heaven is cleft asunder,

[Yusufali 82:1] When the Sky is cleft asunder;

وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ {2}

[Shakir 82:2] And when the stars become dispersed,

[Pickthal 82:2] When the planets are dispersed,

[Yusufali 82:2] When the Stars are scattered;

وَإِذَا الْبِحَارُ فُجِّرَتْ {3}

[Shakir 82:3] And when the seas are made to flow forth,

[Pickthal 82:3] When the seas are poured forth,

[Yusufali 82:3] When the Oceans are suffered to burst forth;

وَإِذَا الْقُبُورُ بُعْثِرَتْ {4}

[Shakir 82:4] And when the graves are laid open,

[Pickthal 82:4] And the sepulchres are overturned,

[Yusufali 82:4] And when the Graves are turned upside down;-

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ {5}

[Shakir 82:5] Every soul shall know what it has sent before and held back.

[Pickthal 82:5] A soul will know what it hath sent before (it) and what left behind.

[Yusufali 82:5] (Then) shall each soul know what it hath sent forward and (what it hath) kept back.

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ رَبِّكَ الْكَرِيمِ {6}

[Shakir 82:6] O man ! what has beguiled you from your Lord, the Gracious one,

[Pickthal 82:6] O man! What hath made thee careless concerning thy Lord, the Bountiful,

[Yusufali 82:6] O man! What has seduced thee from thy Lord Most Beneficent?-

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ {7}

[Shakir 82:7] Who created you, then made you complete, then made you symmetrical?

[Pickthal 82:7] Who created thee, then fashioned, then proportioned thee?

[Yusufali 82:7] Him Who created thee. Fashioned thee in due proportion, and gave thee a just bias;

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ {8}

[Shakir 82:8] Into whatever form He pleased He constituted you.

[Pickthal 82:8] Into whatsoever form He will, He casteth thee.

[Yusufali 82:8] In whatever Form He wills, does He put thee together.

كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ {9}

[Shakir 82:9] Nay! but you give the lie to the judgment day,

[Pickthal 82:9] Nay, but ye deny the Judgment.

[Yusufali 82:9] Day! nit ye do reject Right and Judgment!

وَإِنَّ عَلَيْكُمْ لِحَافِظِينَ {10}

[Shakir 82:10] And most surely there are keepers over you

[Pickthal 82:10] Lo! there are above you guardians,

[Yusufali 82:10] But verily over you (are appointed angels) to protect you,-

كِرَامًا كَاتِبِينَ {11}

[Shakir 82:11] Honorable recorders,

[Pickthal 82:11] Generous and recording,

[Yusufali 82:11] Kind and honourable,- Writing down (your deeds):

يَعْلَمُونَ مَا تَفْعَلُونَ {12}

[Shakir 82:12] They know what you do.

[Pickthal 82:12] Who know (all) that ye do.

[Yusufali 82:12] They know (and understand) all that ye do.

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ {13}

[Shakir 82:13] Most surely the righteous are in bliss,

[Pickthal 82:13] Lo! the righteous verily will be in delight.

[Yusufali 82:13] As for the Righteous, they will be in bliss;

وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ {14}

[Shakir 82:14] And most surely the wicked are in burning fire,

[Pickthal 82:14] And lo! the wicked verily will be in hell;

[Yusufali 82:14] And the Wicked - they will be in the Fire,

يَصَلُّونَهَا يَوْمَ الدِّينِ {15}

[Shakir 82:15] They shall enter it on the day of judgment.

[Pickthal 82:15] They will burn therein on the Day of Judgment,

[Yusufali 82:15] Which they will enter on the Day of Judgment,

وَمَا هُمْ عَنْهَا بِغَائِبِينَ {16}

[Shakir 82:16] And they shall by no means be absent from it.

[Pickthal 82:16] And will not be absent thence.

[Yusufali 82:16] And they will not be able to keep away therefrom.

وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ {17}

[Shakir 82:17] And what will make you realize what the day of judgement is?

[Pickthal 82:17] Ah, what will convey unto thee what the Day of Judgment is!

[Yusufali 82:17] And what will explain to thee what the Day of Judgment is?

ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ {18}

[Shakir 82:18] Again, what will make you realize what the day of judgment is?

[Pickthal 82:18] Again, what will convey unto thee what the Day of Judgment is!

[Yusufali 82:18] Again, what will explain to thee what the Day of Judgment is?

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ {19}

[Shakir 82:19] The day on which no soul shall control anything for (another) soul; and the command on that day shall be entirely Allah's.

[Pickthal 82:19] A day on which no soul hath power at all for any (other) soul. The (absolute) command on that day is Allah's.

[Yusufali 82:19] (It will be) the Day when no soul shall have power (to do) aught for another: For the command, that Day, will be (wholly) with Allah.

سورة المطففين (Al-Mutaffifin)

Sura 83

Aya 1 to 36

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

وَيْلٌ لِّلْمُطَفِّفِينَ {1}

[Shakir 83:1] Woe to the defrauders,

[Pickthal 83:1] Woe unto the defrauders:

[Yusufali 83:1] Woe to those that deal in fraud,-

الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ {2}

[Shakir 83:2] Who, when they take the measure (of their dues) from men take it fully,

[Pickthal 83:2] Those who when they take the measure from mankind demand it full,

[Yusufali 83:2] Those who, when they have to receive by measure from men, exact full measure,

وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ {3}

[Shakir 83:3] But when they measure out to others or weigh out for them, they are deficient.

[Pickthal 83:3] But if they measure unto them or weight for them, they cause them loss.

[Yusufali 83:3] But when they have to give by measure or weight to men, give less than due.

أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ {4}

[Shakir 83:4] Do not these think that they shall be raised again

[Pickthal 83:4] Do such (men) not consider that they will be raised again

[Yusufali 83:4] Do they not think that they will be called to account?-

لِيَوْمٍ عَظِيمٍ {5}

[Shakir 83:5] For a mighty day,

[Pickthal 83:5] Unto an Awful Day,

[Yusufali 83:5] On a Mighty Day,

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ {6}

[Shakir 83:6] The day on which men shall stand before the Lord of the worlds?

[Pickthal 83:6] The day when (all) mankind stand before the Lord of the Worlds?

[Yusufali 83:6] A Day when (all) mankind will stand before the Lord of the Worlds?

كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينٍ {7}

[Shakir 83:7] *Nay! most surely the record of the wicked is in the Sijjin.*
[Pickthal 83:7] *Nay, but the record of the vile is in Sijjin -*
[Yusufali 83:7] *Nay! Surely the record of the wicked is (preserved) in Sijjin.*

وَمَا أَدْرَاكَ مَا سَجِّينٌ {8}

[Shakir 83:8] *And what will make you know what the Sijjin is?*
[Pickthal 83:8] *Ah! what will convey unto thee what Sijjin is! -*
[Yusufali 83:8] *And what will explain to thee what Sijjin is?*

كِتَابٌ مَّرْقُومٌ {9}

[Shakir 83:9] *It is a written book.*
[Pickthal 83:9] *A written record.*
[Yusufali 83:9] *(There is) a Register (fully) inscribed.*

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ {10}

[Shakir 83:10] *Woe on that day to the rejecters,*
[Pickthal 83:10] *Woe unto the repudiators on that day!*
[Yusufali 83:10] *Woe, that Day, to those that deny-*

الَّذِينَ يُكَذِّبُونَ يَوْمَ الدِّينِ {11}

[Shakir 83:11] *Who give the lie to the day of judgment.*
[Pickthal 83:11] *Those who deny the Day of Judgment*
[Yusufali 83:11] *Those that deny the Day of Judgment.*

وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ {12}

[Shakir 83:12] *And none gives the lie to it but every exceeeder of limits, sinful one*
[Pickthal 83:12] *Which none denieth save each criminal transgressor,*
[Yusufali 83:12] *And none can deny it but the Transgressor beyond bounds the Sinner!*

إِذَا تُنْتَلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ {13}

[Shakir 83:13] *When Our communications are recited to him, he says: Stories of those of yore.*

[Pickthal 83:13] *Who, when thou readest unto him Our revelations, saith: (Mere) fables of the men of old.*

[Yusufali 83:13] *When Our Signs are rehearsed to him, he says, "Tales of the ancients!"*

كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ {14}

[Shakir 83:14] *Nay! rather, what they used to do has become like rust . upon their hearts.*

[Pickthal 83:14] *Nay, but that which they have earned is rust upon their hearts.*

[Yusufali 83:14] *By no means! but on their hearts is the stain of the (ill) which they do!*

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ {15}

[Shakir 83:15] *Nay! most surely they shall on that day be debarred from their Lord.*

[Pickthal 83:15] Nay, but surely on that day they will be covered from (the mercy of) their Lord.

[Yusufali 83:15] Verily, from (the Light of) their Lord, that Day, will they be veiled.

ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ {16}

[Shakir 83:16] Then most surely they shall enter the burning fire.

[Pickthal 83:16] Then lo! they verily will burn in hell,

[Yusufali 83:16] Further, they will enter the Fire of Hell.

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ {17}

[Shakir 83:17] Then shall it be said: This is what you gave the lie to.

[Pickthal 83:17] And it will be said (unto them): This is that which ye used to deny.

[Yusufali 83:17] Further, it will be said to them: "This is the (reality) which ye rejected as false!

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيِّنَ {18}

[Shakir 83:18] Nay! Most surely the record of the righteous shall be in the Iliyin.

[Pickthal 83:18] Nay, but the record of the righteous is in 'Illiyin -

[Yusufali 83:18] Day, verily the record of the Righteous is (preserved) in 'Illiyin.

وَمَا أَدْرَاكَ مَا عَلَيُونَ {19}

[Shakir 83:19] And what will make you know what the highest Iliyin is?

[Pickthal 83:19] Ah, what will convey unto thee what 'Illiyin is! -

[Yusufali 83:19] And what will explain to thee what 'Illiyun is?

كِتَابٌ مَرْفُومٌ {20}

[Shakir 83:20] It is a written book,

[Pickthal 83:20] A written record,

[Yusufali 83:20] (There is) a Register (fully) inscribed,

يَشْهَدُهُ الْمُقَرَّبُونَ {21}

[Shakir 83:21] Those who are drawn near (to Allah) shall witness it.

[Pickthal 83:21] Attested by those who are brought near (unto their Lord).

[Yusufali 83:21] To which bear witness those Nearest (to Allah).

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ {22}

[Shakir 83:22] Most surely the righteous shall be in bliss,

[Pickthal 83:22] Lo! the righteous verily are in delight,

[Yusufali 83:22] Truly the Righteous will be in Bliss:

عَلَى الْأَرَائِكِ يَنْظُرُونَ {23}

[Shakir 83:23] On thrones, they shall gaze;

[Pickthal 83:23] On couches, gazing,

[Yusufali 83:23] On Thrones (of Dignity) will they command a sight (of all things):

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ {24}

[Shakir 83:24] You will recognize in their faces the brightness of bliss.
[Pickthal 83:24] Thou wilt know in their faces the radiance of delight.
[Yusufali 83:24] Thou wilt recognise in their faces the beaming brightness of Bliss.

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ {25}

[Shakir 83:25] They are made to quaff of a pure drink that is sealed (to others).

[Pickthal 83:25] They are given to drink of a pure wine, sealed,

[Yusufali 83:25] Their thirst will be slaked with Pure Wine sealed:

خِتَامُهُ مِسْكٌ ۚ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ {26}

[Shakir 83:26] The sealing of it is (with) musk; and for that let the aspirers aspire.

[Pickthal 83:26] Whose seal is musk - for this let (all) those strive who strive for bliss -

[Yusufali 83:26] The seal thereof will be Musk: And for this let those aspire, who have aspirations:

وَمِزَاجُهُ مِنَ التَّاسْمِيمِ {27}

[Shakir 83:27] And the admixture of it is a water of Tasnim,

[Pickthal 83:27] And mixed with water of Tasnim,

[Yusufali 83:27] With it will be (given) a mixture of Tasnim:

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ {28}

[Shakir 83:28] A fountain from which drink they who are drawn near (to Allah).

[Pickthal 83:28] A spring whence those brought near (to Allah) drink.

[Yusufali 83:28] A spring, from (the waters) whereof drink those Nearest to Allah.

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ {29}

[Shakir 83:29] Surely they who are guilty used to laugh at those who believe.

[Pickthal 83:29] Lo! the guilty used to laugh at those who believed,

[Yusufali 83:29] Those in sin used to laugh at those who believed,

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَرُونَ {30}

[Shakir 83:30] And when they passed by them, they winked at one another.

[Pickthal 83:30] And wink one to another when they passed them;

[Yusufali 83:30] And whenever they passed by them, used to wink at each other (in mockery);

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ {31}

[Shakir 83:31] And when they returned to their own followers they returned exulting.

