

18

Al-Kahf

The Cave

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

AA - Ahmed Ali **NQ** - The Noble Qur'an

PK - Pickthal **SH** - Shakir **YU** - Yusuf Ali

1.

- AA** In the name of Allah, most benevolent, ever-merciful. ALL PRAISE BE to God who has revealed to His votary the Book which is free of all obliquity,
- NQ** All the praises and thanks be to Allāh, Who has sent down to His slave (Muhammad SAW) the Book (the Qur'ān), and has not placed therein any crookedness.
- PK** Praise be to Allah Who hath revealed the Scripture unto His slave, and hath not placed therein any crookedness,
- SH** (All) praise is due to Allah, Who revealed the Book to His servant and did not make in it any crookedness.
- YU** Praise be to Allah, Who hath sent to His Servant the Book, and hath allowed therein no Crookedness:

2.

- AA** Immutable, so that it may warn of a severe punishment from Him; and give happy tidings to those who believe and do the right that there is a better reward (of Paradise) for them,
- NQ** (He has made it) Straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allāh Islāmic Monotheism), who work righteous deeds, that they shall have a fair reward (i.e. Paradise).
- PK** (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,
- SH** 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,
- YU** (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,

3.

- AA** Where they will abide for ever;
- NQ** They shall abide therein forever.
- PK** Wherein they will abide for ever;
- SH** Staying in it for ever;
- YU** Wherein they shall remain for ever:

4.

- AA** And that it may warn those who say: "God has begotten a son."

- NQ And to warn those (Jews, Christians, and pagans) who say, "Allâh has begotten a son (or offspring or children)."
- PK And to warn those who say: Allah hath chosen a son,
- SH And warn those who say: Allah has taken a son.
- YU Further, that He may warn those (also) who say, "Allah hath begotten a son":

5.

- AA They have no knowledge of this, as their fathers did not have. How terrible are the words they utter! They speak nothing but lies.
- NQ No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot (took) sons and daughters]. They utter nothing but a lie.
- PK (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.
- SH 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.
- YU 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!

6.

- AA Will you kill yourself for grief of them if they do not believe in this presentation?
- NQ Perhaps, you, would kill yourself (O Muhammad SAW) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'ân).
- PK Yet it may be, if they believe not in this statement, that thou (Muhammad) wilt torment thy soul with grief over their footsteps.
- SH Then maybe you will kill yourself with grief, sorrowing after them, if they do not believe in this announcement.
- YU Thou wouldst only, perchance, fret thyself to death, following after them, in grief, if they believe not in this Message.

7.

- AA We have made whatever exists on the earth its adornment to test and try them (and) know who acts better;
- NQ Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind) as to which of them are best in deeds. [i.e.those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allâh's sake and in accordance to the legal ways of the Prophet SAW].
- PK 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.
- SH 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.
- YU 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.

8.

- AA For We shall certainly turn it to barren dust.
- NQ And verily! We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees, etc.).
- PK And lo! We shall make all that is thereon a barren mound.

- SH And most surely We will make what is on it bare ground without herbage.
 YU Verily what is on earth we shall make but as dust and dry soil (without growth or herbage).

9.

- AA Do you think the men of the cave and Ar-Raqim were so strange among Our signs?
 NQ Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?
 PK Or deemest thou that the People of the Cave and the Inscription are a wonder among Our portents?
 SH Or, do you think that the Fellows of the Cave and the Inscription were of Our wonderful signs?
 YU Or dost thou reflect that the Companions of the Cave and of the Inscription were wonders among Our Sign?

10.

- AA When those young men took shelter in the cave, and prayed: "O Lord, grant us Your favour and dispose our affair aright,"
 NQ (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave, they said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"
 PK 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.
 SH 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.
 YU 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!"

11.

- AA We sealed off their ears in the cave for a number of years,
 NQ Therefore We covered up their (sense of) hearing (causing them, to go in deep sleep) in the Cave for a number of years.
 PK Then We sealed up their hearing in the Cave for a number of years.
 SH So We prevented them from hearing in the cave for a number of years.
 YU Then We draw (a veil) over their ears, for a number of years, in the Cave, (so that they heard not):

12.

- AA Then roused them to ascertain which of the two groups could account for the period they had stayed.
 NQ Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried.
 PK And afterward We raised them up that We might know which of the two parties would best calculate the time that they had tarried.
 SH 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.
 YU Then We roused them, in order to test which of the two parties was best at calculating the term of years they had tarried!

13.

- AA We narrate their story to you in all truth. They were a few young men who believed in their Lord; so We gave them greater guidance.

- NQ** We narrate unto you (O Muhammad SAW) their story with truth: Truly! They were young men who believed in their Lord (Allâh), and We increased them in guidance.
- PK** We narrate unto thee their story with truth. Lo! they were young men who believed in their Lord, and We increased them in guidance.
- SH** We relate to you their story with the truth; surely they were youths who believed in their Lord and We increased them in guidance.
- YU** We relate to thee their story in truth: they were youths who believed in their Lord, and We advanced them in guidance:

14.

