

## 39

## Az-Zumar

## The Troops

## The Throngs, The Small Groups

**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. THE REVELATION OF this Book is from God, the mighty and all-wise.
- NQ** The revelation of this Book (the Qur'ân) is from Allâh, the All-Mighty, the All-Wise.
- PK** The revelation of the Scripture is from Allah, the Mighty, the Wise.
- SH** The revelation of the Book is from Allah, the Mighty, the Wise.
- YU** The revelation of this Book is from Allah, the Exalted in Power, full of Wisdom.

**2.**

- AA** We have revealed to you the Scripture with exactitude; so worship God with devotion all exclusive for Him.
- NQ** Verily, We have sent down the Book to you (O Muhammad SAW) in truth: So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only, (and not to show-off, and not to set up rivals with Him in worship).
- PK** Lo! We have revealed the Scripture unto thee (Muhammad) with truth; so worship Allah, making religion pure for Him (only).
- SH** Surely We have revealed to you the Book with the truth, therefore serve Allah, being sincere to Him in obedience.
- YU** Verily it is We Who have revealed the Book to thee in Truth: so serve Allah, offering Him sincere devotion.

**3.**

- AA** Remember that devotion is exclusively for God. Those who have taken protectors other than Him, say: "We worship them that they may bring us nearer to God." Surely God will judge between them in what they are differing about. Verily God does not show the way to an ungrateful liar.
- NQ** Surely, the religion (i.e. the worship and the obedience) is for Allâh only. And those who take Auliya' (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.
- PK** Surely pure religion is for Allah only. And those who choose protecting friends beside Him (say): We worship them only that they may bring us near unto Allah. Lo! Allah will judge between them concerning that wherein they differ. Lo! Allah guideth not him who is a liar, an ingrate.
- SH** Now, surely, sincere obedience is due to Allah (alone) and (as for) those who take guardians besides Him, (saying), We do not serve them save that they may make us nearer to Allah, surely Allah will judge between them in that in which they differ; surely Allah does not guide him aright who is a liar, ungrateful.

YU Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful.

#### 4.

AA Had God pleased to take a son, He could have chosen whom He liked from among those He has created. Glory be to Him. He is God, the one, the omnipotent.

NQ Had Allāh willed to take a son (or offspring or children), He could have chosen whom He pleased out of those whom He created. But glory be to Him! (He is above such things). He is Allāh, the One, the Irresistible[].

PK If Allah had willed to choose a son, He could have chosen what He would of that which He hath created. Be He Glorified! He is Allah, the One, the Absolute.

SH If Allah desire to take a son to Himself, He will surely choose those He pleases from what He has created. Glory be to Him: He is Allah, the One, the Subduer (of all).

YU Had Allah wished to take to Himself a son, He could have chosen whom He pleased out of those whom He doth create: but Glory be to Him! (He is above such things.) He is Allah, the One, the Irresistible.

#### 5.

AA He has created the heavens and the earth with precision. He folds the day up over the night, and folds the night up over the day. He has subjugated the sun and moon, (so that) each runs its appointed course. Is He not all-mighty and forgiving?

NQ He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving.

PK He hath created the heavens and the earth with truth. He maketh night to succeed day, and He maketh day to succeed night, and He constraineth the sun and the moon to give service, each running on for an appointed term. Is not He the Mighty, the Forgiver?

SH He has created the heavens and the earth with the truth; He makes the night cover the day and makes the day overtake the night, and He has made the sun and the moon subservient; each one runs on to an assigned term; now surely He is the Mighty, the great Forgiver.

YU He created the heavens and the earth in true (proportions): He makes the Night overlap the Day, and the Day overlap the Night: He has subjected the sun and the moon (to His law): Each one follows a course for a time appointed. Is not He the Exalted in Power - He Who forgives again and again?

#### 6.

AA He created you from a single cell, then from it created its mate; arid provided eight varieties of cattle for you. He formed you in the mother's womb, formation after formation in three (veils of) darkness. He is God your Lord. His is the kingdom. There is no god other than He. How then can you turn away?

NQ He created you (all) from a single person (Adam); then made from him his wife [Hawwa' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers, creation after creation in three veils of darkness, such is Allāh your Lord. His is the kingdom, Lā ilāha illa Huwa (none has the right to be worshipped but He). How then are you turned away?