[Pickthal 83:31] And when they returned to their own folk, they returned jesting;

[Yusufali 83:31] And when they returned to their own people, they would return jesting;

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَصَالُونَ {32}

[Shakir 83:32] *And when they saw them, they said: Most surely these are in error;*

[Pickthal 83:32] *And when they saw them they said: Lo! these have gone astray.*

[Yusufali 83:32] *And whenever they saw them, they would say, "Behold! These are the people truly astray!"*

وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ {33}

[Shakir 83:33] *And they were not sent to be keepers over them.*

[Pickthal 83:33] *Yet they were not sent as guardians over them.*

[Yusufali 83:33] *But they had not been sent as keepers over them!*

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ {34}

[Shakir 83:34] *So today those who believe shall laugh at the unbelievers;*

[Pickthal 83:34] *This day it is those who believe who have the laugh of disbelievers,*

[Yusufali 83:34] *But on this Day the Believers will laugh at the Unbelievers:*

عَلَى الْأَرَائِكِ يَنْظُرُونَ {35}

[Shakir 83:35] *On thrones, they will look.*

[Pickthal 83:35] *On high couches, gazing.*

[Yusufali 83:35] *On Thrones (of Dignity) they will command (a sight) (of all things).*

هَلْ تُؤْتَى الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ {36}

[Shakir 83:36] *Surely the disbelievers are rewarded as they did.*

[Pickthal 83:36] *Are not the disbelievers paid for what they used to do?*

[Yusufali 83:36] *Will not the Unbelievers have been paid back for what they did?*

سورة الإنشقاق (Al-Inshiqaq)

Sura 84

Aya 1 to 25

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

إِذَا السَّمَاءُ انشَقَّتْ {1}

[Shakir 84:1] When the heaven bursts asunder,

[Pickthal 84:1] When the heaven is split asunder

[Yusufali 84:1] When the sky is rent asunder,

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ {2}

[Shakir 84:2] And obeys its Lord and it must.

[Pickthal 84:2] And attentive to her Lord in fear,

[Yusufali 84:2] And hearkens to (the Command of) its Lord, and it must needs (do so);-

وَإِذَا الْأَرْضُ مُدَّتْ {3}

[Shakir 84:3] And when the earth is stretched,

[Pickthal 84:3] And when the earth is spread out

[Yusufali 84:3] And when the earth is flattened out,

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ {4}

[Shakir 84:4] And casts forth what is in it and becomes empty,

[Pickthal 84:4] And hath cast out all that was in her, and is empty

[Yusufali 84:4] And casts forth what is within it and becomes (clean) empty,

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ {5}

[Shakir 84:5] And obeys its Lord and it must.

[Pickthal 84:5] And attentive to her Lord in fear!

[Yusufali 84:5] And hearkens to (the Command of) its Lord,- and it must needs (do so);- (then will come Home the full reality).

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ {6}

[Shakir 84:6] O man! surely you must strive (to attain) to your Lord, a hard striving until you meet Him.

[Pickthal 84:6] Thou, verily, O man, art working toward thy Lord a work which thou wilt meet (in His presence).

[Yusufali 84:6] O thou man! Verily thou art ever toiling on towards thy Lord- painfully toiling,- but thou shalt meet Him.

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ {7}

[Shakir 84:7] Then as to him who is given his book in his right hand,

[Pickthal 84:7] Then whoso is given his account in his right hand

[Yusufali 84:7] Then he who is given his Record in his right hand,

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا {8}

[Shakir 84:8] He shall be reckoned with by an easy reckoning,
[Pickthal 84:8] He truly will receive an easy reckoning
[Yusufali 84:8] Soon will his account be taken by an easy reckoning,

وَيُنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا {9}

[Shakir 84:9] And he shall go back to his people joyful.
[Pickthal 84:9] And will return unto his folk in joy.
[Yusufali 84:9] And he will turn to his people, rejoicing!

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ {10}

[Shakir 84:10] And as to him who is given his book behind his back,
[Pickthal 84:10] But whoso is given his account behind his back,
[Yusufali 84:10] But he who is given his Record behind his back,-

فَسَوْفَ يَدْعُو ثُبُورًا {11}

[Shakir 84:11] He shall call for perdition,
[Pickthal 84:11] He surely will invoke destruction
[Yusufali 84:11] Soon will he cry for perdition,

وَيَصْلَىٰ سَعِيرًا {12}

[Shakir 84:12] And enter into burning fire.
[Pickthal 84:12] And be thrown to scorching fire.
[Yusufali 84:12] And he will enter a Blazing Fire.

إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا {13}

[Shakir 84:13] Surely he was (erstwhile) joyful among his followers.
[Pickthal 84:13] He verily lived joyous with his folk,
[Yusufali 84:13] Truly, did he go about among his people, rejoicing!

إِنَّهُ ظَنَّ أَنْ لَنْ يَخُورَ {14}

[Shakir 84:14] Surely he thought that he would never return.
[Pickthal 84:14] He verily deemed that he would never return (unto Allah).
[Yusufali 84:14] Truly, did he think that he would not have to return (to Us)!

بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا {15}

[Shakir 84:15] Yea! surely his Lord does ever see him.
[Pickthal 84:15] Nay, but lo! his Lord is ever looking on him!
[Yusufali 84:15] Nay, nay! for his Lord was (ever) watchful of him!

فَلَا أُفْسِمُ بِالشَّفَقِ {16}

[Shakir 84:16] But nay! I swear by the sunset redness,
[Pickthal 84:16] Oh, I swear by the afterglow of sunset,
[Yusufali 84:16] So I do call to witness the ruddy glow of Sunset;

وَاللَّيْلِ وَمَا وَسَقَ {17}

[Shakir 84:17] And the night and that which it drives on,
[Pickthal 84:17] And by the night and all that it enshroudeth,
[Yusufali 84:17] The Night and its Homing;

وَالْقَمَرَ إِذَا اتَّسَقَ {18}

[Shakir 84:18] And the moon when it grows full,
[Pickthal 84:18] And by the moon when she is at the full,
[Yusufali 84:18] And the Moon in her fullness:

لَتَرْكَبَنَّ طَبَقًا عَنْ طَبَقٍ {19}

[Shakir 84:19] That you shall most certainly enter one state after another.

[Pickthal 84:19] That ye shall journey on from plane to plane.
[Yusufali 84:19] Ye shall surely travel from stage to stage.

فَمَا لَهُمْ لَا يُؤْمِنُونَ {20}

[Shakir 84:20] But what is the matter with them that they do not believe,
[Pickthal 84:20] What aileth them, then, that they believe not
[Yusufali 84:20] What then is the matter with them, that they believe not?-

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿21﴾

[Shakir 84:21] And when the Quran is recited to them they do not make obeisance?

[Pickthal 84:21] And, when the Qur'an is recited unto them, worship not (Allah)?

[Yusufali 84:21] And when the Qur'an is read to them, they fall not prostrate,

بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ {22}

[Shakir 84:22] Nay! those who disbelieve give the lie to the truth.
[Pickthal 84:22] Nay, but those who disbelieve will deny;
[Yusufali 84:22] But on the contrary the Unbelievers reject (it).

وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ {23}

[Shakir 84:23] And Allah knows best what they hide,
[Pickthal 84:23] And Allah knoweth best what they are hiding.
[Yusufali 84:23] But Allah has full knowledge of what they secrete (in their breasts)

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ {24}

[Shakir 84:24] So announce to them a painful punishment~
[Pickthal 84:24] So give them tidings of a painful doom,
[Yusufali 84:24] So announce to them a Penalty Grievous,

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ {25}

[Shakir 84:25] Except those who believe and do good; for them is a reward that shall never be cut off.

[Pickthal 84:25] Save those who believe and do good works, for theirs is a reward unfailling.

[Yusufali 84:25] Except to those who believe and work righteous deeds: For them is a Reward that will never fail.

سورة البروج (Al-Buruj)

Sura 85

Aya 1 to 22

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ {1}

[Shakir 85:1] I swear by the mansions of the stars,

[Pickthal 85:1] By the heaven, holding mansions of the stars,

[Yusufali 85:1] By the sky, (displaying) the Zodiacal Signs;

وَالْيَوْمِ الْمَوْعُودِ {2}

[Shakir 85:2] And the promised day,

[Pickthal 85:2] And by the Promised Day.

[Yusufali 85:2] By the promised Day (of Judgment);

وَشَاهِدٍ وَمَشْهُودٍ {3}

[Shakir 85:3] And the bearer of witness and those against whom the witness is borne.

[Pickthal 85:3] And by the witness and that whereunto he beareth testimony,

[Yusufali 85:3] By one that witnesses, and the subject of the witness;-

قُتِلَ أَصْحَابُ الْأُخْدُودِ {4}

[Shakir 85:4] Cursed be the makers of the pit,

[Pickthal 85:4] (Self-)destroyed were the owners of the ditch

[Yusufali 85:4] Woe to the makers of the pit (of fire),

النَّارِ ذَاتِ الْوَقُودِ {5}

[Shakir 85:5] Of the fire (kept burning) with fuel,

[Pickthal 85:5] Of the fuel-fed fire,

[Yusufali 85:5] Fire supplied (abundantly) with fuel:

إِذْ هُمْ عَلَيْهَا قُعُودٌ {6}

[Shakir 85:6] When they sat by it,

[Pickthal 85:6] When they sat by it,

[Yusufali 85:6] Behold! they sat over against the (fire),

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ {7}

[Shakir 85:7] And they were witnesses of what they did with the believers.

[Pickthal 85:7] And were themselves the witnesses of what they did to the believers.

[Yusufali 85:7] And they witnessed (all) that they were doing against the Believers.

وَمَا تَقَمُّوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ {8}

[Shakir 85:8] And they did not take vengeance on them for aught except that they believed in Allah, the Mighty, the Praised,

[Pickthal 85:8] They had naught against them save that they believed in Allah, the Mighty, the Owner of Praise,

[Yusufali 85:8] And they ill-treated them for no other reason than that they believed in Allah, Exalted in Power, Worthy of all Praise!-

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ {9}

[Shakir 85:9] Whose is the kingdom of the heavens and the earth; and Allah is a Witness of all things.

[Pickthal 85:9] Him unto Whom belongeth the Sovereignty of the heavens and the earth; and Allah is of all things the Witness.

[Yusufali 85:9] Him to Whom belongs the dominion of the heavens and the earth! And Allah is Witness to all things.

إِنَّ الَّذِينَ قَتَلُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ

{10}

[Shakir 85:10] Surely (as for) those who persecute the believing men and the believing women, then do not repent, they shall have the chastisement of hell, and they shall have the chastisement of burning.

[Pickthal 85:10] Lo! they who persecute believing men and believing women and repent not, theirs verily will be the doom of hell, and theirs the doom of burning.

[Yusufali 85:10] Those who persecute (or draw into temptation) the Believers, men and women, and do not turn in repentance, will have the Penalty of Hell: They will have the Penalty of the Burning Fire.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ ذَلِكَ الْفَوْزُ الْكَبِيرُ

{11}

[Shakir 85:11] Surely (as for) those who believe and do good, they shall have gardens beneath which rivers flow, that is the great achievement.

[Pickthal 85:11] Lo! those who believe and do good works, theirs will be Gardens underneath which rivers flow. That is the Great Success.

[Yusufali 85:11] For those who believe and do righteous deeds, will be Gardens; beneath which rivers flow: That is the great Salvation, (the fulfilment of all desires),

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ {12}

[Shakir 85:12] Surely the might of your Lord is great.

[Pickthal 85:12] Lo! the punishment of thy Lord is stern.

[Yusufali 85:12] Truly strong is the Grip (and Power) of thy Lord.

إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ {13}

[Shakir 85:13] Surely He it is Who originates and reproduces,

[Pickthal 85:13] Lo! He it is Who produceth, then reproduceth,

[Yusufali 85:13] It is He Who creates from the very beginning, and He can restore (life).

وَهُوَ الْعَفْوَورُ الْوَدُودُ {14}

[Shakir 85:14] And He is the Forgiving, the Loving,

[Pickthal 85:14] *And He is the Forgiving, the Loving,*
[Yusufali 85:14] *And He is the Oft-Forgiving, Full of Loving-Kindness,*

ذُو الْعَرْشِ الْمَجِيدُ {15}

[Shakir 85:15] *Lord of the Arsh, the Glorious,*
[Pickthal 85:15] *Lord of the Throne of Glory,*
[Yusufali 85:15] *Lord of the Throne of Glory,*

فَعَالٌ لِّمَا يُرِيدُ {16}

[Shakir 85:16] *The great doer of what He will.*
[Pickthal 85:16] *Doer of what He will.*
[Yusufali 85:16] *Doer (without let) of all that He intends.*

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ {17}

[Shakir 85:17] *Has not there come to you the story of the hosts,*
[Pickthal 85:17] *Hath there come unto thee the story of the hosts*
[Yusufali 85:17] *Has the story reached thee, of the forces-*

فِرْعَوْنَ وَثَمُودَ {18}

[Shakir 85:18] *Of Firon and Samood?*
[Pickthal 85:18] *Of Pharaoh and (the tribe of) Thamud?*
[Yusufali 85:18] *Of Pharaoh and the Thamud?*

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ {19}

[Shakir 85:19] *Nay! those who disbelieve are in (the act of) giving the lie to the truth.*

[Pickthal 85:19] *Nay, but those who disbelieve live in denial*
[Yusufali 85:19] *And yet the Unbelievers (persist) in rejecting (the Truth)!*

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ {20}

[Shakir 85:20] *And Allah encompasses them on every side.*
[Pickthal 85:20] *And Allah, all unseen, surroundeth them.*
[Yusufali 85:20] *But Allah doth encompass them from behind!*

بَلْ هُوَ قُرْآنٌ مَجِيدٌ {21}

[Shakir 85:21] *Nay! it is a glorious Quran,*
[Pickthal 85:21] *Nay, but it is a glorious Qur'an.*
[Yusufali 85:21] *Nay, this is a Glorious Qur'an,*

فِي لَوْحٍ مَّحْفُوظٍ {22}

[Shakir 85:22] *In a guarded tablet.*
[Pickthal 85:22] *On a guarded tablet.*
[Yusufali 85:22] *(Inscribed) in a Tablet Preserved!*

سورة الطارق (At-Tariq)

Sura 86

Aya 1 to 17

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

وَالسَّمَاءِ وَالطَّارِقِ {1}

[Shakir 86:1] I swear by the heaven and the comer by night;

[Pickthal 86:1] By the heaven and the Morning Star

[Yusufali 86:1] By the Sky and the Night-Visitant (therein);-

وَمَا أَدْرَاكَ مَا الطَّارِقُ {2}

[Shakir 86:2] And what will make you know what the comer by night is?