- AA** And strengthened their hearts when they stood up and said: "Our Lord is the Lord of the heavens and the earth. We shall invoke no god beside Him, for we shall have uttered a blasphemy then.
- NQ** And We made their hearts firm and strong (with the light of Faith in Allâh and bestowed upon them patience to bear the separation of their kith and kin and dwellings, etc.) when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any ilâh (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.
- PK** 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.
- SH** 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.
- YU** 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!

15.

- AA** As for these our people here, they have taken to other gods apart from Him. Then why do they not bring a clear authority for them? Who is more wicked than he who fabricates a lie against God?"
- NQ** "These our people have taken for worship âliha (gods) other than Him (Allâh). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allâh.
- PK** 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?
- SH** 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?
- YU** "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?

16.

- AA** (And they said to each other:) "Now that you have withdrawn from them and what they worship beside God, it is better to take refuge in the cave. Your Lord may bestow of His mercy on you, and facilitate your affair."
- NQ** (The young men said to one another): "And when you withdraw from them, and that which they worship, except Allâh, then seek refuge in the Cave, your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling, etc.)."

- PK 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.
- SH 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.
- YU "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."

17.

- AA You may well have seen when the sun came up it moved away to the right of the cave, and when it went down it turned away to the left, and they stayed in its open space. This was among the signs of God. Whoever is guided by God follows the right path; and whosoever goes astray will not find a guide to show him the way.
- NO And you might 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 midst of the Cave. That is (one) of the Ayât (proofs, evidences, signs) of Allâh. He whom Allâh guides, is rightly guided; but he whom He sends astray, for him you will find no Walî (guiding friend) to lead him (to the right Path).
- PK 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.
- SH 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.
- YU 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.

18.

- AA You may have thought that they were awake, yet they were asleep. We made them turn right and left, while their dog lay with his forelegs stretched across the threshold. If you had looked at them you would have surely turned away and fled with horror at the sight.
- NO And you would have thought them awake, while they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.
- PK 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.
- SH 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.

YU 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.

19.

AA Even so We roused them that they may question one another. One of them asked: "How long have you stayed here?" They said: "A day or less than a day." "Your Lord knows best," they said, "how long you have stayed. So send one of you to the town with this money of yours to look for wholesome food and bring it for you; but he should be careful not to let your presence known.

NQ Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and bring some of that to you. And let him be careful and let no man know of you.

PK 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.

SH 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:

YU 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.

20.

AA If they come to know of you they will stone you to death, or force you to go back to their creed; then you will never succeed."

NQ "For if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion, and in that case you will never be successful."

PK 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.

SH 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.

YU "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."

21.

- AA** Thus did We inform the people about them that they may know the promise of God is true, and there is no doubt that the Hour will come. As they were arguing among themselves as to what should be done with them, (some) said: "Erect a monument over them. Their Lord is best cognisant of them." Those who prevailed, said: "We shall build a place of worship over their (sepulchre)."
- NQ** And thus We made their case known to the people, that they might know that the Promise of Allāh is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them, their Lord knows best about them," (then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them."
- PK** 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.
- SH** 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.
- YU** 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."

22.

- AA** Some will say: "They were three, and their dog was the fourth;" and some will also say: "They were five and their dog was the sixth," -- guessing in the dark. And some will even say: "They were seven, and their dog the eighth." Say: "My Lord alone knows best their number; none but only a few know of them." So do not argue about it with them but lightly, and do not enquire about them from any one of them.
- NQ** (Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth, guessing at the unseen; (yet others) say they were seven, the dog being the eighth. Say (O Muhammad SAW): "My Lord knows best their number; none knows them but a few." So debate not (about their number, etc.) except with the clear proof (which We have revealed to you). And consult not any of them (people of the Scripture, Jews and Christians) about (the affair of) the people of the Cave.
- PK** (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.
- SH** (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.

YU (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.

23.

AA Do not say of any thing: "I will do it tomorrow,"
 NQ And never say of anything, "I shall do such and such thing tomorrow."
 PK And say not of anything: Lo! I shall do that tomorrow,
 SH And do not say of anything: Surely I will do it tomorrow,
 YU Nor say of anything, "I shall be sure to do so and so tomorrow"-

24.

AA Without (adding), "if God may please;" and think of your Lord in ease you forget, and say: "Perhaps my Lord will show me a nearer way to rectitude."
 NQ Except (with the saying), "If Allāh will!" And remember your Lord when you forget and say: "It may be that my Lord guides me unto a nearer way of truth than this."
 PK 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.
 SH 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.
 YU 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."

25.

AA (It is said) they stayed in the cave three hundred years and nine.
 NQ And they stayed in their Cave three hundred (solar) years, and add nine (for lunar years).
 PK And (it is said) they tarried in their Cave three hundred years and add nine.
 SH And they remained in their cave three hundred years and (some) add (another) nine.
 YU So they stayed in their Cave three hundred years, and (some) add nine (more)

26.

AA You say: "God only knows how long they stayed. He alone knows the secrets of the heavens and the earth. How distinctly He sees and hears! They have no other guardian but Him, and He does not share His authority with any one."
 NQ Say: "Allāh knows best how long they stayed. With Him is (the knowledge of) the unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no Walī (Helper, Disposer of affairs, Protector, etc.) other than Him, and He makes none to share in His Decision and His Rule."
 PK 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.