- PK He created you from one being, then from that (being) He made its mate; and He hath provided for you of cattle eight kinds. He created you in the wombs of your mothers, creation after creation, in a threefold gloom. Such is Allah, your Lord. His is the Sovereignty. There is no Allah save Him. How then are ye turned away?
- SH He has created you from a single being, then made its mate of the same (kind), and He has made for you eight of the cattle in pairs. He creates you in the wombs of your mothers-- a creation after a creation-- in triple darkness; that is Allah your Lord, His is the kingdom; there is no god but He; whence are you then turned away?
- YU He created you (all) from a single person: then created, of like nature, his mate; and he sent down for you eight head of cattle in pairs: He makes you, in the wombs of your mothers, in stages, one after another, in three veils of darkness. such is Allah, your Lord and Cherisher: to Him belongs (all) dominion. There is no god but He: then how are ye turned away (from your true Centre)?

## 7.

- AA If you are ungrateful, then remember! God is independent of you, and He does not favour ingratitude on the part of His creatures. If you are grateful He will be pleased with you. For no one who carries a burden bears another's load; and your returning is to your Lord, when He will tell you what you used to do. Surely He knows what is in the hearts.
- NQ If you disbelieve, then verily, Allâh is not in need of you, He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, so He will inform you what you used to do. Verily, He is the All-Knower of that which is in (men's) breasts.
- PK If ye are thankless, yet Allah is Independent of you, though He is not pleased with thanklessness for His bondmen; and if ye are thankful He is pleased therewith for you. No laden soul will bear another's load. Then unto your Lord is your return; and He will tell you what ye used to do. Lo! He knoweth what is in the breasts (of men).
- SH If you are ungrateful, then surely Allah is Self-sufficient above all need of you; and He does not like ungratefulness in His servants; and if you are grateful, He likes it in you; and no bearer of burden shall bear the burden of another; then to your Lord is your return, then will He inform you of what you did; surely He is Cognizant of what is in the breasts.
- YU If ye reject (Allah), Truly Allah hath no need of you; but He liketh not ingratitude from His servants: if ye are grateful, He is pleased with you. No bearer of burdens can bear the burden of another. In the end, to your Lord is your Return, when He will tell you the truth of all that ye did (in this life). for He knoweth well all that is in (men's) hearts.

## 8.

- AA When man is afflicted with adversity he turns to his Lord, and prays to Him. But when He bestows His favour on him, he forgets what he prayed for before, and sets up others as compeers of God to mislead (people) from His way. Say: "Take advantage of your denying for a while: You will be among the inmates of Hell."
- NQ And when some hurt touches man, he cries to his Lord (Allâh Alone), turning to Him in repentance, but when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His Path. Say: "Take pleasure in your disbelief for a while: surely, you are (one) of the dwellers of the Fire!"

- PK And when some hurt toucheth man, he crieth unto his Lord, turning unto Him (repentant). Then, when He granteth him a boon from Him he forgetteth that for which he cried unto Him before, and setteth up rivals to Allah that he may beguile (men) from his way. Say (O Muhammad, unto such an one): Take pleasure in thy disbelief a while. Lo! thou art of the owners of the Fire.
- SH And when distress afflicts a man he calls upon his Lord turning to Him frequently; then when He makes him possess a favor from Him, he forgets that for which he called upon Him before, and sets up rivals to Allah that he may cause (men) to stray off from His path. Say: Enjoy yourself in your ungratefulness a little, surely you are of the inmates of the fire.
- YU When some trouble toucheth man, he crieth unto his Lord, turning to Him in repentance: but when He bestoweth a favour upon him as from Himself, (man) doth forget what he cried and prayed for before, and he doth set up rivals unto Allah, thus misleading others from Allah's Path. Say, "Enjoy thy blasphemy for a little while: verily thou art (one) of the Companions of the Fire!"

## 9.

- AA Can one who prays in the watches of the night, bowing in homage or standing attentive, fearful of the life to come, and hoping for the mercy of his Lord, (be like one who does not)? Say: "Can those who know, and those who do not know, be equal? Only they think who are wise."
- NQ Is one who is obedient to Allâh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses).
- PK Is he who payeth adoration in the watches of the night, prostrate and standing, bewareing of the Hereafter and hoping for the mercy of his Lord, (to be accounted equal with a disbeliever)? Say (unto them, O Muhammad): Are those who know equal with those who know not? But only men of understanding will pay heed.
- SH What! he who is obedient during hours of the night, prostrating himself and standing, takes care of the hereafter and hopes for the mercy of his Lord! Say: Are those who know and those who do not know alike? Only the men of understanding are mindful.
- YU Is one who worships devoutly during the hour of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord - (like one who does not)? Say: "Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition."