[Pickthal 86:2] - Ah, what will tell thee what the Morning Star is!

[Yusufali 86:2] And what will explain to thee what the Night-Visitant is?-

النَّجْمِ الثَّاقِبِ {3}

[Shakir 86:3] The star of piercing brightness;

[Pickthal 86:3] - The piercing Star!

[Yusufali 86:3] (It is) the Star of piercing brightness;-

إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ {4}

[Shakir 86:4] There is not a soul but over it is a keeper.

[Pickthal 86:4] No human soul but hath a guardian over it.

[Yusufali 86:4] There is no soul but has a protector over it.

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ {5}

[Shakir 86:5] So let man consider of what he is created:

[Pickthal 86:5] So let man consider from what he is created.

[Yusufali 86:5] Now let man but think from what he is created!

خُلِقَ مِنْ مَّاءٍ دَافِقٍ {6}

[Shakir 86:6] He is created of water pouring forth,

[Pickthal 86:6] He is created from a gushing fluid

[Yusufali 86:6] He is created from a drop emitted-

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ {7}

[Shakir 86:7] Coming from between the back and the ribs.

[Pickthal 86:7] That issued from between the loins and ribs.

[Yusufali 86:7] Proceeding from between the backbone and the ribs:

إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ {8}

[Shakir 86:8] Most surely He is able to return him (to life).

[Pickthal 86:8] Lo! He verily is Able to return him (unto life)

[Yusufali 86:8] Surely (Allah) is able to bring him back (to life)!

يَوْمَ تُبْلَى السَّرَائِرُ {9}

[Shakir 86:9] On the day when hidden things shall be made manifest,
[Pickthal 86:9] On the day when hidden thoughts shall be searched out.
[Yusufali 86:9] The Day that (all) things secret will be tested,

فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ {10}

[Shakir 86:10] He shall have neither strength nor helper.
[Pickthal 86:10] Then will he have no might nor any helper.
[Yusufali 86:10] (Man) will have no power, and no helper.

وَالسَّمَاءِ ذَاتِ الرَّجْعِ {11}

[Shakir 86:11] I swear by the raining heavens,
[Pickthal 86:11] By the heaven which giveth the returning rain,
[Yusufali 86:11] By the Firmament which returns (in its round),

وَالْأَرْضِ ذَاتِ الصَّدْعِ {12}

[Shakir 86:12] And the earth splitting (with plants);
[Pickthal 86:12] And the earth which splitteth (with the growth of trees and plants)
[Yusufali 86:12] And by the Earth which opens out (for the gushing of springs or the sprouting of vegetation),-

إِنَّهُ لَقَوْلٌ فَصْلٌ {13}

[Shakir 86:13] Most surely it is a decisive word,
[Pickthal 86:13] Lo! this (Qur'an) is a conclusive word,
[Yusufali 86:13] Behold this is the Word that distinguishes (Good from Evil):

وَمَا هُوَ بِالْهَزْلِ {14}

[Shakir 86:14] And it is no joke.
[Pickthal 86:14] It is no pleasantry.
[Yusufali 86:14] It is not a thing for amusement.

إِنَّهُمْ يَكِيدُونَ كَيْدًا {15}

[Shakir 86:15] Surely they will make a scheme,
[Pickthal 86:15] Lo! they plot a plot (against thee, O Muhammad)
[Yusufali 86:15] As for them, they are but plotting a scheme,

وَأَكِيدُ كَيْدًا {16}

[Shakir 86:16] And I (too) will make a scheme.
[Pickthal 86:16] And I plot a plot (against them).
[Yusufali 86:16] And I am planning a scheme.

فَمَهْلُ الْكَافِرِينَ أَهْمُهُمْ رُؤْيَا {17}

[Shakir 86:17] So grant the unbelievers a respite: let them alone for a while.
[Pickthal 86:17] So give a respite to the disbelievers. Deal thou gently with them for a while.
[Yusufali 86:17] Therefore grant a delay to the Unbelievers: Give respite to them gently (for awhile).

سورة الأعلى (Al-A'la)

Sura 87

Aya 1 to 19

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى {1}

[Shakir 87:1] Glorify the name of your Lord, the Most High,

[Pickthal 87:1] Praise the name of thy Lord the Most High,

[Yusufali 87:1] Glorify the name of thy Guardian-Lord Most High,

الَّذِي خَلَقَ فَسَوَّى {2}

[Shakir 87:2] Who creates, then makes complete,

[Pickthal 87:2] Who createth, then disposeth;

[Yusufali 87:2] Who hath created, and further, given order and proportion;

وَالَّذِي قَدَّرَ فَهَدَى {3}

[Shakir 87:3] And Who makes (things) according to a measure, then guides (them to their goal),

[Pickthal 87:3] Who measureth, then guideth;

[Yusufali 87:3] Who hath ordained laws. And granted guidance;

وَالَّذِي أَخْرَجَ الْمَرْعَى {4}

[Shakir 87:4] And Who brings forth herbage,

[Pickthal 87:4] Who bringeth forth the pasturage,

[Yusufali 87:4] And Who bringeth out the (green and luscious) pasture,

فَجَعَلَهُ غُثَاءً أَحْوَى {5}

[Shakir 87:5] Then makes it dried up, dust-colored.

[Pickthal 87:5] Then turneth it to russet stubble.

[Yusufali 87:5] And then doth make it (but) swarthy stubble.

سَتَقْرَأُكَ فَلَا تَنْسَى {6}

[Shakir 87:6] We will make you recite so you shall not forget,

[Pickthal 87:6] We shall make thee read (O Muhammad) so that thou shalt not forget

[Yusufali 87:6] By degrees shall We teach thee to declare (the Message), so thou shalt not forget,

إِلَّا مَا شَاءَ اللَّهُ ۚ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى {7}

[Shakir 87:7] Except what Allah pleases, surely He knows the manifest, and what is hidden.

[Pickthal 87:7] Save that which Allah willeth. Lo! He knoweth the disclosed and that which still is hidden;

[Yusufali 87:7] *Except as Allah wills: For He knoweth what is manifest and what is hidden.*

{8} وَنُيَسِّرْكَ لِلْيُسْرَىٰ

[Shakir 87:8] *And We will make your way smooth to a state of ease.*

[Pickthal 87:8] *And We shall ease thy way unto the state of ease.*

[Yusufali 87:8] *And We will make it easy for thee (to follow) the simple (Path).*

{9} فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ

[Shakir 87:9] *Therefore do remind, surely reminding does profit.*

[Pickthal 87:9] *Therefor remind (men), for of use is the reminder.*

[Yusufali 87:9] *Therefore give admonition in case the admonition profits (the hearer).*

{10} سَيَذَكِّرْ مَنْ يَخْشَىٰ

[Shakir 87:10] *He who fears will mind,*

[Pickthal 87:10] *He will heed who feareth,*

[Yusufali 87:10] *The admonition will be received by those who fear (Allah):*

{11} وَيَتَجَنَّبُهَا الْأَشْقَىٰ

[Shakir 87:11] *And the most unfortunate one will avoid it,*

[Pickthal 87:11] *But the most hapless will flout it,*

[Yusufali 87:11] *But it will be avoided by those most unfortunate ones,*

{12} الَّذِي يَصُلِّي النَّارَ الْكُبْرَىٰ

[Shakir 87:12] *Who shall enter the great fire;*

[Pickthal 87:12] *He who will be flung to the great Fire*

[Yusufali 87:12] *Who will enter the Great Fire,*

{13} ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ

[Shakir 87:13] *Then therein he shall neither live nor die.*

[Pickthal 87:13] *Wherein he will neither die nor live.*

[Yusufali 87:13] *In which they will then neither die nor live.*

{14} قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ

[Shakir 87:14] *He indeed shall be successful who purifies himself,*

[Pickthal 87:14] *He is successful who groweth,*

[Yusufali 87:14] *But those will prosper who purify themselves,*

{15} وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّىٰ

[Shakir 87:15] *And magnifies the name of his Lord and prays.*

[Pickthal 87:15] *And remembereth the name of his Lord, so prayeth,*

[Yusufali 87:15] *And glorify the name of their Guardian-Lord, and (lift their hearts) in prayer.*

{16} بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا

[Shakir 87:16] *Nay! you prefer the life of this world,*

[Pickthal 87:16] *But ye prefer the life of the world*

[Yusufali 87:16] *Day (behold), ye prefer the life of this world;*

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى {17}

[Shakir 87:17] *While the hereafter is better and more lasting.*

[Pickthal 87:17] *Although the Hereafter is better and more lasting.*

[Yusufali 87:17] *But the Hereafter is better and more enduring.*

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى {18}

[Shakir 87:18] *Most surely this is in the earlier scriptures,*

[Pickthal 87:18] *Lo! This is in the former scrolls.*

[Yusufali 87:18] *And this is in the Books of the earliest (Revelation),-*

صُّحُفِ إِبْرَاهِيمَ وَمُوسَى {19}

[Shakir 87:19] *The scriptures of Ibrahim and Musa.*

[Pickthal 87:19] *The Books of Abraham and Moses.*

[Yusufali 87:19] *The Books of Abraham and Moses.*

سورة الغاشية (Al-Ghashiya)

Sura 88

Aya 1 to 26

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ {1}

[Shakir 88:1] Has not there come to you the news of the overwhelming calamity?

[Pickthal 88:1] Hath there come unto thee tidings of the Overwhelming?

[Yusufali 88:1] Has the story reached thee of the overwhelming (Event)?

وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ {2}

[Shakir 88:2] (Some) faces on that day shall be downcast,

[Pickthal 88:2] On that day (many) faces will be downcast,

[Yusufali 88:2] Some faces, that Day, will be humiliated,

عَامِلَةٌ نَاصِبَةٌ {3}

[Shakir 88:3] Laboring, toiling,

[Pickthal 88:3] Toiling, weary,

[Yusufali 88:3] Labouring (hard), weary,-

تَصْلَى نَارًا حَامِيَةً {4}

[Shakir 88:4] Entering into burning fire,

[Pickthal 88:4] Scorched by burning fire,

[Yusufali 88:4] The while they enter the Blazing Fire,-

تُسْقَى مِنْ عَيْنٍ آتِيَةٍ {5}

[Shakir 88:5] Made to drink from a boiling spring.

[Pickthal 88:5] Drinking from a boiling spring,

[Yusufali 88:5] The while they are given, to drink, of a boiling hot spring,

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ صَرِيحٍ {6}

[Shakir 88:6] They shall have no food but of thorns,

[Pickthal 88:6] No food for them save bitter thorn-fruit

[Yusufali 88:6] No food will there be for them but a bitter Dhari'

لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ {7}

[Shakir 88:7] Which will neither fatten nor avail against hunger.

[Pickthal 88:7] Which doth not nourish nor release from hunger.

[Yusufali 88:7] Which will neither nourish nor satisfy hunger.

وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ {8}

[Shakir 88:8] (Other) faces on that day shall be happy,

[Pickthal 88:8] In that day other faces will be calm,

[Yusufali 88:8] (Other) faces that Day will be joyful,

لِسَعِيهَا رَاضِيَةً {9}

[Shakir 88:9] Well-pleased because of their striving,
[Pickthal 88:9] Glad for their effort past,
[Yusufali 88:9] Pleased with their striving,-

فِي جَنَّةٍ عَالِيَةٍ {10}

[Shakir 88:10] In a lofty garden,
[Pickthal 88:10] In a high Garden
[Yusufali 88:10] In a Garden on high,

لَا تَسْمَعُ فِيهَا لَاغِيَةً {11}

[Shakir 88:11] Wherein you shall not hear vain talk.
[Pickthal 88:11] Where they hear no idle speech,
[Yusufali 88:11] Where they shall hear no (word) of vanity:

فِيهَا عَيْنٌ جَارِيَةٌ {12}

[Shakir 88:12] Therein is a fountain flowing,
[Pickthal 88:12] Wherein is a gushing spring,
[Yusufali 88:12] Therein will be a bubbling spring:

فِيهَا سُرُرٌ مَرْفُوعَةٌ {13}

[Shakir 88:13] Therein are thrones raised high,
[Pickthal 88:13] Wherein are couches raised
[Yusufali 88:13] Therein will be Thrones (of dignity), raised on high,

وَأَكْوَابٌ مَوْضُوعَةٌ {14}

[Shakir 88:14] And drinking-cups ready placed,
[Pickthal 88:14] And goblets set at hand
[Yusufali 88:14] Goblets placed (ready),

وَتَمَارِقُ مَصْفُوفَةٌ {15}

[Shakir 88:15] And cushions set in a row,
[Pickthal 88:15] And cushions ranged
[Yusufali 88:15] And cushions set in rows,

وَزَرَائِبُ مَبْثُوثَةٌ {16}

[Shakir 88:16] And carpets spread out.
[Pickthal 88:16] And silken carpets spread.
[Yusufali 88:16] And rich carpets (all) spread out.