- SH 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.
- YU 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.

27.

- AA Recite what has been revealed to you of the Book of your Lord. There is no one who can change the word of God; and you will not find refuge except in Him.
- NO And recite what has been revealed to you (O Muhammad SAW) of the Book (the Qur'ân) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words, and none will you find as a refuge other than Him.
- PK 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.
- SH 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.
- YU 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.

28.

- AA Persevere with those who call on their Lord morning and evening, seeking His magnificence. Do not turn your eyes away from them, seeking the splendours of this world, and do not follow him whose heart We have made oblivious to Our remembrance, who follows his own lust and exceeds the bound.
- NO And keep yourself (O Muhammad SAW) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost.
- PK 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.
- SH 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.
- YU 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.

29.

- AA Say: "The truth is from your Lord: So believe if you like, or do not believe if you will." We have prepared for the sinners a fire which will envelope them in its tent. If they ask for water they will be helped to liquid like molten brass that would scald their mouths. How evil the drink, and evil the resting-place!
- NO And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. Verily, We have prepared for the Zâlimûn (polytheists and wrong-doers, etc.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allâh). And if they ask for help (relief, water, etc.) they will be granted water like boiling oil, that will scald their faces. Terrible the drink, and an evil Murtafaqâ (dwelling, resting place, etc.)!
- PK 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!
- SH 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.
- YU 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!

30.

- AA But surely We do not let the reward of those who believe and do the right to go waste.
- NO Verily! As for those who believe and do righteous deeds, certainly! We shall not suffer to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner.
- PK 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.
- SH Surely (as for) those who believe and do good, We do not waste the reward of him who does a good work.
- YU 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.

31.

- AA There will be gardens of Eden for them, with rivers flowing by, where they will be decked in bracelets of gold, with silken robes of green and of brocades to wear, reclining on couches. How excellent the guerdon, and excellent the resting-place! Tell them the parable of two men. We gave one two gardens of grapes surrounded by date-palm trees, with corn fields in between.
- NO These! For them will be 'Adn (Eden) Paradise (everlasting Gardens); wherein rivers flow underneath them, therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent Murtafaqâ (dwelling, resting place, etc.)!
- PK 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!

- SH 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.
- YU 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!

32.

- NQ And put forward to them the example of two men; unto one of them We had given two gardens of grapes, and We had surrounded both with date-palms; and had put between them green crops (cultivated fields etc.).
- PK 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.
- SH 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.
- YU 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.

33.

- AA Each of the gardens yielded its fruit and did not withhold the least; and We made a stream flow in between them. 34 So he became rich. Arguing one day with his friend he said: "I have more wealth than you and more powerful kinsmen."
- NQ Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.
- PK Each of the gardens gave its fruit and withheld naught thereof. And We caused a river to gush forth therein.
- SH Both these gardens yielded their fruits, and failed not aught thereof, and We caused a river to gush forth in their midst,
- YU 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.

34.

- NQ And he had property (or fruit) and he said to his companion, in the course of mutual talk: I am more than you in wealth and stronger in respect of men." [See Tafsir Qurtubī, Vol. 10, Page 403].
- PK 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.
- SH 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.
- YU (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."

35.

- AA And he walked into his garden, and, (forgetting) his limit, said: "I cannot

imagine that this will ever be ruined,

NQ And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: "I think not that this will ever perish.

PK And he went into his garden, while he (thus) wronged himself. He said: I think not that all this will ever perish.

SH And he entered his garden while he was unjust to himself. He said: I do not think that this will ever perish

YU He went into his garden in a state (of mind) unjust to his soul: He said, "I deem not that this will ever perish,

36.

AA Nor can I think that the Hour (of Doom) will come, And even if I am brought back to my Lord, I will surely find a better place there than this."

NQ "And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him."

PK 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.

SH 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.

YU "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."

37.

AA Disputing with him, his companion said: "Do you disbelieve in Him who created you from dust, then a drop of semen, then formed you into a man?

NQ His companion said to him, during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man?

PK 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?

SH 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?

YU 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?

38.

AA And He is God, my Lord, and I do not associate any one with my Lord.

NQ "But as for my part (I believe) that He is Allāh, my Lord and none shall I associate as partner with my Lord.

PK But He is Allah, my Lord, and I ascribe unto my Lord no partner.

SH But as for me, He, Allah, is my Lord, and I do not associate anyone with my Lord.

YU "But (I think) for my part that He is Allah, My Lord, and none shall I associate with my Lord.

39.

AA When you entered your garden, why did you not say: 'As God may please;' for no one has power except given by God? Though you see me poorer in

wealth and children than you,

- NO** It was better for you to say, when you entered your garden: 'That which Allâh wills (will come to pass)! There is no power but with Allâh[] '. If you see me less than you in wealth, and children.
- PK** 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,
- SH** 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,
- YU** "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,

40.

- AA** Yet, my Lord may haply give me a garden better than yours, and He may send a thunder-bolt, from the skies and in the morning it will be a barren plain;
- NO** "It may be that my Lord will give me something better than your garden, and will send on it Husbân (torment, bolt, etc.) from the sky, then it will be a slippery earth.
- PK** 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,
- SH** 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,
- YU** "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!-

41.