## 10.

- AA Tell them: "O my creatures who have come to belief, have fear of displeasing your Lord. There is good for those who do good in this world, and productive is God's earth. Only those who persevere will get their reward measureless."
- NQ Say (O Muhammad SAW): "O My slaves who believe (in the Oneness of Allâh Islâmic Monotheism), be afraid of your Lord (Allâh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allâh's earth is spacious (so if you cannot worship Allâh at a place, then go to another)! Only those who are patient shall receive their rewards in full, without reckoning.[]"
- PK Say: O My bondmen who believe! Observe your duty to your Lord. For those who do good in this world there is good, and Allah's earth is spacious. Verily the steadfast will be paid their wages without stint.
- SH Say: O my servants who believe! be careful of (your duty to) your Lord; for those who do good in this world is good, and Allah's earth is spacious; only the

patient will be paid back their reward in full without measure.

YU Say: "O ye my servants who believe! Fear your Lord, good is (the reward) for those who do good in this world. Spacious is Allah's earth! those who patiently persevere will truly receive a reward without measure!"

### 11.

AA Say: "I am commanded to worship God with obedience all-exclusive for Him;

NO Say (O Muhammad SAW): "Verily, I am commanded to worship Allâh (Alone) by obeying Him and doing religious deeds sincerely for Allâh's sake only and not to show off, and not to set up rivals with Him in worship;

PK Say (O Muhammad): Lo! I am commanded to worship Allah, making religion pure for Him (only).

SH Say: I am commanded that I should serve Allah, being sincere to Him in obedience.

YU Say: "Verily, I am commanded to serve Allah with sincere devotion;

### 12.

AA And I am commanded to be the first of those who submit."

NO "And I am commanded (this) in order that I may be the first of those who submit themselves to Allâh (in Islâm) as Muslims."

PK And I am commanded to be the first of those who are muslims (surrender unto Him).

SH And I am commanded that I shall be the first of those who submit.

YU "And I am commanded to be the first of those who bow to Allah in Islam."

### 13.

AA Say: "If I disobey my Lord, I fear the punishment of an evil Day."

NO Say (O Muhammad SAW): "Verily, if I disobey my Lord, I am afraid of the torment of a great Day."

PK Say: Lo! if I should disobey my Lord, I fear the doom of a tremendous Day.

SH Say: I fear, if I disobey my Lord, the chastisement of a grievous day.

YU Say: "I would, if I disobeyed my Lord, indeed have fear of the Penalty of a Mighty Day."

### 14.

AA Say: "I worship God with devotion all-exclusive for Him.

NO Say (O Muhammad SAW) "Allâh Alone I worship by doing religious deeds sincerely for His sake only and not to show-off, and not to set up rivals with Him in worship."

PK Say: Allah I worship, making my religion pure for Him (only).

SH Say: Allah (it is Whom) I serve, being sincere to Him in my obedience:

YU Say: "It is Allah I serve, with my sincere (and exclusive) devotion:

### 15.

AA You may worship what you will apart from Him." Say: "Surely the greatest losers will be those who will lose their own selves and their people on the Day of Resurrection." Remember, this will be an all-too-evident loss.

NO So worship what you like besides Him. Say (O Muhammad SAW): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"

PK Then worship what ye will beside Him. Say: The losers will be those who lose themselves and their housefolk on the Day of Resurrection. Ah, that will be the

manifest loss!

- SH Serve then what you like besides Him. Say: The losers surely are those who shall have lost themselves and their families on the day of resurrection; now surely that is the clear loss.
- YU "Serve ye what ye will besides him." Say: "Truly, those in loss are those who lose their own souls and their People on the Day of Judgment: Ah! that is indeed the (real and) evident Loss!

## 16.

- AA Above them will be a covering of fire, below them a cloud (of flames). With this does God warn His creatures: "O My creatures, fear Me."
- NQ They shall have coverings of Fire, above them and covering (of Fire) beneath them; with this Allâh does frighten His slaves: "O My slaves, therefore fear Me!"
- PK They have an awning of fire above them and beneath them a dais (of fire). With this doth Allah appal His bondmen. O My bondmen, therefor fear Me!
- SH They shall have coverings of fire above them and coverings beneath them; with that Allah makes His servants to fear, so be careful of (your duty to) Me, O My servants!
- YU They shall have Layers of Fire above them, and Layers (of Fire) below them: with this doth Allah warn off his servants: "O My Servants! then fear ye Me!"