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ {17}

[Shakir 88:17] Will they not then consider the camels, how they are created?

[Pickthal 88:17] Will they not regard the camels, how they are created?
[Yusufali 88:17] Do they not look at the Camels, how they are made?-

وَأِلَى السَّمَاءِ كَيْفَ رُفِعَتْ {18}

[Shakir 88:18] And the heaven, how it is reared aloft,
[Pickthal 88:18] And the heaven, how it is raised?
[Yusufali 88:18] And at the Sky, how it is raised high?-

وَأِلَى الْجِبَالِ كَيْفَ نُصِبَتْ {19}

[Shakir 88:19] And the mountains, how they are firmly fixed,

[Pickthal 88:19] And the hills, how they are set up?

[Yusufali 88:19] And at the Mountains, how they are fixed firm?-

وَالِ الْأَرْضِ كَيْفَ سُطِحَتْ {20}

[Shakir 88:20] And the earth, how it is made a vast expanse?

[Pickthal 88:20] And the earth, how it is spread?

[Yusufali 88:20] And at the Earth, how it is spread out?

فَدَكَّرْ إِنَّمَا أَنْتَ مُذَكَّرٌ {21}

[Shakir 88:21] Therefore do remind, for you are only a reminder.

[Pickthal 88:21] Remind them, for thou art but a remembrancer,

[Yusufali 88:21] Therefore do thou give admonition, for thou art one to admonish.

لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ {22}

[Shakir 88:22] You are not a watcher over them;

[Pickthal 88:22] Thou art not at all a warder over them.

[Yusufali 88:22] Thou art not one to manage (men's) affairs.

إِلَّا مَنْ تَوَلَّى وَكَفَرَ {23}

[Shakir 88:23] But whoever turns back and disbelieves,

[Pickthal 88:23] But whoso is averse and disbelieveth,

[Yusufali 88:23] But if any turn away and reject Allah,-

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ {24}

[Shakir 88:24] Allah will chastise him with the greatest chastisement.

[Pickthal 88:24] Allah will punish him with direst punishment.

[Yusufali 88:24] Allah will punish him with a mighty Punishment,

إِنَّ إِلَيْنَا إِيَابَهُمْ {25}

[Shakir 88:25] Surely to Us is their turning back,

[Pickthal 88:25] Lo! unto Us is their return

[Yusufali 88:25] For to Us will be their return;

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ {26}

[Shakir 88:26] Then surely upon Us is the taking of their account.

[Pickthal 88:26] And Ours their reckoning.

[Yusufali 88:26] Then it will be for Us to call them to account.

سورة الفجر (Al-Fajr)

Sura 89

Aya 1 to 30

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

وَالْفَجْرِ {1}

[Shakir 89:1] I swear by the daybreak,

[Pickthal 89:1] By the Dawn

[Yusufali 89:1] By the break of Day

وَاللَّيْلِ عَشْرٍ {2}

[Shakir 89:2] And the ten nights,

[Pickthal 89:2] And ten nights,

[Yusufali 89:2] By the Nights twice five;

وَالشَّفْعِ وَالْوَتْرِ {3}

[Shakir 89:3] And the even and the odd,

[Pickthal 89:3] And the Even and the Odd,

[Yusufali 89:3] By the even and odd (contrasted);

وَاللَّيْلِ إِذَا يَسِرٍ {4}

[Shakir 89:4] And the night when it departs.

[Pickthal 89:4] And the night when it departeth,

[Yusufali 89:4] And by the Night when it passeth away;-

هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حِجْرٍ {5}

[Shakir 89:5] Truly in that there is an oath for those who possess understanding.

[Pickthal 89:5] There surely is an oath for thinking man.

[Yusufali 89:5] Is there (not) in these an adjuration (or evidence) for those who understand?

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ {6}

[Shakir 89:6] Have you not considered how your Lord dealt with Ad,

[Pickthal 89:6] Dost thou not consider how thy Lord dealt with (the tribe of) A'ad,

[Yusufali 89:6] Seest thou not how thy Lord dealt with the 'Ad (people),-

إِرَمَ ذَاتِ الْعِمَادِ {7}

[Shakir 89:7] (The people of) Aram, possessors of lofty buildings,

[Pickthal 89:7] With many-columned Iram,

[Yusufali 89:7] Of the (city of) Iram, with lofty pillars,

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ {8}

[Shakir 89:8] The like of which were not created in the (other) cities;

[Pickthal 89:8] The like of which was not created in the lands;

[Yusufali 89:8] *The like of which were not produced in (all) the land?*

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ {9}

[Shakir 89:9] *And (with) Samood, who hewed out the rocks in the valley,*

[Pickthal 89:9] *And with (the tribe of) Thamud, who clove the rocks in the valley;*

[Yusufali 89:9] *And with the Thamud (people), who cut out (huge) rocks in the valley?-*

وَفِرْعَوْنَ ذِي الْأَوْتَادِ {10}

[Shakir 89:10] *And (with) Firon, the lord of hosts,*

[Pickthal 89:10] *And with Pharaoh, firm of might,*

[Yusufali 89:10] *And with Pharaoh, lord of stakes?*

الَّذِينَ طَغَوْا فِي الْبِلَادِ {11}

[Shakir 89:11] *Who committed inordinacy in the cities,*

[Pickthal 89:11] *Who (all) were rebellious (to Allah) in these lands,*

[Yusufali 89:11] *(All) these transgressed beyond bounds in the lands,*

فَأَكْثَرُوا فِيهَا الْفُسَادَ {12}

[Shakir 89:12] *So they made great mischief therein?*

[Pickthal 89:12] *And multiplied iniquity therein?*

[Yusufali 89:12] *And heaped therein mischief (on mischief).*

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ {13}

[Shakir 89:13] *Therefore your Lord let down upon them a portion of the chastisement.*

[Pickthal 89:13] *Therefore thy Lord poured on them the disaster of His punishment.*

[Yusufali 89:13] *Therefore did thy Lord pour on them a scourge of diverse chastisements:*

إِنَّ رَبَّكَ لَبَالِغُ الرِّصَادِ {14}

[Shakir 89:14] *Most surely your Lord is watching.*

[Pickthal 89:14] *Lo! thy Lord is ever watchful.*

[Yusufali 89:14] *For thy Lord is (as a Guardian) on a watch-tower.*

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ {15}

[Shakir 89:15] *And as for man, when his Lord tries him, then treats him with honor and makes him lead an easy life, he says: My Lord honors me.*

[Pickthal 89:15] *As for man, whenever his Lord trieth him by honouring him, and is gracious unto him, he saith: My Lord honoureth me.*

[Yusufali 89:15] *Now, as for man, when his Lord trieth him, giving him honour and gifts, then saith he, (puffed up), "My Lord hath honoured me."*

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ {16}

[Shakir 89:16] *But when He tries him (differently), then straitens to him his means of subsistence, he says: My Lord has disgraced me.*

[Pickthal 89:16] *But whenever He trieth him by straitening his means of life, he saith: My Lord despiseth me.*

[Yusufali 89:16] *But when He trieth him, restricting his subsistence for him, then saith he (in despair), "My Lord hath humiliated me!"*

كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ {17}

[Shakir 89:17] *Nay! but you do not honor the orphan,*

[Pickthal 89:17] *Nay, but ye (for your part) honour not the orphan*

[Yusufali 89:17] *Nay, nay! but ye honour not the orphans!*

وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ {18}

[Shakir 89:18] *Nor do you urge one another to feed the poor,*

[Pickthal 89:18] *And urge not on the feeding of the poor.*

[Yusufali 89:18] *Nor do ye encourage one another to feed the poor!-*

وَتَأْكُلُونَ التَّرَاثَ أَكْلًا لَمًّا {19}

[Shakir 89:19] *And you eat away the heritage, devouring (everything) indiscriminately,*

[Pickthal 89:19] *And ye devour heritages with devouring greed.*

[Yusufali 89:19] *And ye devour inheritance - all with greed,*

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا {20}

[Shakir 89:20] *And you love wealth with exceeding love.*

[Pickthal 89:20] *And love wealth with abounding love.*

[Yusufali 89:20] *And ye love wealth with inordinate love!*

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا {21}

[Shakir 89:21] *Nay! when the earth is made to crumble to pieces,*

[Pickthal 89:21] *Nay, but when the earth is ground to atoms, grinding, grinding,*

[Yusufali 89:21] *Nay! When the earth is pounded to powder,*

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا {22}

[Shakir 89:22] *And your Lord comes and (also) the angels in ranks,*

[Pickthal 89:22] *And thy Lord shall come with angels, rank on rank,*

[Yusufali 89:22] *And thy Lord cometh, and His angels, rank upon rank,*

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى {23}

[Shakir 89:23] *And hell is made to appear on that day. On that day shall man be mindful, and what shall being mindful (then) avail him?*

[Pickthal 89:23] *And hell is brought near that day; on that day man will remember, but how will the remembrance (then avail him)?*

[Yusufali 89:23] *And Hell, that Day, is brought (face to face),- on that Day will man remember, but how will that remembrance profit him?*

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي {24}

[Shakir 89:24] *He shall say: O! would that I had sent before for (this) my life!*

[Pickthal 89:24] *He will say: Ah, would that I had sent before me (some provision) for my life!*

[Yusufali 89:24] *He will say: "Ah! Would that I had sent forth (good deeds) for (this) my (Future) Life!"*

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ {25}

[Shakir 89:25] *But on that day shall no one chastise with (anything like) His chastisement,*

[Pickthal 89:25] *None punisheth as He will punish on that day!*

[Yusufali 89:25] *For, that Day, His Chastisement will be such as none (else) can inflict,*

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ {26}

[Shakir 89:26] *And no one shall bind with (anything like) His binding.*

[Pickthal 89:26] *None bindeth as He then will bind.*

[Yusufali 89:26] *And His bonds will be such as none (other) can bind.*

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ {27}

[Shakir 89:27] *O soul that art at rest!*

[Pickthal 89:27] *But ah! thou soul at peace!*

[Yusufali 89:27] *(To the righteous soul will be said:) "O (thou) soul, in (complete) rest and satisfaction!*

ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً {28}

[Shakir 89:28] *Return to your Lord, well-pleased (with him), well-pleasing (Him),*

[Pickthal 89:28] *Return unto thy Lord, content in His good pleasure!*

[Yusufali 89:28] *"Come back thou to thy Lord,- well pleased (thyself), and well-pleasing unto Him!*

فَادْخُلِي فِي عِبَادِي {29}

[Shakir 89:29] *So enter among My servants,*

[Pickthal 89:29] *Enter thou among My bondmen!*

[Yusufali 89:29] *"Enter thou, then, among My devotees!*

وَادْخُلِي جَنَّتِي {30}

[Shakir 89:30] *And enter into My garden.*

[Pickthal 89:30] *Enter thou My Garden!*

[Yusufali 89:30] *"Yea, enter thou My Heaven!*

سورة البلد (Al-Balad)

Sura 90

Aya 1 to 20

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

لَا أُقْسِمُ بِهَذَا الْبَلَدِ {1}

[Shakir 90:1] Nay! I swear by this city.

[Pickthal 90:1] Nay, I swear by this city -

[Yusufali 90:1] I do call to witness this City;-

وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ {2}

[Shakir 90:2] And you shall be made free from obligation in this city--

[Pickthal 90:2] And thou art an indweller of this city -

[Yusufali 90:2] And thou art a freeman of this City;-

وَوَالِدٍ وَمَا وَلَدَ {3}

[Shakir 90:3] And the begetter and whom he begot.

[Pickthal 90:3] And the begetter and that which he begot,

[Yusufali 90:3] And (the mystic ties of) parent and child;-

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ {4}

[Shakir 90:4] Certainly We have created man to be in distress.

[Pickthal 90:4] We verily have created man in an atmosphere:

[Yusufali 90:4] Verily We have created man into toil and struggle.

أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ {5}

[Shakir 90:5] Does he think that no one has power over him?

[Pickthal 90:5] Thinketh he that none hath power over him?

[Yusufali 90:5] Thinketh he, that none hath power over him?

يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا {6}

[Shakir 90:6] He shall say: I have wasted much wealth.

[Pickthal 90:6] And he saith: I have destroyed vast wealth:

[Yusufali 90:6] He may say (boastfully); Wealth have I squandered in abundance!

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ {7}

[Shakir 90:7] Does he think that no one sees him?

[Pickthal 90:7] Thinketh he that none beholdeth him?

[Yusufali 90:7] Thinketh he that none beholdeth him?