- AA** Or else of a morning its water may sink underground, and you will not find a trace of it."
- NO** "Or the water thereof (of the gardens) becomes deep-sunken (underground) so that you will never be able to seek it."
- PK** Or some morning the water thereof will be lost in the earth so that thou canst not make search for it.
- SH** Or its waters should sink down into the ground so that you are unable to find it.
- YU** "Or the water of the garden will run off underground so that thou wilt never be able to find it."

42.

- AA** And his vines were overtaken (with disaster), and he began to wring his hands (at the loss) of what he had spent on them, for the vines had fallen upon their trellises; and he said: "Would to God that I had not associated any one with my Lord."
- NO** So his fruits were encircled (with ruin). And he remained clapping his hands with sorrow over what he had spent upon it, while it was all destroyed on its trellises, he could only say: "Would I had ascribed no partners to my Lord!" [Tafsir Ibn Kathîr]
- PK** 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!

- SH 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.
- YU 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!"

43.

- AA He had no body to help him other than God, nor was he able to save himself.
- NO And he had no group of men to help him against Allāh, nor could he defend or save himself.
- PK And he had no troop of men to help him as against Allah, nor could he save himself.
- SH And he had no host to help him besides Allah nor could he defend himself.
- YU Nor had he numbers to help him against Allah, nor was he able to deliver himself.

44.

- AA The jurisdiction in this province belongs to God. His is the best reward, and His the best requital.
- NO There (on the Day of Resurrection), Al-Walāyah (the protection, power, authority and kingdom) will be for Allāh (Alone), the True God. He (Allāh) is the Best for reward and the Best for the final end. (Lā ilāha ill-Allāh none has the right to be worshipped but Allāh).
- PK In this case is protection only from Allah, the True, He is Best for reward, and best for consequence.
- SH Here is protection only Allah's, the True One; He is best in (the giving of) reward and best in requiting.
- YU There, the (only) protection comes from Allah, the True One. He is the Best to reward, and the Best to give success.

45.

- AA Present to them the example of the life of this world so like the water We send down from the skies that mingles with the earth to nourish its vegetation, which then on the morrow turns to stubble and is blown away by the wind. God has power over everything.
- NO And put forward to them the example of the life of this world, it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter. And Allāh is Able to do everything.
- PK 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.
- SH 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.
- YU 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.

46.

- AA Wealth and children are only the gloss of this world, but good deeds that abide are better with your Lord for recompense, and better for expectation.
- NQ Wealth and children are the adornment of the life of this world. But the good righteous deeds (five compulsory prayers, deeds of Allâh's obedience, good and nice talk, remembrance of Allâh with glorification, praises and thanks, etc.), that last, are better with your Lord for rewards and better in respect of hope.
- PK 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.
- SH 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.
- YU 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.

47.

- AA The day We shall move the mountains, and you see the earth an open plain, We shall gather them together, leaving none behind.
- NQ And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind.
- PK 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.
- SH 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.
- YU 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.

48.

- AA They will be arraigned before their Lord row on row, (and He will say): "Well, you have come to Us as We had first created you, even though you imagined We had fixed no time for this meeting."
- NQ And they will be set before your Lord in (lines as) rows, (and Allâh will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us)."
- PK 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.
- SH 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.
- YU 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)!":

49.

- AA The ledger (of their deeds) would be placed before them. Then you will see

the sinners terrified at its contents, and say: "Alas, what a written revelation this, which has not left unaccounted the smallest or the greatest thing!" They will find in it whatsoever they had done. Your Lord does not wrong any one.

- NQ** And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allâh, and in the left hand for a disbeliever in the Oneness of Allâh), and you will see the Mujrimûn (criminals, polytheists, sinners, etc.), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.
- PK** 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.
- SH** 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.
- YU** 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.

50.

- AA** When We said to the angels: "Bow before Adam in adoration," they all bowed but Iblis. He was one of the jinni and rebelled against his Lord's command. And yet you take him and his offspring as your friends instead of Me, even though they are your enemies. How sad a substitute for the evil-doers!
- NQ** And (remember) when We said to the angels; "Prostrate to Adam." So they prostrated except Iblîs (Satan). He was one of the jinns; he disobeyed the Command of his Lord. Will you then take him (Iblîs) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Zâlimûn (polytheists, and wrong-doers, etc).
- PK** 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.
- SH** 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.
- YU** 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!

51.

- AA** I did not call them to witness the creation of the heavens and the earth, nor their own creation. I would not take as helpers those who lead (men) astray.
- NQ** I (Allâh) made them (Iblîs and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own

creation, nor was I (Allāh) to take the misleaders as helpers.

PK 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.

SH 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.

YU 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!

52.

AA The day He will say: "Call those you had called My compeers," they will call them, but will get no response, and We shall place a gulf between them.

NQ And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you pretended." Then they will cry unto them, but they will not answer them, and We shall put Maubiqa (a barrier, or enmity, or destruction, or a valley in Hell) between them.

PK 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.

SH 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.

YU 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.

53.

AA The sinners will see the Fire and know that they will be thrown into it and will not find a way of escape from it.