## 17.

- AA There are happy tidings for those who keep away from the worship of false gods and turn to God in repentance. Give glad tidings to My creatures.
- NQ Those who avoid At-Tâghût[] (false deities) by not worshipping them and turn to Allâh in repentance, for them are glad tidings; so announce the good news to My slaves,
- PK And those who put away false gods lest they should worship them and turn to Allah in repentance, for them there are glad tidings. Therefor give good tidings (O Muhammad) to My bondmen
- SH And (as for) those who keep off from the worship of the idols and turn to Allah, they shall have good news, therefore give good news to My servants,
- YU Those who eschew Evil,- and fall not into its worship,- and turn to Allah (in repentance),- for them is Good News: so announce the Good News to My Servants,-

## 18.

- AA Those who listen to the Word and then follow the best it contains, are the ones who have been guided by God, and are men of wisdom.
- NQ Those who listen to the Word [good advice Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh) and Islâmic Monotheism, etc.] and follow the best thereof (i.e. worship Allâh Alone, repent to Him and avoid Tâghût, etc.) those are (the ones) whom Allâh has guided and those are men of understanding (like Zaid bin 'Amr bin Nufail[], Salmân Al-Fârisi and Abû Dhar Al-Ghifârî). [Tafsir Al- Qurtubi, Vol. 12, P. 244]
- PK Who hear advice and follow the best thereof. Such are those whom Allah guideth, and such are men of understanding.
- SH Those who listen to the word, then follow the best of it; those are they whom Allah has guided, and those it is who are the men of understanding.
- YU Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endued with understanding.

## 19.

- AA Can he against whom the sentence of punishment has been justified (be rescued)? Can you save him who is in the Fire?
- NO Is, then one against whom the Word of punishment justified (equal to the one who avoids evil). Will you (O Muhammad SAW) rescue him who is in the Fire?
- PK Is he on whom the word of doom is fulfilled (to be helped), and canst thou (O Muhammad) rescue him who is in the Fire?
- SH What! as for him then against whom the sentence of chastisement is due: What! can you save him who is in the fire?
- YU Is, then, one against whom the decree of Punishment is justly due (equal to one who eschews Evil)? Wouldst thou, then, deliver one (who is) in the Fire?

**20.**

- AA But for those who fear displeasing their Lord there are lofty mansions built above mansions, with rivers rippling past below them: A promise of God; (and) God does not go back on His promise.
- NO But those who fear Allâh and keep their duty to their Lord (Allâh), for them are built lofty rooms; one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allâh: and Allâh does not fail in (His) Promise.
- PK But those who keep their duty to their Lord, for them are lofty halls with lofty halls above them, built (for them), beneath which rivers flow. (It is) a promise of Allah. Allah faileth not His promise.
- SH But (as for) those who are careful of (their duty to) their Lord, they shall have high places, above them higher places, built (for them), beneath which flow rivers; (this is) the promise of Allah: Allah will not fail in (His) promise.
- YU But it is for those who fear their Lord. That lofty mansions, one above another, have been built: beneath them flow rivers (of delight): (such is) the Promise of Allah: never doth Allah fail in (His) promise.

**21.**

- AA Do you not see that God sends down water from the sky, then makes it flow in rills on the earth, and brings forth corn from it which, having passed through changes of shade and colour, comes to ripen, and you see it autumnal yellow; then He reduces it to chaff. There are indeed lessons in this for those who are wise.
- NO See you not, that Allâh sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow, then He makes them dry and broken pieces. Verily, in this, is a Reminder for men of understanding.
- PK Hast thou not seen how Allah hath sent down water from the sky and hath caused it to penetrate the earth as watersprings, and afterward thereby produceth crops of divers hues; and afterward they wither and thou seest them turn yellow; then He maketh them chaff. Lo! herein verily is a reminder for men of understanding.
- SH Do you not see that Allah sends down water from the cloud, then makes it go along in the earth in springs, then brings forth therewith herbage of various colors, then it withers so that you see it becoming yellow, then He makes it a thing crushed and broken into pieces? Most surely there is a reminder in this for the men of understanding.
- YU Seest thou not that Allah sends down rain from the sky, and leads it through springs in the earth? Then He causes to grow, therewith, produce of various colours: then it withers; thou wilt see it grow yellow; then He makes it dry up and crumble away. Truly, in this, is a Message of remembrance to men of understanding.

**22.**

- AA Will he whose breast has been opened up to peace (not be) in luminescence from his Lord? Alas for those whose hearts have been hardened to God's remembrance! They wander (astray) in clear error.
- NO Is he whose breast Allâh has opened to Islâm, so that he is in light from His Lord (as he who is non- Muslim)? So, woe to those whose hearts are hardened against remembrance of Allâh! They are in plain error!
- PK Is he whose bosom Allah hath expanded for Al-Islam, so that he followeth a light from his Lord, (as he who disbelieveth)? Then woe unto those whose hearts are hardened against remembrance of Allah. Such are in plain error.
- SH What! is he whose heart Allah has opened for Islam so that he is in a light from his Lord (like the hard-hearted)? Nay, woe to those whose hearts are hard against the remembrance of Allah; those are in clear error.
- YU Is one whose heart Allah has opened to Islam, so that he has received Enlightenment from Allah, (no better than one hard-hearted)? Woe to those whose hearts are hardened against celebrating the praises of Allah! they are manifestly wandering (in error)!