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ {8}

[Shakir 90:8] Have We not given him two eyes,

[Pickthal 90:8] Did We not assign unto him two eyes

[Yusufali 90:8] Have We not made for him a pair of eyes?-

وَلِسَانًا وَشَفَتَيْنِ {9}

[Shakir 90:9] *And a tongue and two lips,*
[Pickthal 90:9] *And a tongue and two lips,*
[Yusufali 90:9] *And a tongue, and a pair of lips?-*

وَهَدَيْنَاهُ النَّجْدَيْنِ {10}

[Shakir 90:10] *And pointed out to him the two conspicuous ways?*
[Pickthal 90:10] *And guide him to the parting of the mountain ways?*
[Yusufali 90:10] *And shown him the two highways?*

فَلَا اقْتَحَمَ الْعَقَبَةَ {11}

[Shakir 90:11] *But he would not attempt the uphill road,*
[Pickthal 90:11] *But he hath not attempted the Ascent -*
[Yusufali 90:11] *But he hath made no haste on the path that is steep.*

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ {12}

[Shakir 90:12] *And what will make you comprehend what the uphill road is?*

[Pickthal 90:12] *Ah, what will convey unto thee what the Ascent is! -*
[Yusufali 90:12] *And what will explain to thee the path that is steep?-*

فَأَكْرَبَهُ {13}

[Shakir 90:13] *(It is) the setting free of a slave,*
[Pickthal 90:13] *(It is) to free a slave,*
[Yusufali 90:13] *(It is:) freeing the bondman;*

أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ {14}

[Shakir 90:14] *Or the giving of food in a day of hunger*
[Pickthal 90:14] *And to feed in the day of hunger.*
[Yusufali 90:14] *Or the giving of food in a day of privation*

يَتِيمًا ذَا مَقْرَبَةٍ {15}

[Shakir 90:15] *To an orphan, having relationship,*
[Pickthal 90:15] *An orphan near of kin,*
[Yusufali 90:15] *To the orphan with claims of relationship,*

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ {16}

[Shakir 90:16] *Or to the poor man lying in the dust.*
[Pickthal 90:16] *Or some poor wretch in misery,*
[Yusufali 90:16] *Or to the indigent (down) in the dust.*

ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ {17}

[Shakir 90:17] *Then he is of those who believe and charge one another to show patience, and charge one another to show compassion.*

[Pickthal 90:17] *And to be of those who believe and exhort one another to perseverance and exhort one another to pity.*

[Yusufali 90:17] *Then will he be of those who believe, and enjoin patience, (constancy, and self-restraint), and enjoin deeds of kindness and compassion.*

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ {18}

[Shakir 90:18] These are the people of the right hand.

[Pickthal 90:18] Their place will be on the right hand.

[Yusufali 90:18] Such are the Companions of the Right Hand.

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ {19}

[Shakir 90:19] And (as for) those who disbelieve in our communications, they are the people of the left hand.

[Pickthal 90:19] But those who disbelieve Our revelations, their place will be on the left hand.

[Yusufali 90:19] But those who reject Our Signs, they are the (unhappy) Companions of the Left Hand.

عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ {20}

[Shakir 90:20] On them is fire closed over.

[Pickthal 90:20] Fire will be an awning over them.

[Yusufali 90:20] On them will be Fire vaulted over (all round).

سورة الشمس (Ash-Shams)

Sura 91

Aya 1 to 15

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

وَالشَّمْسِ وَضُحَاهَا {1}

[Shakir 91:1] I swear by the sun and its brilliance,

[Pickthal 91:1] By the sun and his brightness,

[Yusufali 91:1] By the Sun and his (glorious) splendour;

وَالْقَمَرِ إِذَا تَلَاهَا {2}

[Shakir 91:2] And the moon when it follows the sun,

[Pickthal 91:2] And the moon when she followeth him,

[Yusufali 91:2] By the Moon as she follows him;

وَالنَّهَارِ إِذَا جَلَّاهَا {3}

[Shakir 91:3] And the day when it shows it,

[Pickthal 91:3] And the day when it revealeth him,

[Yusufali 91:3] By the Day as it shows up (the Sun's) glory;

وَاللَّيْلِ إِذَا يَغْشَاهَا {4}

[Shakir 91:4] And the night when it draws a veil over it,

[Pickthal 91:4] And the night when it enshroudeth him,

[Yusufali 91:4] By the Night as it conceals it;

وَالسَّمَاءِ وَمَا بَنَاهَا {5}

[Shakir 91:5] And the heaven and Him Who made it,

[Pickthal 91:5] And the heaven and Him Who built it,

[Yusufali 91:5] By the Firmament and its (wonderful) structure;

وَالْأَرْضِ وَمَا طَحَاهَا {6}

[Shakir 91:6] And the earth and Him Who extended it,

[Pickthal 91:6] And the earth and Him Who spread it,

[Yusufali 91:6] By the Earth and its (wide) expanse:

وَنَفْسٍ وَمَا سَوَّاهَا {7}

[Shakir 91:7] And the soul and Him Who made it perfect,

[Pickthal 91:7] And a soul and Him Who perfected it

[Yusufali 91:7] By the Soul, and the proportion and order given to it;

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا {8}

[Shakir 91:8] Then He inspired it to understand what is right and wrong for it;

[Pickthal 91:8] And inspired it (with conscience of) what is wrong for it and (what is) right for it.

[Yusufali 91:8] And its enlightenment as to its wrong and its right;-

قَدْ أَفْلَحَ مَنْ زَكَّاهَا {9}

[Shakir 91:9] He will indeed be successful who purifies it,
[Pickthal 91:9] He is indeed successful who causeth it to grow,
[Yusufali 91:9] Truly he succeeds that purifies it,

وَقَدْ خَابَ مَنْ دَسَّاهَا {10}

[Shakir 91:10] And he will indeed fail who corrupts it.
[Pickthal 91:10] And he is indeed a failure who stunteth it.
[Yusufali 91:10] And he fails that corrupts it!

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا {11}

[Shakir 91:11] Samood gave the lie (to the truth) in their inordinacy,
[Pickthal 91:11] (The tribe of) Thamud denied (the truth) in their rebellious pride,
[Yusufali 91:11] The Thamud (people) rejected (their prophet) through their inordinate wrong-doing,

إِذْ أَنْبَعَتْ أَشْقَاهَا {12}

[Shakir 91:12] When the most unfortunate of them broke forth with
[Pickthal 91:12] When the basest of them broke forth
[Yusufali 91:12] Behold, the most wicked man among them was deputed (for impiety).

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا {13}

[Shakir 91:13] So Allah's messenger said to them (Leave alone) Allah's she-camel, and (give) her (to) drink.
[Pickthal 91:13] And the messenger of Allah said: It is the she-camel of Allah, so let her drink!
[Yusufali 91:13] But the Messenger of Allah said to them: "It is a She-camel of Allah! And (bar her not from) having her drink!"

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا {14}

[Shakir 91:14] But they called him a liar and slaughtered her, therefore their Lord crushed them for their sin and levelled them (with the ground).
[Pickthal 91:14] But they denied him, and they hamstrung her, so Allah doomed them for their sin and rased (their dwellings).
[Yusufali 91:14] Then they rejected him (as a false prophet), and they hamstrung her. So their Lord, on account of their crime, obliterated their traces and made them equal (in destruction, high and low)!

وَلَا يَخَافُ عُقْبَاهَا {15}

[Shakir 91:15] And He fears not its consequence.
[Pickthal 91:15] He dreadeth not the sequel (of events).
[Yusufali 91:15] And for Him is no fear of its consequences.

سورة الليل (Al-Lail)

Sura 92

Aya 1 to 21

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

وَاللَّيْلِ إِذَا يَغْشَى {1}

[Shakir 92:1] I swear by the night when it draws a veil,

[Pickthal 92:1] By the night enshrouding

[Yusufali 92:1] By the Night as it conceals (the light);

وَالنَّهَارِ إِذَا تَجَلَّى {2}

[Shakir 92:2] And the day when it shines in brightness,

[Pickthal 92:2] And the day resplendent

[Yusufali 92:2] By the Day as it appears in glory;

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى {3}

[Shakir 92:3] And the creating of the male and the female,

[Pickthal 92:3] And Him Who hath created male and female,

[Yusufali 92:3] By (the mystery of) the creation of male and female:-

إِنَّ سَعْيَكُمْ لَشَتَى {4}

[Shakir 92:4] Your striving is most surely (directed to) various (ends).

[Pickthal 92:4] Lo! your effort is dispersed (toward divers ends).

[Yusufali 92:4] Verily, (the ends) ye strive for are diverse.

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى {5}

[Shakir 92:5] Then as for him who gives away and guards (against evil),

[Pickthal 92:5] As for him who giveth and is dutiful (toward Allah)

[Yusufali 92:5] So he who gives (in charity) and fears (Allah),

وَصَدَّقَ بِالْحُسْنَى {6}

[Shakir 92:6] And accepts the best,

[Pickthal 92:6] And believeth in goodness;

[Yusufali 92:6] And (in all sincerity) testifies to the best,-

فَسَنِّيئِرُهُ لِيُيسِّرَ {7}

[Shakir 92:7] We will facilitate for him the easy end.

[Pickthal 92:7] Surely We will ease his way unto the state of ease.

[Yusufali 92:7] We will indeed make smooth for him the path to Bliss.

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى {8}

[Shakir 92:8] And as for him who is niggardly and considers himself free from need (of Allah),

[Pickthal 92:8] But as for him who hoardeth and deemeth himself independent,

[Yusufali 92:8] *But he who is a greedy miser and thinks himself self-sufficient,*

وَكَذَّبَ بِالْحُسْنَى {9}

[Shakir 92:9] *And rejects the best,
[Pickthal 92:9] And disbelieveth in goodness;
[Yusufali 92:9] And gives the lie to the best,-*

فَسَنِّيئِرُهُ لِلْعُسْرَى {10}

[Shakir 92:10] *We will facilitate for him the difficult end.
[Pickthal 92:10] Surely We will ease his way unto adversity.
[Yusufali 92:10] We will indeed make smooth for him the path to Misery;*

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى {11}

[Shakir 92:11] *And his wealth will not avail him when he perishes.
[Pickthal 92:11] His riches will not save him when he perisheth.
[Yusufali 92:11] Nor will his wealth profit him when he falls headlong
(into the Pit).*

إِنَّ عَلَيْنَا لَلْهُدَى {12}

[Shakir 92:12] *Surely Ours is it to show the way,
[Pickthal 92:12] Lo! Ours it is (to give) the guidance
[Yusufali 92:12] Verily We take upon Ourselves to guide,*

وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى {13}

[Shakir 92:13] *And most surely Ours is the hereafter and the former.
[Pickthal 92:13] And lo! unto Us belong the latter portion and the former.*

[Yusufali 92:13] *And verily unto Us (belong) the End and the Beginning.*

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى {14}

[Shakir 92:14] *Therefore I warn you of the fire that flames:
[Pickthal 92:14] Therefore have I warned you of the flaming Fire
[Yusufali 92:14] Therefore do I warn you of a Fire blazing fiercely;*

لَا يَصْلَاهَا إِلَّا الْأَشْقَى {15}

[Shakir 92:15] *None shall enter it but the most unhappy,
[Pickthal 92:15] Which only the most wretched must endure,
[Yusufali 92:15] None shall reach it but those most unfortunate ones*

الَّذِي كَذَّبَ وَتَوَلَّى {16}

[Shakir 92:16] *Who gives the lie (to the truth) and turns (his) back.
[Pickthal 92:16] He who denieth and turneth away.
[Yusufali 92:16] Who give the lie to Truth and turn their backs.*

وَسَيُجَنَّبُهَا الْأَتْقَى {17}

[Shakir 92:17] *And away from it shall be kept the one who guards most
(against evil),*

[Pickthal 92:17] *Far removed from it will be the righteous*

[Yusufali 92:17] *But those most devoted to Allah shall be removed far
from it,-*

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى {18}

[Shakir 92:18] Who gives away his wealth, purifying himself
[Pickthal 92:18] Who giveth his wealth that he may grow (in goodness).
[Yusufali 92:18] Those who spend their wealth for increase in self-purification,

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْرَى {19}

[Shakir 92:19] And no one has with him any boon for which he should be rewarded,
[Pickthal 92:19] And none hath with him any favour for reward,
[Yusufali 92:19] And have in their minds no favour from anyone for which a reward is expected in return,

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى {20}

[Shakir 92:20] Except the seeking of the pleasure of his Lord, the Most High.
[Pickthal 92:20] Except as seeking (to fulfil) the purpose of his Lord Most High.
[Yusufali 92:20] But only the desire to seek for the Countenance of their Lord Most High;

وَلَسَوْفَ يَرْضَى {21}

[Shakir 92:21] And he shall soon be well-pleased.
[Pickthal 92:21] He verily will be content.
[Yusufali 92:21] And soon will they attain (complete) satisfaction.

سورة الضحى (Ad-Dhuha)

Sura 93

Aya 1 to 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

وَالضُّحَىٰ {1}

[Shakir 93:1] I swear by the early hours of the day,

[Pickthal 93:1] By the morning hours

[Yusufali 93:1] By the Glorious Morning Light,

وَاللَّيْلِ إِذَا سَجَىٰ {2}

[Shakir 93:2] And the night when it covers with darkness.

[Pickthal 93:2] And by the night when it is stillest,

[Yusufali 93:2] And by the Night when it is still,-

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ {3}

[Shakir 93:3] Your Lord has not forsaken you, nor has He become displeased,

[Pickthal 93:3] Thy Lord hath not forsaken thee nor doth He hate thee,

[Yusufali 93:3] Thy Guardian-Lord hath not forsaken thee, nor is He displeased.