NQ And the Mujrimūn (criminals, polytheists, sinners), shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.

PK And the guilty behold the Fire and know that they are about to fall therein, and they find no way of escape thence.

SH 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.

YU And the Sinful shall see the fire and apprehend that they have to fall therein: no means will they find to turn away therefrom.

54.

AA We have explained in various ways all things to men in this Qur'an; but of all things man is most contentious.

NQ And indeed We have put forth every kind of example in this Qur'ān, for mankind. But, man is ever more quarrelsome than anything.

PK And verily We have displayed for mankind in this Qur'an all manner of similitudes, but man is more than anything contentious.

SH And certainly We have explained in this Quran every kind of example, and man is most of all given to contention.

YU 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.

55.

AA There is nothing to prevent men from believing when the guidance has come

to them, and asking for their Lord's forgiveness, unless they want the example of earlier people visited upon them, or the punishment to appear right before their eyes.

- NQ** And nothing prevents men from believing, now when the guidance (the Qur'ân) has come to them, and from asking Forgiveness of their Lord, except that the ways of the ancients be repeated with them (i.e. their destruction decreed by Allâh), or the torment be brought to them face to face?
- PK** 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.
- SH** 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.
- YU** 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?

56.

- AA** We never send apostles but to convey happy tidings, and to warn. But those who disbelieve contend with false arguments to nullify the truth. They make a mockery of My revelations and of what they had been warned.
- NQ** And We send not the Messengers except as giver of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and that with which they are warned, as jest and mockery!
- PK** 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.
- SH** 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.
- YU** 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!

57.

- AA** Who is more unjust than he who, on being reminded of his Lord's revelations, turns away from them, and forgets the evil deeds he had committed in the past. Verily We have placed a covering on their hearts so that they do not understand, and a deafness in their ears so that however you may call them to guidance they will never be guided aright.
- NQ** And who does more wrong than he who is reminded of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them forgetting what (deeds) his hands have sent forth. Truly, We have set veils over their hearts lest they should understand this (the Qur'ân), and in their ears, deafness. And if you (O Muhammad SAW) call them to guidance, even then they will never be guided.
- PK** 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.

SH 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.

YU 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.

58.

AA But your Lord is forgiving, full of benevolence. If He had pleased to punish them for their doings He would have punished them immediately. But a term is fixed for them from which they will find no escape.

NQ And your Lord is Most Forgiving, Owner of Mercy. Were He to call them 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 escape.

PK 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.

SH 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.

YU 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.

59.

AA As for these habitations, We destroyed them only when they transgressed; even so We had fixed a time for their annihilation.

NQ And these towns (population, 'Ad, Thamūd, etc.) We destroyed when they did wrong. And We appointed a fixed time for their destruction.

PK And (all) those townships! We destroyed them when they did wrong, and We appointed a fixed time for their destruction.

SH And (as for) these towns, We destroyed them when they acted unjustly, and We have appointed a time for their destruction.

YU Such were the populations we destroyed when they committed iniquities; but we fixed an appointed time for their destruction.

60.

AA When Moses said to his servant (Joshua): "I will not give up till I reach the confluence of two oceans, or I will journey on and on."

NQ And (remember) when Mūsa (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling."[]

And when Moses said unto his servant: I will not give up until I reach the

- PK point where the two rivers meet, though I march on for ages.
- SH 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.
- YU 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."

61.

- AA When they reached the confluence they forgot the fish (they had brought as food) which swiftly made its way into the sea.
- NQ But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.
- PK And when they reached the point where the two met, they forgot their fish, and it took its way into the waters, being free.
- SH 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.
- YU But when they reached the Junction, they forgot (about) their Fish, which took its course through the sea (straight) as in a tunnel.

62.

- AA When they had gone past (the confluence), Moses said to his servant: "Give me my breakfast. I am exhausted from this journey."
- NQ So when they had passed further on (beyond that fixed place), Mûsa (Moses) said to his boyservant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey."
- PK And when they had gone further, he said unto his servant: Bring us our breakfast. Verily we have found fatigue in this our journey.
- SH 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.
- YU 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."

63.

- AA He said: "You see, I forgot the fish on the rock where we had stopped. Only Satan made me forget to mention this; but the wonder is the fish escaped to the sea."
- NQ He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish, none but Shaitân (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!"
- PK 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.
- SH 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!
- YU 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!"

64.

- AA Moses said: "But that is exactly what we were seeking." So they retraced their steps.
- NQ [Mûsa (Moses)] said: "That is what we have been seeking." So they went back retracing their footsteps.

- PK He said: This is that which we have been seeking. So they retraced their steps again.
- SH He said: This is what we sought for; so they returned retracing their footsteps.
- YU Moses said: "That was what we were seeking after:" So they went back on their footsteps, following (the path they had come).

65.

- AA Then they found one of Our votaries, whom We had blessed and given knowledge from Us.
- NQ Then they found one of Our slaves, unto whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.
- PK Then found they one of Our slaves, unto whom We had given mercy from Us, and had taught him knowledge from Our presence.
- SH Then they found one from among Our servants whom We had granted mercy from Us and whom We had taught knowledge from Ourselves.
- YU 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.