**23.**

- AA God has sent down the very best discourse, the Book conformable in its juxtapositions, which makes all of those who fear their Lord, shudder. So their hearts and bodies become receptive to the remembrance of God. This is the guidance of God with which He guides whosoever He will; but whosoever God allows to go astray has none to show him the way.
- NO Allâh has sent down the best statement, a Book (this Qur'ân), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh. That is the guidance of Allâh. He Guides therewith whom He pleases and whomever Allâh sends astray, for him there is no guide.
- PK Allah hath (now) revealed the fairest of statements, a Scripture consistent, (wherein promises of reward are) paired (with threats of punishment), wherewith doth creep the flesh of those who fear their Lord, so that their flesh and their hearts soften to Allah's reminder. Such is Allah's guidance, wherewith He guideth whom He will. And him whom Allah sendeth astray, for him there is no guide.
- SH Allah has revealed the best announcement, a book conformable in its various parts, repeating, wherewith do shudder the skins of those who fear their Lord, then their skins and their hearts become pliant to the remembrance of Allah; this is Allah's guidance, He guides with it whom He pleases; and (as for) him whom Allah makes err, there is no guide for him.
- YU Allah has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith whom He pleases, but such as Allah leaves to stray, can have none to guide.

**24.**

- AA Can he who will have to shield himself against the torment of the Day of Resurrection (be the same as one at peace)? The evil-doers will be told: "So taste what you earned."
- NO Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the Zâlimûn (polytheists and wrong-doers, etc.): "Taste what you used to

earn!"

- PK Is he then, who will strike his face against the awful doom upon the Day of Resurrection (as he who doeth right)? And it will be said unto the wrong-doers: Taste what ye used to earn.
- SH Is he then who has to guard himself with his own person against the evil chastisement on the resurrection day? And it will be said to the unjust: Taste what you earned.
- YU Is, then, one who has to fear the brunt of the Penalty on the Day of Judgment (and receive it) on his face, (like one guarded therefrom)? It will be said to the wrong-doers: "Taste ye (the fruits of) what ye earned!"

## 25.

- AA Those before them had denied, then punishment had overtaken them is from a quarter they did not suspect.
- NQ Those before them belied, and so the torment came on them from directions they perceived not.
- PK Those before them denied, and so the doom came on them whence they knew not.
- SH Those before them rejected (prophets), therefore there came to them the chastisement from whence they perceived not.
- YU Those before them (also) rejected (revelation), and so the Punishment came to them from directions they did not perceive.

## 26.

- AA Then God made them taste of disgrace in this life; and the torment of the life to come is greater, if they understand.
- NQ So Allâh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!
- PK Thus Allah made them taste humiliation in the life of the world, and verily the doom of the Hereafter will be greater if they did but know.
- SH So Allah made them taste the disgrace in this world's life, and certainly the punishment of the hereafter is greater; did they but know!
- YU So Allah gave them a taste of humiliation in the present life, but greater is the punishment of the Hereafter, if they only knew!

## 27.

- AA We have given examples of every kind for men in this Qur'an so that they may contemplate:
- NQ And indeed We have put forth for men, in this Qur'ân every kind of similitude in order that they may remember.
- PK And verily We have coined for mankind in this Qur'an all kinds of similitudes, that haply they may reflect;
- SH And certainly We have set forth to men in this Quran similitudes of every sort that they may mind.
- YU We have put forth for men, in this Qur'an every kind of Parable, in order that they may receive admonition.

## 28.

- AA A clear discourse which expounds all things without any obliquity, so that they may take heed for themselves.
- NQ An Arabic Qur'ân, without any crookedness (therein) in order that they may avoid all evil which Allâh has ordered them to avoid, fear Him and keep their duty to Him.
- PK A Lecture in Arabic, containing no crookedness, that haply they may ward off

(evil).

- SH An Arabic Quran without any crookedness, that they may guard (against evil).  
 YU (It is) a Qur'an in Arabic, without any crookedness (therein): in order that they may guard against Evil.