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ {4}

[Shakir 93:4] And surely what comes after is better for you than that which has gone before.

[Pickthal 93:4] And verily the latter portion will be better for thee than the former,

[Yusufali 93:4] And verily the Hereafter will be better for thee than the present.

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ {5}

[Shakir 93:5] And soon will your Lord give you so that you shall be well pleased.

[Pickthal 93:5] And verily thy Lord will give unto thee so that thou wilt be content.

[Yusufali 93:5] And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well-pleased.

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ {6}

[Shakir 93:6] Did He not find you an orphan and give you shelter?

[Pickthal 93:6] Did He not find thee an orphan and protect (thee)?

[Yusufali 93:6] Did He not find thee an orphan and give thee shelter (and care)?

وَوَجَدَكَ ضَالًّا فَهَدَىٰ {7}

[Shakir 93:7] *And find you lost (that is, unrecognized by men) and guide (them to you)?*

[Pickthal 93:7] *Did He not find thee wandering and direct (thee)?*

[Yusufali 93:7] *And He found thee wandering, and He gave thee guidance.*

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ {8}

[Shakir 93:8] *And find you in want and make you to be free from want?*

[Pickthal 93:8] *Did He not find thee destitute and enrich (thee)?*

[Yusufali 93:8] *And He found thee in need, and made thee independent.*

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ {9}

[Shakir 93:9] *Therefore, as for the orphan, do not oppress (him).*

[Pickthal 93:9] *Therefor the orphan oppress not,*

[Yusufali 93:9] *Therefore, treat not the orphan with harshness,*

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ {10}

[Shakir 93:10] *And as for him who asks, do not chide (him),*

[Pickthal 93:10] *Therefor the beggar drive not away,*

[Yusufali 93:10] *Nor repulse the petitioner (unheard);*

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ {11}

[Shakir 93:11] *And as for the favor of your Lord, do announce (it).*

[Pickthal 93:11] *Therefor of the bounty of thy Lord be thy discourse.*

[Yusufali 93:11] *But the bounty of the Lord - rehearse and proclaim!*

سورة الشرح (Ash-Sharh)

Sura 94

Aya 1 to 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ {1}

[Shakir 94:1] Have We not expanded for you your breast,

[Pickthal 94:1] Have We not caused thy bosom to dilate,

[Yusufali 94:1] Have We not expanded thee thy breast?-

وَوَضَعْنَا عَنْكَ وِزْرَكَ {2}

[Shakir 94:2] And taken off from you your burden,

[Pickthal 94:2] And eased thee of the burden

[Yusufali 94:2] And removed from thee thy burden

الَّذِي أَنْقَضَ ظَهْرَكَ {3}

[Shakir 94:3] Which pressed heavily upon your back,

[Pickthal 94:3] Which weighed down thy back;

[Yusufali 94:3] The which did gall thy back?-

وَرَفَعْنَا لَكَ ذِكْرَكَ {4}

[Shakir 94:4] And exalted for you your esteem?

[Pickthal 94:4] And exalted thy fame?

[Yusufali 94:4] And raised high the esteem (in which) thou (art held)?

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا {5}

[Shakir 94:5] Surely with difficulty is ease.

[Pickthal 94:5] But lo! with hardship goeth ease,

[Yusufali 94:5] So, verily, with every difficulty, there is relief:

إِنَّ مَعَ الْعُسْرِ يُسْرًا {6}

[Shakir 94:6] With difficulty is surely ease.

[Pickthal 94:6] Lo! with hardship goeth ease;

[Yusufali 94:6] Verily, with every difficulty there is relief.

فَإِذَا فَرَغْتَ فَانصَبْ {7}

[Shakir 94:7] So when you are free, nominate.

[Pickthal 94:7] So when thou art relieved, still toil

[Yusufali 94:7] Therefore, when thou art free (from thine immediate task), still labour hard,

وَإِلَىٰ رَبِّكَ فَارْغَبْ {8}

[Shakir 94:8] And make your Lord your exclusive object.

[Pickthal 94:8] And strive to please thy Lord.

[Yusufali 94:8] And to thy Lord turn (all) thy attention.

سورة التين (At-Tin)

Sura 95

Aya 1 to 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

وَالَّتَيْنِ وَالزَّيْتُونَ {1}

[Shakir 95:1] I swear by the fig and the olive,

[Pickthal 95:1] By the fig and the olive,

[Yusufali 95:1] By the Fig and the Olive,

وَطُورِ سَيْنِينَ {2}

[Shakir 95:2] And mount Sinai,

[Pickthal 95:2] By Mount Sinai,

[Yusufali 95:2] And the Mount of Sinai,

وَهَذَا الْبَلَدِ الْأَمِينِ {3}

[Shakir 95:3] And this city made secure,

[Pickthal 95:3] And by this land made safe;

[Yusufali 95:3] And this City of security,-

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ {4}

[Shakir 95:4] Certainly We created man in the best make.

[Pickthal 95:4] Surely We created man of the best stature

[Yusufali 95:4] We have indeed created man in the best of moulds,

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ {5}

[Shakir 95:5] Then We render him the lowest of the low.

[Pickthal 95:5] Then we reduced him to the lowest of the low,

[Yusufali 95:5] Then do We abase him (to be) the lowest of the low,-

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ {6}

[Shakir 95:6] Except those who believe and do good, so they shall have a reward never to be cut off.

[Pickthal 95:6] Save those who believe and do good works, and theirs is a reward unfailling.

[Yusufali 95:6] Except such as believe and do righteous deeds: For they shall have a reward unfailling.

فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ {7}

[Shakir 95:7] Then who can give you the lie after (this) about the judgment?

[Pickthal 95:7] So who henceforth will give the lie to thee about the judgment?

[Yusufali 95:7] Then what can, after this, contradict thee, as to the judgment (to come)?

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ {8}

[Shakir 95:8] Is not Allah the best of the Judges?

[Pickthal 95:8] Is not Allah the most conclusive of all judges?

[Yusufali 95:8] Is not Allah the wisest of judges?

سورة العلق (Al-Alaq)

Sura 96

Aya 1 to 19

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ {1}

[Shakir 96:1] Read in the name of your Lord Who created.

[Pickthal 96:1] Read: In the name of thy Lord Who createth,

[Yusufali 96:1] Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created-

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ {2}

[Shakir 96:2] He created man from a clot.

[Pickthal 96:2] Createth man from a clot.

[Yusufali 96:2] Created man, out of a (mere) clot of congealed blood:

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ {3}

[Shakir 96:3] Read and your Lord is Most Honorable,

[Pickthal 96:3] Read: And thy Lord is the Most Bounteous,

[Yusufali 96:3] Proclaim! And thy Lord is Most Bountiful,-

الَّذِي عَلَّمَ بِالْقَلَمِ {4}

[Shakir 96:4] Who taught (to write) with the pen

[Pickthal 96:4] Who teacheth by the pen,

[Yusufali 96:4] He Who taught (the use of) the pen,-

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ {5}

[Shakir 96:5] Taught man what he knew not.

[Pickthal 96:5] Teacheth man that which he knew not.

[Yusufali 96:5] Taught man that which he knew not.

كَلَّا إِنَّ الْإِنْسَانَ لَيْطَغُفٍ {6}

[Shakir 96:6] Nay! man is most surely inordinate,

[Pickthal 96:6] Nay, but verily man is rebellious

[Yusufali 96:6] Day, but man doth transgress all bounds,

أَن رَّأَهُ اسْتَعْفَى {7}

[Shakir 96:7] Because he sees himself free from want.

[Pickthal 96:7] That he thinketh himself independent!

[Yusufali 96:7] In that he looketh upon himself as self-sufficient.

إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَى {8}

[Shakir 96:8] Surely to your Lord is the return.

[Pickthal 96:8] Lo! unto thy Lord is the return.

[Yusufali 96:8] Verily, to thy Lord is the return (of all).

أَرَأَيْتَ الَّذِي يَنْهَى {9}

[Shakir 96:9] Have you seen him who forbids
[Pickthal 96:9] Hast thou seen him who dissuadeth
[Yusufali 96:9] Seest thou one who forbids-

عَبْدًا إِذَا صَلَّى {10}

[Shakir 96:10] A servant when he prays?
[Pickthal 96:10] A slave when he prayeth?
[Yusufali 96:10] A votary when he (turns) to pray?

أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى {11}

[Shakir 96:11] Have you considered if he were on the right way,
[Pickthal 96:11] Hast thou seen if he relieth on the guidance (of Allah)
[Yusufali 96:11] Seest thou if he is on (the road of) Guidance?-

أَوْ أَمَرَ بِالتَّقْوَى {12}

[Shakir 96:12] Or enjoined guarding (against evil)?
[Pickthal 96:12] Or enjoineth piety?
[Yusufali 96:12] Or enjoins Righteousness?

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى {13}

[Shakir 96:13] Have you considered if he gives the lie to the truth and turns (his) back?

[Pickthal 96:13] Hast thou seen if he denieth (Allah's guidance) and is froward?

[Yusufali 96:13] Seest thou if he denies (Truth) and turns away?

أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى {14}

[Shakir 96:14] Does he not know that Allah does see?
[Pickthal 96:14] Is he then unaware that Allah seeth?
[Yusufali 96:14] Knoweth he not that Allah doth see?

كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ {15}

[Shakir 96:15] Nay! if he desist not, We would certainly smite his forehead,

[Pickthal 96:15] Nay, but if he cease not We will seize him by the forelock

[Yusufali 96:15] Let him beware! If he desist not, We will drag him by the forelock,-

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ {16}

[Shakir 96:16] A lying, sinful forehead.
[Pickthal 96:16] The lying, sinful forelock -
[Yusufali 96:16] A lying, sinful forelock!

فَلْيَدْعُ نَادِيَهُ {17}

[Shakir 96:17] Then let him summon his council,
[Pickthal 96:17] Then let him call upon his henchmen!
[Yusufali 96:17] Then, let him call (for help) to his council (of comrades):

سَنَدُّعُ الرَّبَّانِيَّةِ {18}

[Shakir 96:18] We too would summon the braves of the army.

[Pickthal 96:18] We will call the guards of hell.

[Yusufali 96:18] We will call on the angels of punishment (to deal with him)!

كَلَّا لَا تُطِغُهُ وَاسْجُدْ وَاقْتَرِبْ ۝ {19}

[Shakir 96:19] Nay! obey him not, and make obeisance and draw nigh (to Allah).

[Pickthal 96:19] Nay, Obey not thou him. But prostrate thyself, and draw near (unto Allah).

[Yusufali 96:19] Day, heed him not: But bow down in adoration, and bring thyself the closer (to Allah)!

سورة القدر (Al-Qadr)

Sura 97

Aya 1 to 5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ {1}

[Shakir 97:1] Surely We revealed it on the grand night.

[Pickthal 97:1] Lo! We revealed it on the Night of Predestination.

[Yusufali 97:1] We have indeed revealed this (Message) in the Night of Power:

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ {2}

[Shakir 97:2] And what will make you comprehend what the grand night is?

[Pickthal 97:2] Ah, what will convey unto thee what the Night of Power is!

[Yusufali 97:2] And what will explain to thee what the night of power is?

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ {3}

[Shakir 97:3] The grand night is better than a thousand months.

[Pickthal 97:3] The Night of Power is better than a thousand months.

[Yusufali 97:3] The Night of Power is better than a thousand months.

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ {4}

[Shakir 97:4] The angels and Gibreel descend in it by the permission of their Lord for every affair,

[Pickthal 97:4] The angels and the Spirit descend therein, by the permission of their Lord, with all decrees.

[Yusufali 97:4] Therein come down the angels and the Spirit by Allah's permission, on every errand:

سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ {5}

[Shakir 97:5] Peace! it is till the break of the morning.

[Pickthal 97:5] (The night is) Peace until the rising of the dawn.

[Yusufali 97:5] Peace!...This until the rise of morn!

سورة البينة (Al-Bayyina)

Sura 98

Aya 1 to 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ {1}

[Shakir 98:1] Those who disbelieved from among the followers of the Book and the polytheists could not have separated (from the faithful) until there had come to them the clear evidence:

[Pickthal 98:1] Those who disbelieve among the People of the Scripture and the idolaters could not have left off (erring) till the clear proof came unto them,

[Yusufali 98:1] Those who reject (Truth), among the People of the Book and among the Polytheists, were not going to depart (from their ways) until there should come to them Clear Evidence,-

رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً {2}

[Shakir 98:2] An messenger from Allah, reciting pure pages,

[Pickthal 98:2] A messenger from Allah, reading purified pages

[Yusufali 98:2] An messenger from Allah, rehearsing scriptures kept pure and holy:

فِيهَا كُتُبٌ قَيِّمَةٌ {3}

[Shakir 98:3] Wherein are all the right ordinances.

[Pickthal 98:3] Containing correct scriptures.

[Yusufali 98:3] Wherein are laws (or decrees) right and straight.

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ {4}

[Shakir 98:4] And those who were given the Book did not become divided except after clear evidence had come to them.

[Pickthal 98:4] Nor were the People of the Scripture divided until after the clear proof came unto them.

[Yusufali 98:4] Nor did the People of the Book make schisms, until after there came to them Clear Evidence.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۗ وَذَلِكَ دِينُ

الْقَيِّمَةِ {5}

[Shakir 98:5] And they were not enjoined anything except that they should serve Allah, being sincere to Him in obedience, upright, and keep up prayer and pay the poor-rate, and that is the right religion.