66.

- AA Moses said to him: "May I attend upon you that you may instruct me in the knowledge you have been taught of the right way?"
- NQ Mûsa (Moses) said to him (Khidr) "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allâh)?"
- PK 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?
- SH Musa said to him: Shall I follow you on condition that you should teach me right knowledge of what you have been taught?
- YU 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?"

67.

- AA He said: "You will not be able to bear with me.
- NQ He (Khidr) said: "Verily! You will not be able to have patience with me!
- PK He said: Lo! thou canst not bear with me.
- SH He said: Surely you cannot have patience with me
- YU (The other) said: "Verily thou wilt not be able to have patience with me!"

68.

- AA "How can you bear that which is beyond your comprehension?"
- NQ "And how can you have patience about a thing which you know not?"
- PK How canst thou bear with that whereof thou canst not compass any knowledge?
- SH And how can you have patience in that of which you have not got a comprehensive knowledge?
- YU "And how canst thou have patience about things about which thy understanding is not complete?"

69.

- AA "You will find me patient if God wills," said Moses; "and I will not disobey you in any thing."
- NQ Mûsa (Moses) said: "If Allâh will, you will find me patient, and I will not

disobey you in aught."

- PK He said: Allah willing, thou shalt find me patient and I shall not in aught gainsay thee.
- SH He said: If Allah pleases, you will find me patient and I shall not disobey you in any matter.
- YU Moses said: "Thou wilt find me, if Allah so will, (truly) patient: nor shall I disobey thee in aught."

70.

- AA "If you must follow me," he said, "do not ask me any thing until I speak of it to you myself."
- NQ He (Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention it to you."
- PK He said: Well, if thou go with me, ask me not concerning aught till I myself make mention of it unto thee.
- SH He said: If you would follow me, then do not question me about any thing until I myself speak to you about it
- YU The other said: "If then thou wouldst follow me, ask me no questions about anything until I myself speak to thee concerning it."

71.

- AA So they set out till they (came to the quay) and went on board a ship in which he made a hole, (and Moses said:) "You have made a hole in the boat to drown its passengers? You have done a strange thing!"
- NQ So they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Mûsa (Moses) said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing "Imra" (a Munkar - evil, bad, dreadful thing)."
- PK 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.
- SH 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.
- YU 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!"

72.

- AA "Did I not tell you," he replied, "that you will not be able to bear with me?"
- NQ He (Khidr) said: "Did I not tell you, that you would not be able to have patience with me?"
- PK He said: Did I not tell thee that thou couldst not bear with me?
- SH He said: Did I not say that you will not be able to have patience with me?
- YU He answered: "Did I not tell thee that thou canst have no patience with me?"

73.

- AA (Moses) said: "Do not hold me for having forgotten, and do not reprove me and make my task difficult."
- NQ [Mûsa (Moses)] said: "Call me not to account for what I forgot[], and be not hard upon me for my affair (with you)."
- PK (Moses) said: Be not wroth with me that I forgot, and be not hard upon me for my fault.

SH He said: Blame me not for what I forgot, and do not constrain me to a difficult thing in my affair.

YU Moses said: "Rebuke me not for forgetting, nor grieve me by raising difficulties in my case."

74.

AA The two went on till they came to a boy, whom he killed. Moses exclaimed: "You have killed an innocent soul who had taken no life. You have done a most abominable thing!"

NQ Then they both proceeded, till they met a boy, he (Khidr) killed him. Mûsa (Moses) said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing "Nukra" (a great Munkar - prohibited, evil, dreadful thing)!"

PK 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.

SH 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.

YU 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!"

75.

AA He said: "Did I not tell you you will not be able to bear with me?"

NQ (Khidr) said: "Did I not tell you that you can have no patience with me?"

PK He said: Did I not tell thee that thou couldst not bear with me?

SH He said: Did I not say to you that you will not be able to have patience with me?

YU He answered: "Did I not tell thee that thou canst have no patience with me?"

76.

AA Moses said: "If I ask you any thing again then do not keep me with you. You have my apology."

NQ [Mûsa (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."

PK (Moses) said: If I ask thee after this concerning aught, keep not company with me. Thou hast received an excuse from me.

SH 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.

YU (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."

77.

AA The two went on till they came upon some villagers, and asked the people for food, but they refused to entertain them. There they found a wall that was crumbling, which he repaired. Moses remarked: "You could have demanded wages for it if you liked."

NQ Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. [Mûsa (Moses)] said: If you had wished, surely, you could have taken wages for it!"

PK 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.

SH 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.

YU 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!"

78.

AA "This is the parting of our "ways," he said. "But I will now explain the things you could not bear:

NQ (Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.

PK 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.

SH 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.

YU 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.

79.

AA That boat belonged to poor people who used to toil on the sea. I damaged it because there was a king after them who used to seize every ship by force.

NQ "As for the ship, it belonged to Masâkîn (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king after them who seized every ship by force.

PK 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.

SH 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.

YU "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.

80.

AA As for the boy, his parents were believers, but we feared that he would harass them with defiance and disbelief.

NQ "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.

PK And as for the lad, his parents were believers and we feared lest he should oppress them by rebellion and disbelief.