### 29.

- AA God advances the example of a man who is owned (as slave in common) by a number of men at loggerheads, and another man who is owned by only one. Are these two alike in attribute? God be praised; yet many of them do not know.
- NQ Allâh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allâh) disputing with one another, and a (slave) man belonging entirely to one master, (like those who worship Allâh Alone). Are those two equal in comparison? All the praises and thanks be to Allâh! But most of them know not.
- PK Allah coineth a similitude: A man in relation to whom are several part-owners, quarrelling, and a man belonging wholly to one man. Are the two equal in similitude? Praise be to Allah! But most of them know not.
- SH Allah sets forth an example: There is a slave in whom are (several) partners differing with one another, and there is another slave wholly owned by one man. Are the two alike in condition? (All) praise is due to Allah. Nay! most of them do not know.
- YU Allah puts forth a Parable a man belonging to many partners at variance with each other, and a man belonging entirely to one master: are those two equal in comparison? Praise be to Allah! but most of them have no knowledge.

### 30.

- AA Verily you will die, and so will they.
- NQ Verily, you (O Muhammad SAW) will die and verily, they (too) will die.
- PK Lo! thou wilt die, and lo! they will die;
- SH Surely you shall die and they (too) shall surely die.
- YU Truly thou wilt die (one day), and truly they (too) will die (one day).

### 31.

- AA Then on the Day of Resurrection you will dispute before your Lord.
- NQ Then, on the Day of Resurrection, you will be disputing before your Lord.
- PK Then lo! on the Day of Resurrection, before your Lord ye will dispute.
- SH Then surely on the day of resurrection you will contend one with another before. your Lord.
- YU In the end will ye (all), on the Day of Judgment, settle your disputes in the presence of your Lord.

### 32.

- AA Who does greater wrong than he who tells a lie against God, and denies the truth when it has come to him? Is there no place for unbelievers in Hell?
- NQ Then, who does more wrong than one who utters a lie against Allâh, and denies the truth [this Qur'ân, the Prophet (Muhammad SAW), the Islâmic Monotheism, the Resurrection and the reward or punishment according to good or evil deeds] when it comes to him! Is there not in Hell an abode for the disbelievers?
- PK And who doth greater wrong than he who telleth a lie against Allah, and denieth the truth when it reacheth him? Will not the home of disbelievers be in hell?

SH Who is then more unjust than he who utters a lie against Allah and (he who) gives the lie to the truth when it comes to him; is there not in hell an abode for the unbelievers?

YU Who, then, doth more wrong than one who utters a lie concerning Allah, and rejects the Truth when it comes to him; is there not in Hell an abode for blasphemers?

### 33.

AA He who brings the truth and verifies it, -- such are the people who are God-fearing.

NQ And he (Muhammad SAW) who has brought the truth (this Qur'ân and Islâmîc Monotheism) and (those who) believed therein (i.e. the true believers of Islâmîc Monotheism), those are Al- Muttaqûn (the pious and righteous persons - see V.2: 2).

PK And whoso bringeth the truth and believeth therein - Such are the dutiful.

SH And he who brings the truth and (he who) accepts it as the truth-- these are they that guard (against evil).

YU And he who brings the Truth and he who confirms (and supports) it - such are the men who do right.

### 34.

AA They shall have what they wish from their Lord. This is the recompense for the good,

NQ They shall have all that they will desire with their Lord. That is the reward of Muhsinûn (good-doers - see V.2: 112).

PK They shall have what they will of their Lord's bounty. That is the reward of the good:

SH They shall have with their Lord what they please; that is the reward of the doers of good;

YU They shall have all that they wish for, in the presence of their Lord: such is the reward of those who do good:

### 35.

AA That God may absolve them of their sins and reward them for the best that they had done.

NQ So that Allâh may remit from them the evil of what they did and give them the reward, according to the best of what they used to do[].

PK That Allah will remit from them the worst of what they did, and will pay them for reward the best they used to do.

SH So that Allah will do away with the worst of what they did and give them their reward for the best of what they do.

YU So that Allah will turn off from them (even) the worst in their deeds and give them their reward according to the best of what they have done.

### 36.

AA Is not God sufficient for His devotee? Still they frighten you with others apart from Him. Whoever God allows to go astray has none to show him the way.

NQ Is not Allâh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allâh sends astray, for him there will be no guide.

PK Will not Allah defend His slave? Yet they would frighten thee with those beside Him. He whom Allah sendeth astray, for him there is no guide.

SH Is not Allah sufficient for His servant? And they seek to frighten you with those besides Him; and whomsoever Allah makes err, there is no guide for him.

YU Is not Allah enough for his Servant? But they try to frighten thee with other (gods) besides Him! for such as Allah leaves to stray, there can be no guide.

### 37.

AA And none can lead him astray who has been guided by God. Is not God all-mighty, the lord of retribution?

NQ And whomsoever Allâh guides, for him there will be no misleader. Is not Allâh All-Mighty, Possessor of Retribution?

PK And he whom Allah guideth, for him there can be no misleader. Is not Allah Mighty, Able to Requite (the wrong)?