[Pickthal 98:5] And they are ordered naught else than to serve Allah, keeping religion pure for Him, as men by nature upright, and to establish worship and to pay the poor-due. That is true religion.

[Yusufali 98:5] *And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (in faith); to establish regular prayer; and to practise regular charity; and that is the Religion Right and Straight.*

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۗ أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ {6}

[Shakir 98:6] *Surely those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of hell, abiding therein; they are the worst of men.*

[Pickthal 98:6] *Lo! those who disbelieve, among the People of the Scripture and the idolaters, will abide in fire of hell. They are the worst of created beings.*

[Yusufali 98:6] *Those who reject (Truth), among the People of the Book and among the Polytheists, will be in Hell-Fire, to dwell therein (for aye). They are the worst of creatures.*

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ {7}

[Shakir 98:7] *(As for) those who believe and do good, surely they are the -best of men.*

[Pickthal 98:7] *(And) lo! those who believe and do good works are the best of created beings.*

[Yusufali 98:7] *Those who have faith and do righteous deeds,- they are the best of creatures.*

جَزَاءُ وَّهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ {8}

[Shakir 98:8] *Their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein for ever; Allah is well pleased with them and they are well pleased with Him; that is for him who fears his Lord.*

[Pickthal 98:8] *Their reward is with their Lord: Gardens of Eden underneath which rivers flow, wherein they dwell for ever. Allah hath pleasure in them and they have pleasure in Him. This is (in store) for him who feareth his Lord.*

[Yusufali 98:8] *Their reward is with Allah: Gardens of Eternity, beneath which rivers flow; they will dwell therein for ever; Allah well pleased with them, and they with Him: all this for such as fear their Lord and Cherisher.*

سورة الزلزلة (Az-Zalzala)

Sura 99

Aya 1 to 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا {1}

[Shakir 99:1] When the earth is shaken with her (violent) shaking,

[Pickthal 99:1] When Earth is shaken with her (final) earthquake

[Yusufali 99:1] When the earth is shaken to her (utmost) convulsion,

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا {2}

[Shakir 99:2] And the earth brings forth her burdens,

[Pickthal 99:2] And Earth yieldeth up her burdens,

[Yusufali 99:2] And the earth throws up her burdens (from within),

وَقَالَ الْإِنْسَانُ مَا لَهَا {3}

[Shakir 99:3] And man says: What has befallen her?

[Pickthal 99:3] And man saith: What aileth her?

[Yusufali 99:3] And man cries (distressed): 'What is the matter with her?'

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا {4}

[Shakir 99:4] On that day she shall tell her news,

[Pickthal 99:4] That day she will relate her chronicles,

[Yusufali 99:4] On that Day will she declare her tidings:

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا {5}

[Shakir 99:5] Because your Lord had inspired her.

[Pickthal 99:5] Because thy Lord inspireth her.

[Yusufali 99:5] For that thy Lord will have given her inspiration.

يَوْمَئِذٍ يُصْدِرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ {6}

[Shakir 99:6] On that day men shall come forth in sundry bodies that they may be shown their works.

[Pickthal 99:6] That day mankind will issue forth in scattered groups to be shown their deeds.

[Yusufali 99:6] On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done).

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ {7}

[Shakir 99:7] So, he who has done an atom's weight of good shall see it

[Pickthal 99:7] And whoso doeth good an atom's weight will see it then,

[Yusufali 99:7] Then shall anyone who has done an atom's weight of good, see it!

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ {8}

[Shakir 99:8] And he who has done an atom's weight of evil shall see it.
[Pickthal 99:8] And whoso doeth ill an atom's weight will see it then.
[Yusufali 99:8] And anyone who has done an atom's weight of evil, shall see it.

سورة العاديات (Al-Adiyat)

Sura 100

Aya 1 to 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

وَالْعَادِيَاتِ ضَبْحًا {1}

[Shakir 100:1] I swear by the runners breathing pantingly,

[Pickthal 100:1] By the snorting courses,

[Yusufali 100:1] By the (Steeds) that run, with panting (breath),

فَالْمُورِيَاتِ قَدْحًا {2}

[Shakir 100:2] Then those that produce fire striking,

[Pickthal 100:2] Striking sparks of fire

[Yusufali 100:2] And strike sparks of fire,

فَالْمُعِيرَاتِ صُبْحًا {3}

[Shakir 100:3] Then those that make raids at morn,

[Pickthal 100:3] And scouring to the raid at dawn,

[Yusufali 100:3] And push home the charge in the morning,

فَأَثَرُنَّ بِهِ نَقْعًا {4}

[Shakir 100:4] Then thereby raise dust,

[Pickthal 100:4] Then, therewith, with their trail of dust,

[Yusufali 100:4] And raise the dust in clouds the while,

فَوَسَطْنَ بِهِ جَمْعًا {5}

[Shakir 100:5] Then rush thereby upon an assembly:

[Pickthal 100:5] Cleaving, as one, the centre (of the foe),

[Yusufali 100:5] And penetrate forthwith into the midst (of the foe) en masse;-

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ {6}

[Shakir 100:6] Most surely man is ungrateful to his Lord.

[Pickthal 100:6] Lo! man is an ingrate unto his Lord

[Yusufali 100:6] Truly man is, to his Lord, ungrateful;

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ {7}

[Shakir 100:7] And most surely he is a witness of that.

[Pickthal 100:7] And lo! he is a witness unto that;

[Yusufali 100:7] And to that (fact) he bears witness (by his deeds);

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ {8}

[Shakir 100:8] And most surely he is tenacious in the love of wealth.

[Pickthal 100:8] And lo! in the love of wealth he is violent.

[Yusufali 100:8] And violent is he in his love of wealth.

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ {9}

[Shakir 100:9] Does he not then know when what is in the graves is raised,

[Pickthal 100:9] Knoweth he not that, when the contents of the graves are poured forth

[Yusufali 100:9] Does he not know,- when that which is in the graves is scattered abroad

وَحُصِّلَ مَا فِي الصُّدُورِ {10}

[Shakir 100:10] And what is in the breasts is made apparent?

[Pickthal 100:10] And the secrets of the breasts are made known,

[Yusufali 100:10] And that which is (locked up) in (human) breasts is made manifest-

إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ خَبِيرٌ {11}

[Shakir 100:11] Most surely their Lord that day shall be fully aware of them.

[Pickthal 100:11] On that day will their Lord be perfectly informed concerning them.

[Yusufali 100:11] That their Lord had been Well-acquainted with them, (even to) that Day?

سورة القارعة (Al-Qari'a)

Sura 101

Aya 1 to 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

{1} الْقَارِعَةُ

[Shakir 101:1] The terrible calamity!

[Pickthal 101:1] The Calamity!

[Yusufali 101:1] The (Day) of Noise and Clamour:

{2} مَا الْقَارِعَةُ

[Shakir 101:2] What is the terrible calamity!

[Pickthal 101:2] What is the Calamity?

[Yusufali 101:2] What is the (Day) of Noise and Clamour?

{3} وَمَا أَذْرَاكَ مَا الْقَارِعَةُ

[Shakir 101:3] And what will make you comprehend what the terrible calamity is?

[Pickthal 101:3] Ah, what will convey unto thee what the Calamity is!

[Yusufali 101:3] And what will explain to thee what the (Day) of Noise and Clamour is?

{4} يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ

[Shakir 101:4] The day on which men shall be as scattered moths,

[Pickthal 101:4] A day wherein mankind will be as thickly-scattered moths

[Yusufali 101:4] (It is) a Day whereon men will be like moths scattered about,

{5} وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ

[Shakir 101:5] And the mountains shall be as loosened wool.

[Pickthal 101:5] And the mountains will become as carded wool.

[Yusufali 101:5] And the mountains will be like carded wool.

{6} فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ

[Shakir 101:6] Then as for him whose measure of good deeds is heavy,
[Pickthal 101:6] Then, as for him whose scales are heavy (with good works),

[Yusufali 101:6] Then, he whose balance (of good deeds) will be (found) heavy,

{7} فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

[Shakir 101:7] He shall live a pleasant life.

[Pickthal 101:7] He will live a pleasant life.

[Yusufali 101:7] Will be in a life of good pleasure and satisfaction.

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ {8}

[Shakir 101:8] *And as for him whose measure of good deeds is light,*
[Pickthal 101:8] *But as for him whose scales are light,*
[Yusufali 101:8] *But he whose balance (of good deeds) will be (found) light,-*

فَأُمُّهُ هَاوِيَةٌ {9}

[Shakir 101:9] *His abode shall be the abyss.*
[Pickthal 101:9] *A bereft and Hungry One will be his mother,*
[Yusufali 101:9] *Will have his home in a (bottomless) Pit.*

وَمَا أَذْرَاكَ مَا هِيَ {10}

[Shakir 101:10] *And what will make you know what it is?*
[Pickthal 101:10] *Ah, what will convey unto thee what she is! -*
[Yusufali 101:10] *And what will explain to thee what this is?*

نَارٌ حَامِيَةٌ {11}

[Shakir 101:11] *A burning fire.*
[Pickthal 101:11] *Raging Fire.*
[Yusufali 101:11] *(It is) a Fire Blazing fiercely!*

سورة التكاثر (At-Takathur)

Sura 102

Aya 1 to 8

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

أَلْهَاكُمْ التَّكَاثُرُ {1}

[Shakir 102:1] Abundance diverts you,

[Pickthal 102:1] Rivalry in worldly increase distracteth you

[Yusufali 102:1] The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things),

حَتَّى زُرْتُمُ الْمَقَابِرَ {2}

[Shakir 102:2] Until you come to the graves.

[Pickthal 102:2] Until ye come to the graves.

[Yusufali 102:2] Until ye visit the graves.

كَلَّا سَوْفَ تَعْلَمُونَ {3}

[Shakir 102:3] Nay! you shall soon know,

[Pickthal 102:3] Nay, but ye will come to know!

[Yusufali 102:3] But nay, ye soon shall know (the reality).

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ {4}

[Shakir 102:4] Nay! Nay! you shall soon know.

[Pickthal 102:4] Nay, but ye will come to know!

[Yusufali 102:4] Again, ye soon shall know!

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ {5}

[Shakir 102:5] Nay! if you had known with a certain knowledge,

[Pickthal 102:5] Nay, would that ye knew (now) with a sure knowledge!

[Yusufali 102:5] Nay, were ye to know with certainty of mind, (ye would beware!)

لَتَرَوُنَّ الْجَحِيمَ {6}

[Shakir 102:6] You should most certainly have seen the hell;

[Pickthal 102:6] For ye will behold hell-fire.

[Yusufali 102:6] Ye shall certainly see Hell-Fire!

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ {7}

[Shakir 102:7] Then you shall most certainly see it with the eye of certainty;

[Pickthal 102:7] Aye, ye will behold it with sure vision.

[Yusufali 102:7] Again, ye shall see it with certainty of sight!

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ {8}

[Shakir 102:8] Then on that day you shall most certainly be questioned about the boons.

*[Pickthal 102:8] Then, on that day, ye will be asked concerning pleasure.
[Yusufali 102:8] Then, shall ye be questioned that Day about the joy (ye indulged in!).*

سورة العصر (Al-Asr)

Sura 103

Aya 1 to 3

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

وَالْعَصْرِ {1}

[Shakir 103:1] I swear by the time,

[Pickthal 103:1] By the declining day,

[Yusufali 103:1] By (the Token of) Time (through the ages),

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ {2}

[Shakir 103:2] Most surely man is in loss,

[Pickthal 103:2] Lo! man is a state of loss,

[Yusufali 103:2] Verily Man is in loss,

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ {3}

[Shakir 103:3] Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience.

[Pickthal 103:3] Save those who believe and do good works, and exhort one another to truth and exhort one another to endurance.

[Yusufali 103:3] Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy.

سورة الحمزة (Al-Humaza)

Sura 104

Aya 1 to 9

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ {1}

[Shakir 104:1] Woe to every slanderer, defamer,

[Pickthal 104:1] Woe unto every slandering traducer,

[Yusufali 104:1] Woe to every (kind of) scandal-monger and-backbiter,

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ {2}

[Shakir 104:2] Who amasses wealth and considers it a provision (against mishap);

[Pickthal 104:2] Who hath gathered wealth (of this world) and arranged it.

[Yusufali 104:2] Who pileth up wealth and layeth it by,

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ {3}

[Shakir 104:3] He thinks that his wealth will make him immortal.

[Pickthal 104:3] He thinketh that his wealth will render him immortal.

[Yusufali 104:3] Thinking that his wealth would make him last for ever!

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ {4}

[Shakir 104:4] Nay! he shall most certainly be hurled into the crushing disaster,

[Pickthal 104:4] Nay, but verily he will be flung to the Consuming One.

[Yusufali 104:4] By no means! He will be sure to be thrown into That which Breaks to Pieces,

وَمَا أَدْرَاكَ مَا الْحُطَمَةُ {5}

[Shakir 104:5] And what will make you realize what the crushing disaster is?

[Pickthal 104:5] Ah, what will convey unto thee what the Consuming One is!

[Yusufali 104:5] And what will explain to thee That which Breaks to Pieces?