SH And as for the boy, his parents were believers and we feared lest he should make disobedience and ingratitude to come upon them:

YU "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).

81.

- AA We hoped their Lord would give them a substitute better than him in virtue and goodness.
- NO "So we intended that their Lord should change him for them for one better in righteousness and near to mercy.
- PK And we intended that their Lord should change him for them for one better in purity and nearer to mercy.
- SH So we desired that their Lord might give them in his place one better than him in purity and nearer to having compassion.
- YU "So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.

82.

- AA As for that wall, it belonged to two orphan boys of the city, and their treasure was buried under it. Their father was an upright man. So your Lord willed that on reaching the age of maturity they should dig out their treasure as a favour from their Lord. So, I did not do that of my own accord. This is the explanation of things you could not bear with patience."
- NO "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of those (things) over which you could not hold patience."
- PK 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.
- SH 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.
- YU "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."

83.

- AA They ask you about Dhu'l-Qarnain.
- NO And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story."
- PK They will ask thee of Dhu'l-Qarneyn. Say: I shall recite unto you a remembrance of him.
- SH And they ask you about Zulqarnain. Say: I will recite to you an account of him.
- YU They ask thee concerning Zul-qarnain. Say, "I will rehearse to you something of his story."

84.

- AA Say: "I will cite before you his commemoration." We gave him authority in

the land and means of accomplishing every end.

- NQ Verily, We established him in the earth, and We gave him the means of everything.
- PK Lo! We made him strong in the land and gave him unto every thing a road.
- SH Surely We established him in the land and granted him means of access to every thing.
- YU Verily We established his power on earth, and We gave him the ways and the means to all ends.

85.

- AA So he followed a certain road
- NQ So he followed a way.
- PK And he followed a road
- SH So he followed a course.
- YU One (such) way he followed,

86.

- AA Till he reached the point of the setting sun, and saw it set behind a muddy lake, and near it found a people. We said: "O Dhu'l-Qarnain, you may either punish them or treat them with kindness."
- NQ Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allâh) said (by inspiration): "O Dhul-Qarnain! Either you punish them, or treat them with kindness."
- PK 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.
- SH 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.
- YU 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."

87.

- AA He said: "I shall punish whosoever is wicked. He will then be sent back to his Lord who will inflict on him a terrible punishment.
- NQ He said: "As for him (a disbeliever in the Oneness of Allâh) who does wrong, we shall punish him; and then he will be brought back unto his Lord; Who will punish him with a terrible torment (Hell).
- PK 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!
- SH 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:
- YU 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).

88.

- AA But he who believes and does the right will have an excellent reward, and we shall make things easy for him."
- NQ "But as for him who believes (in Allâh's Oneness) and works righteousness,

he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak unto him mild words (as instructions)."

PK But as for him who believeth and doeth right, good will be his reward, and We shall speak unto him a mild command.

SH 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.

YU "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."

89.

AA He then followed (another) road

NQ Then he followed another way,

PK Then he followed a road

SH Then he followed (another) course.

YU Then followed he (another) way,

90.

AA Till he reached the point of the rising sun, and saw it rise over a people for whom We had provided no shelter against it.

NQ Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allâh) had provided no shelter against the sun.

PK 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.

SH 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;

YU 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.

91.

AA It was so, for We were fully informed about him.

NQ So (it was)! And We knew all about him (Dhul-Qarnain).

PK So (it was). And We knew all concerning him.

SH Even so! and We had a full knowledge of what he had.

YU (He left them) as they were: We completely understood what was before him.

92.

AA He then followed (another) road

NQ Then he followed (another) way,

PK Then he followed a road

SH Then he followed (another) course.

YU Then followed he (another) way,

93.

AA Till he reached a place between two mountains, and found this side of it a people who understood but little of what was spoken.

NQ Until, when he reached between two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word.

PK Till, when he came between the two mountains, he found upon their hither side a folk that scarce could understand a saying.

SH 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.

YU Until, when he reached (a tract) between two mountains, he found, beneath them, a people who scarcely understood a word.

94.

AA They said: 'O Dhu'l-Qarnain, Gog and Magog are oppressing the land. May we pay you some tribute so that you could build a rampart between us and them?'

NQ They said: "O Dhul-Qarnain! Verily! Ya'jûj and Ma'jûj (Gog and Magog)[] are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?"

PK 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?

SH 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

YU 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?"

95.

AA He said: "The ability my Lord has given me is better. So help me with your manual labour; I will build a wall between you and them.

NQ He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.

PK 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.

SH 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;

YU 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:

96.

AA Bring me ingots of iron," (which they did) until the space between two mountain sides was filled up. "Blow your bellows," he said; (and they blew) until it was red hot. "Bring me molten brass," he said, "that I may pour over it."

NQ "Give me pieces (blocks) of iron," then, when he had filled up the gap between the two mountaincliffs, he said: "Blow," till when he had made it (red as) fire, he said: "Bring me molten copper to pour over it."

PK 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.

SH 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.

YU "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."

97.