SH And whom Allah guides, there is none that can lead him astray; is not Allah Mighty, the Lord of retribution?

YU And such as Allah doth guide there can be none to lead astray. Is not Allah Exalted in Power, (Able to enforce His Will), Lord of Retribution?

### 38.

AA If you ask them, "Who created the heavens and the earth?" they will answer: "God." Say: "Then just think. Can those whom you worship apart from God remove the distress God is pleased to visit upon me, or withhold a blessing God is pleased to favour me with?" Say: "God is all-sufficient for me. The trusting place their trust in Him."

NQ And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allâh (has created them)." Say: "Tell me then, the things that you invoke besides Allâh, if Allâh intended some harm for me, could they remove His harm, or if He (Allâh) intended some mercy for me, could they withhold His Mercy?" Say : "Sufficient for me is Allâh; in Him those who trust (i.e. believers) must put their trust[]."

PK And verily, if thou shouldst ask them: Who created the heavens and the earth? they will say: Allah. Say: Bethink you then of those ye worship beside Allah, if Allah willed some hurt for me, could they remove from me His hurt; or if He willed some mercy for me, could they restrain His mercy? Say: Allah is my all. In Him do (all) the trusting put their trust.

SH And should you ask them, Who created the heavens and the earth? They would most certainly say: Allah. Say: Have you then considered that what you call upon besides Allah, would they, if Allah desire to afflict me with harm, be the removers of His harm, or (would they), if Allah desire to show me mercy, be the withholders of His mercy? Say: Allah is sufficient for me; on Him do the reliant rely.

YU If indeed thou ask them who it is that created the heavens and the earth, they would be sure to say, "Allah". Say: "See ye then? the things that ye invoke besides Allah,- can they, if Allah wills some Penalty for me, remove His Penalty?- Or if He wills some Grace for me, can they keep back his Grace?" Say: "Sufficient is Allah for me! In Him trust those who put their trust."

### 39.

AA Say: "O people, act as best you can on your part, I am acting too. You will come to know in time

NQ Say: (O Muhammad SAW) "O My people! Work according to your way, I am working (according to my way). Then you will come to know,

PK Say: O my people! Act in your manner. Lo! I (too) am acting. Thus ye will come to know

SH Say: O my people! work in your place, surely I am a worker, so you will come to know.

YU Say: "O my People! Do whatever ye can: I will do (my part): but soon will ye know-

**40.**

- AA Who suffers the shameful punishment, and on whom falls the everlasting torment.
- NO "To whom comes a disgracing torment, and on whom descends an everlasting torment."
- PK Who it is unto whom cometh a doom that will abase him, and on whom there falleth everlasting doom.
- SH Who it is to whom there shall come a punishment which will disgrace him and to whom will be due a lasting punishment.
- YU "Who it is to whom comes a Penalty of ignominy, and on whom descends a Penalty that abides."

**41.**

- AA We have Sent down this Book to you with the truth for all mankind. So, he who comes to guidance does so for himself, and he who goes astray does so for his own loss; on you does not lie their guardianship.
- NO Verily, We have sent down to you (O Muhammad SAW) the Book (this Qur'an) for mankind in truth. So whosoever accepts the guidance, it is only for his ownself, and whosoever goes astray, he goes astray only for his (own) loss. And you (O Muhammad SAW) are not a Wakil (trustee or disposer of affairs, or keeper) over them[.].
- PK Lo! We have revealed unto thee (Muhammad) the Scripture for mankind with truth. Then whosoever goeth right it is for his soul, and whosoever strayeth, strayeth only to its hurt. And thou art not a warder over them.
- SH Surely We have revealed to you the Book with the truth for the sake of men; so whoever follows the right way, it is for his own soul and whoever errs, he errs only to its detriment; and you are not a custodian over them.
- YU Verily We have revealed the Book to thee in Truth, for (instructing) mankind. He, then, that receives guidance benefits his own soul: but he that strays injures his own soul. Nor art thou set over them to dispose of their affairs.

**42.**

- AA God gathers up the souls of those who die, and of those who do not die, in their sleep; then He keeps back those ordained for death, and sends the others back for an appointed term. Surely there are signs in this for those who reflect.
- NO It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.
- PK Allah receiveth (men's) souls at the time of their death, and that (soul) which dieth not (yet) in its sleep. He keepeth that (soul) for which He hath ordained death and dismisseth the rest till an appointed term. Lo! herein verily are portents for people who take thought.
- SH Allah takes the souls at the time of their death, and those that die not during their sleep; then He withholds those on whom He has passed the decree of death and sends the others back till an appointed term; most surely there are signs in this for a people who reflect.
- YU It is Allah that takes the souls (of men) at death; and those that die not (He takes) during their sleep: those on whom He has passed the decree of death, He keeps back (from returning to life), but the rest He sends (to their bodies) for a term appointed verily in this are Signs for those who reflect.