نَارُ اللَّهِ الْمَوْقَدَةُ {6}

[Shakir 104:6] It is the fire kindled by Allah,

[Pickthal 104:6] (It is) the fire of Allah, kindled,

[Yusufali 104:6] (It is) the Fire of (the Wrath of) Allah kindled (to a blaze),

الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ {7}

[Shakir 104:7] Which rises above the hearts.

[Pickthal 104:7] Which leapeth up over the hearts (of men).

[Yusufali 104:7] The which doth mount (Right) to the Hearts:

إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ {8}

[Shakir 104:8] Surely it shall be closed over upon them,

[Pickthal 104:8] Lo! it is closed in on them

[Yusufali 104:8] It shall be made into a vault over them,

فِي عَمَدٍ مُمَدَّدَةٍ {9}

[Shakir 104:9] In extended columns.

[Pickthal 104:9] In outstretched columns.

[Yusufali 104:9] In columns outstretched.

سورة الفيل (Al-Fil)

Sura 105

Aya 1 to 5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ {1}

[Shakir 105:1] Have you not considered how your Lord dealt with the possessors of the elephant?

[Pickthal 105:1] Hast thou not seen how thy Lord dealt with the owners of the Elephant?

[Yusufali 105:1] Seest thou not how thy Lord dealt with the Companions of the Elephant?

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّيلٍ {2}

[Shakir 105:2] Did He not cause their war to end in confusion,

[Pickthal 105:2] Did He not bring their stratagem to naught,

[Yusufali 105:2] Did He not make their treacherous plan go astray?

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ {3}

[Shakir 105:3] And send down (to prey) upon them birds in flocks,

[Pickthal 105:3] And send against them swarms of flying creatures,

[Yusufali 105:3] And He sent against them Flights of Birds,

تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ {4}

[Shakir 105:4] Casting against them stones of baked clay,

[Pickthal 105:4] Which pelted them with stones of baked clay,

[Yusufali 105:4] Striking them with stones of baked clay.

فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ {5}

[Shakir 105:5] So He rendered them like straw eaten up?

[Pickthal 105:5] And made them like green crops devoured (by cattle)?

[Yusufali 105:5] Then did He make them like an empty field of stalks and straw, (of which the corn) has been eaten up.

سورة قريش (Quraysh)

Sura 106

Aya 1 to 4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

لِإِيلَافِ قُرَيْشٍ {1}

[Shakir 106:1] For the protection of the Qureaish--

[Pickthal 106:1] For the taming of Qureysh.

[Yusufali 106:1] For the covenants (of security and safeguard enjoyed) by the Quraish,

إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ {2}

[Shakir 106:2] Their protection during their trading caravans in the winter and the summer--

[Pickthal 106:2] For their taming (We cause) the caravans to set forth in winter and summer.

[Yusufali 106:2] Their covenants (covering) journeys by winter and summer,-

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ {3}

[Shakir 106:3] So let them serve the Lord of this House

[Pickthal 106:3] So let them worship the Lord of this House,

[Yusufali 106:3] Let them adore the Lord of this House,

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ {4}

[Shakir 106:4] Who feeds them against hunger and gives them security against fear.

[Pickthal 106:4] Who hath fed them against hunger and hath made them safe from fear.

[Yusufali 106:4] Who provides them with food against hunger, and with security against fear (of danger).

سورة الماعون (Al-Ma'un)

Sura 107

Aya 1 to 7

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ {1}

[Shakir 107:1] Have you considered him who calls the judgment a lie?

[Pickthal 107:1] Hast thou observed him who beliesth religion?

[Yusufali 107:1] Seest thou one who denies the Judgment (to come)?

فَذَلِكِ الَّذِي يَدْعُ الْيَتِيمَ {2}

[Shakir 107:2] That is the one who treats the orphan with harshness,

[Pickthal 107:2] That is he who repelleth the orphan,

[Yusufali 107:2] Then such is the (man) who repulses the orphan (with harshness),

وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ {3}

[Shakir 107:3] And does not urge (others) to feed the poor.

[Pickthal 107:3] And urgeth not the feeding of the needy.

[Yusufali 107:3] And encourages not the feeding of the indigent.

فَوَيْلٌ لِلْمُصَلِّينَ {4}

[Shakir 107:4] So woe to the praying ones,

[Pickthal 107:4] Ah, woe unto worshippers

[Yusufali 107:4] So woe to the worshippers

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ {5}

[Shakir 107:5] Who are unmindful of their prayers,

[Pickthal 107:5] Who are heedless of their prayer;

[Yusufali 107:5] Who are neglectful of their prayers,

الَّذِينَ هُمْ يُرَاءُونَ {6}

[Shakir 107:6] Who do (good) to be seen,

[Pickthal 107:6] Who would be seen (at worship)

[Yusufali 107:6] Those who (want but) to be seen (of men),

وَيَمْنَعُونَ الْمَاعُونَ {7}

[Shakir 107:7] And withhold the necessities of life.

[Pickthal 107:7] Yet refuse small kindnesses!

[Yusufali 107:7] But refuse (to supply) (even) neighbourly needs.

سورة الكوثر (Al-Kawthar)

Sura 108

Aya 1 to 3

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ {1}

[Shakir 108:1] Surely We have given you Kausar,

[Pickthal 108:1] Lo! We have given thee Abundance;

[Yusufali 108:1] To thee have We granted the Fount (of Abundance).

فَصَلِّ لِرَبِّكَ وَانْحَرْ {2}

[Shakir 108:2] Therefore pray to your Lord and make a sacrifice.

[Pickthal 108:2] So pray unto thy Lord, and sacrifice.

[Yusufali 108:2] Therefore to thy Lord turn in Prayer and Sacrifice.

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ {3}

[Shakir 108:3] Surely your enemy is the one who shall be without posterity.

[Pickthal 108:3] Lo! it is thy insulter (and not thou) who is without posterity.

[Yusufali 108:3] For he who hateth thee, he will be cut off (from Future Hope).

سورة الكافرون (Al-Kafirun)

Sura 109

Aya 1 to 6

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

قُلْ يَا أَيُّهَا الْكَافِرُونَ {1}

[Shakir 109:1] Say: O unbelievers!

[Pickthal 109:1] Say: O disbelievers!

[Yusufali 109:1] Say : O ye that reject Faith!

لَا أَعْبُدُ مَا تَعْبُدُونَ {2}

[Shakir 109:2] I do not serve that which you serve,

[Pickthal 109:2] I worship not that which ye worship;

[Yusufali 109:2] I worship not that which ye worship,

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ {3}

[Shakir 109:3] Nor do you serve Him Whom I serve:

[Pickthal 109:3] Nor worship ye that which I worship.

[Yusufali 109:3] Nor will ye worship that which I worship.

وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ {4}

[Shakir 109:4] Nor am I going to serve that which you serve,

[Pickthal 109:4] And I shall not worship that which ye worship.

[Yusufali 109:4] And I will not worship that which ye have been wont to worship,

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ {5}

[Shakir 109:5] Nor are you going to serve Him Whom I serve:

[Pickthal 109:5] Nor will ye worship that which I worship.

[Yusufali 109:5] Nor will ye worship that which I worship.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ {6}

[Shakir 109:6] You shall have your religion and I shall have my religion.

[Pickthal 109:6] Unto you your religion, and unto me my religion.

[Yusufali 109:6] To you be your Way, and to me mine.

سورة النصر (An-Nasr)

Sura 110

Aya 1 to 3

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ {1}

[Shakir 110:1] When there comes the help of Allah and the victory,

[Pickthal 110:1] When Allah's succour and the triumph cometh

[Yusufali 110:1] When comes the Help of Allah, and Victory,

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا {2}

[Shakir 110:2] And you see men entering the religion of Allah in companies,

[Pickthal 110:2] And thou seest mankind entering the religion of Allah in troops,

[Yusufali 110:2] And thou dost see the people enter Allah's Religion in crowds,

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۗ إِنَّهُ كَانَ تَوَّابًا {3}

[Shakir 110:3] Then celebrate the praise of your Lord, and ask His forgiveness; surely He is oft-returning (to mercy).

[Pickthal 110:3] Then hymn the praises of thy Lord, and seek forgiveness of Him. Lo! He is ever ready to show mercy.

[Yusufali 110:3] Celebrate the praises of thy Lord, and pray for His Forgiveness: For He is Oft-Returning (in Grace and Mercy).

سورة المسد (Al-Masad)

Sura 111

Aya 1 to 5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ {1}

[Shakir 111:1] Perdition overtake both hands of Abu Lahab, and he will perish.

[Pickthal 111:1] The power of Abu Lahab will perish, and he will perish.

[Yusufali 111:1] Perish the hands of the Father of Flame! Perish he!

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ {2}

[Shakir 111:2] His wealth and what he earns will not avail him.

[Pickthal 111:2] His wealth and gains will not exempt him.

[Yusufali 111:2] No profit to him from all his wealth, and all his gains!

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ {3}

[Shakir 111:3] He shall soon burn in fire that flames,

[Pickthal 111:3] He will be plunged in flaming Fire,

[Yusufali 111:3] Burnt soon will he be in a Fire of Blazing Flame!

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ {4}

[Shakir 111:4] And his wife, the bearer of fuel,

[Pickthal 111:4] And his wife, the wood-carrier,

[Yusufali 111:4] His wife shall carry the (crackling) wood - As fuel!-

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ {5}

[Shakir 111:5] Upon her neck a halter of strongly twisted rope.

[Pickthal 111:5] Will have upon her neck a halter of palm-fibre.

[Yusufali 111:5] A twisted rope of palm-leaf fibre round her (own) neck!

سورة الإخلاص (Al-Ikhlās)

Sura 112

Aya 1 to 4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

قُلْ هُوَ اللَّهُ أَحَدٌ {1}

[Shakir 112:1] Say: He, Allah, is One.

[Pickthal 112:1] Say: He is Allah, the One!

[Yusufali 112:1] Say: He is Allah, the One and Only;

اللَّهُ الصَّمَدُ {2}

[Shakir 112:2] Allah is He on Whom all depend.

[Pickthal 112:2] Allah, the eternally Besought of all!

[Yusufali 112:2] Allah, the Eternal, Absolute;

لَمْ يَلِدْ وَلَمْ يُولَدْ {3}

[Shakir 112:3] He begets not, nor is He begotten.

[Pickthal 112:3] He begetteth not nor was begotten.

[Yusufali 112:3] He begetteth not, nor is He begotten;

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ {4}

[Shakir 112:4] And none is like Him.

[Pickthal 112:4] And there is none comparable unto Him.

[Yusufali 112:4] And there is none like unto Him.

سورة الفلق (Al-Falaq)

Sura 113

Aya 1 to 5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ {1}

[Shakir 113:1] Say: I seek refuge in the Lord of the dawn,

[Pickthal 113:1] Say: I seek refuge in the Lord of the Daybreak

[Yusufali 113:1] Say: I seek refuge with the Lord of the Dawn

مِنْ شَرِّ مَا خَلَقَ {2}

[Shakir 113:2] From the evil of what He has created,

[Pickthal 113:2] From the evil of that which He created;

[Yusufali 113:2] From the mischief of created things;

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ {3}

[Shakir 113:3] And from the evil of the utterly dark night when it comes,

[Pickthal 113:3] From the evil of the darkness when it is intense,

[Yusufali 113:3] From the mischief of Darkness as it overspreads;

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ {4}

[Shakir 113:4] And from the evil of those who blow on knots,

[Pickthal 113:4] And from the evil of malignant witchcraft,

[Yusufali 113:4] From the mischief of those who practise secret arts;

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ {5}

[Shakir 113:5] And from the evil of the envious when he envies.

[Pickthal 113:5] And from the evil of the envier when he envieth.

[Yusufali 113:5] And from the mischief of the envious one as he practises envy.

سورة الناس (An-Nas)

Sura 114

Aya 1 to 6

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

[Shakir] In the name of Allah, the Beneficent, the Merciful.

[Pickthal] In the name of Allah, the Beneficent, the Merciful.

[Yusufali] In the name of Allah, Most Gracious, Most Merciful.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ {1}

[Shakir 114:1] Say: I seek refuge in the Lord of men,

[Pickthal 114:1] Say: I seek refuge in the Lord of mankind,

[Yusufali 114:1] Say: I seek refuge with the Lord and Cherisher of Mankind,

مَلِكِ النَّاسِ {2}

[Shakir 114:2] The King of men,

[Pickthal 114:2] The King of mankind,

[Yusufali 114:2] The King (or Ruler) of Mankind,

إِلَهِ النَّاسِ {3}

[Shakir 114:3] The god of men,

[Pickthal 114:3] The god of mankind,

[Yusufali 114:3] The god (or judge) of Mankind,-

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ {4}

[Shakir 114:4] From the evil of the whisperings of the slinking (Shaitan),

[Pickthal 114:4] From the evil of the sneaking whisperer,

[Yusufali 114:4] From the mischief of the Whisperer (of Evil), who withdraws (after his whisper),-

الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ {5}

[Shakir 114:5] Who whispers into the hearts of men,

[Pickthal 114:5] Who whispereth in the hearts of mankind,

[Yusufali 114:5] (The same) who whispers into the hearts of Mankind,-

مِنَ الْجِنَّةِ وَالنَّاسِ {6}

[Shakir 114:6] From among the jinn and the men.

[Pickthal 114:6] Of the jinn and of mankind.

[Yusufali 114:6] Among Jinns and among men.