- AA Thus (Gog and Magog) could neither climb over it nor dig a hole through (the rampart).
- NQ So they [Ya'jûj and Ma'jûj (Gog and Magog)] were made powerless to scale it or dig through it.
- PK And (Gog and Magog) were not able to surmount, nor could they pierce (it).
- SH So they were not able to scale it nor could they make a hole in it.
- YU Thus were they made powerless to scale it or to dig through it.

98.

- AA "This is the benevolence of my Lord," he said; "but when the promise of my Lord comes to pass, He will reduce it to a mound of dust; and the promise of my Lord is true."
- NQ Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."
- PK 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.
- SH 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.
- YU 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."

99.

- AA We shall leave them on that day surging like waves pressing one against the other, and the trumpet blast will be sounded, when We shall gather them all together.
- NQ And on that Day [i.e. the Day Ya'jûj and Ma'jûj (Gog and Magog) will come out], We shall leave them to surge like waves on one another, and the Trumpet will be blown, and We shall collect them all together.
- PK 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.
- SH 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;
- YU 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.

100.

- AA Then We shall bring Hell right before the infidels
- NQ And on that Day We shall present Hell to the disbelievers, plain to view,
- PK On that day we shall present hell to the disbelievers, plain to view,
- SH And We will bring forth hell, exposed to view, on that day before the unbelievers.
- YU And We shall present Hell that day for Unbelievers to see, all spread out, -

101.

- AA Whose eyes were veiled against My warning, and they could not hear.
- NQ (To) Those whose eyes had been under a covering from My Reminder (this Qur'ân), and who could not bear to hear (it).
- PK Those whose eyes were hoodwinked from My reminder, and who could not bear to hear.

SH They whose eyes were under a cover from My reminder and they could not even hear.

YU (Unbelievers) whose eyes had been under a veil from remembrance of Me, and who had been unable even to hear.

102.

AA Do the unbelievers think they can make My own creatures their protectors against Me? We have prepared Hell for the hospitality of infidels.

NQ Do then those who disbelieve think that they can take My slaves [i.e., the angels, Allâh's Messengers, 'Iesa (Jesus), son of Maryam (Mary), etc.] as Auliya' (lords, gods, protectors, etc.) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh Islâmic Monotheism)[].

PK 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.

SH 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.

YU 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.

103.

AA Say: "Shall I tell you whose labour will be wasted?"

NQ Say (O Muhammad SAW): "Shall We tell you the greatest losers in respect of (their) deeds?"

PK Say: Shall We inform you who will be the greatest losers by their works?"

SH Say: Shall We inform you of the greatest losers in (their) deeds?"

YU Say: "Shall we tell you of those who lose most in respect of their deeds?"

104.

AA Theirs whose effort is misspent in pursuit of the pleasures of the world, even though they think they are doing good things."

NQ "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds![]

PK Those whose effort goeth astray in the life of the world, and yet they reckon that they do good work.

SH (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.

YU "Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works?"

105.

AA They are those who reject the signs of their Lord, and the meeting with Him. So their good deeds will be fruitless, and on the Day of Judgement We shall not appoint any weighing for them.

NQ "They are those who deny the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight.

PK Those are they who disbelieve in the revelations of their Lord and in the meeting with Him. Therefore their works are vain, and on the Day of Resurrection We assign no weight to them.

- SH 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.
- YU 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.

106.

- AA Their requital will be Hell, because they disbelieved and mocked My signs and messengers.
- NQ "That shall be their recompense, Hell; because they disbelieved and took My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery.
- PK That is their reward: hell, because they disbelieved, and made a jest of Our revelations and Our messengers.
- SH Thus it is that their recompense is hell, because they disbelieved and held My communications and My messengers in mockery.
- YU That is their reward, Hell, because they rejected Faith, and took My Signs and My Messengers by way of jest.

107.

- AA But surely those who believe and do the right will have gardens of Paradise as gift,
- NQ "Verily! Those who believe (in the Oneness of Allâh Islâmic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (the Paradise) for their entertainment.
- PK Lo! those who believe and do good works, theirs are the Gardens of Paradise for welcome,
- SH Surely (as for) those who believe and do good deeds, their place of entertainment shall be the gardens of paradise,
- YU As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise,

108.

- AA Where they will abide for ever, never wanting a change.
- NQ "Wherein they shall dwell (forever). No desire will they have to be removed therefrom."
- PK Wherein they will abide, with no desire to be removed from thence.
- SH Abiding therein; they shall not desire removal from them.
- YU Wherein they shall dwell (for aye): no change will they wish for from them.

109.

- AA Say: "If the ocean turned to ink for writing down the colloquy of my Lord, the ocean itself would be exhausted ere the words (and wonders) of my Lord come to end, even if we brought another like it for replenishment."
- NQ Say (O Muhammad SAW to mankind). "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid."
- PK 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.
- SH 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

- YU 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."

110.

- AA Say: "I am only a man like you, but it has been communicated to me that your Lord is one and single God, and that whosoever hopes to meet his Lord should do what is right, and not associate any one in the worship of his Lord."
- NO Say (O Muhammad SAW): "I am only a man like you. It has been inspired to me that your Ilâh (God) is One Ilâh (God i.e. Allâh). So whoever hopes for the Meeting[] with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."
- PK 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.
- SH 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.
- YU 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.