**43.**

- AA Have they appointed intercessors other than God? Say: "Even though they

have no power in the least, nor do they understand?"

- NO** Have they taken others as intercessors besides Allâh? Say: "Even if they have power over nothing whatever and have no intelligence?"
- PK** Or choose they intercessors other than Allah? Say: What! Even though they have power over nothing and have no intelligence?
- SH** Or have they taken intercessors besides Allah? Say: what! even though they did not ever have control over anything, nor do they understand.
- YU** What! Do they take for intercessors others besides Allah? Say: "Even if they have no power whatever and no intelligence?"

#### 44.

- AA** Say: "God's is the intercession entirely; His is the kingdom of the heavens and the earth; then to Him you will return."
- NO** Say: "To Allâh belongs all intercession. His is the Sovereignty of the heavens and the earth, then to Him you shall be brought back."
- PK** Say: Unto Allah belongeth all intercession. His is the Sovereignty of the heavens and the earth. And afterward unto Him ye will be brought back.
- SH** Say: Allah's is the intercession altogether; His is the kingdom of the heavens and the earth, then to Him you shall be brought back.
- YU** Say: "To Allah belongs exclusively (the right to grant) intercession: to Him belongs the dominion of the heavens and the earth: In the End, it is to Him that ye shall be brought back."

#### 45.

- AA** When God alone is mentioned the hearts of those who do not believe in the life to come, are filled with resentment. But when others are mentioned apart from God, they begin to rejoice.
- NO** And when Allâh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allâh (>>) and when those (whom they obey or worship) besides Him [like all false deities other than Allâh, it may be a Messenger like 'Iesa (Jesus) son of Maryam (Mary), 'Uzair (Ezra), an angel, a pious man, a jinn, or any other creature even idols, graves of religious people, saints, priests, monks, etc.] are mentioned, behold, they rejoice![]
- PK** And when Allah alone is mentioned, the hearts of those who believe not in the Hereafter are repelled, and when those (whom they worship) beside Him are mentioned, behold! they are glad.
- SH** And when Allah alone is mentioned, the hearts of those who do not believe in the hereafter shrink, and when those besides Him are mentioned, lo! they are joyful.
- YU** When Allah, the One and Only, is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and horror; but when (gods) other than He are mentioned, behold, they are filled with joy!

#### 46.

- AA** Say: "O God, the originator of the heavens and the earth, the knower of the unknown and the known, You alone will judge between Your creatures for things they differed about."
- NO** Say (O Muhammad SAW): "O Allâh! Creator of the heavens and the earth! All-Knower of the Ghaib (unseen) and the seen. You will judge between your slaves about that wherein they used to differ."
- PK** Say: O Allah! Creator of the heavens and the earth! Knower of the Invisible and the Visible! Thou wilt judge between Thy slaves concerning that wherein they used to differ.

SH Say: O Allah! Originator of the heavens and the earth, Knower of the unseen and the seen! Thou (only) judgest between Thy servants as to that wherein they differ.

YU Say: "O Allah! Creator of the heavens and the earth! Knower of all that is hidden and open! it is Thou that wilt judge between Thy Servants in those matters about which they have differed."

#### 47.

AA Even if the sinners possessed whatever is in the heavens and the earth, and as much more, they would offer it to ransom themselves from the torment of the Day of Resurrection; yet what they did not even imagine would appear to them from God;

NQ And those who did wrong (the polytheists and disbelievers in the Oneness of Allâh), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment, and there will become apparent to them from Allâh, what they had not been reckoning[ ].

PK And though those who do wrong possess all that is in the earth, and therewith as much again, they verily will seek to ransom themselves therewith on the Day of Resurrection from the awful doom; and there will appear unto them, from their Lord, that wherewith they never reckoned.

SH And had those who are unjust all that is in the earth and the like of it with it, they would certainly offer it as ransom (to be saved) from the evil of the punishment on the day of resurrection; and what they never thought of shall become plain to them from Allah.

YU Even if the wrong-doers had all that there is on earth, and as much more, (in vain) would they offer it for ransom from the pain of the Penalty on the Day of Judgment: but something will confront them from Allah, which they could never have counted upon!

#### 48.

AA And the evil of what they had earned would become visible to them; and what they used to mock would surround them from all sides.

NQ And the evils of that which they earned will become apparent to them, and they will be encircled by that which they used to mock at!

PK And the evils that they earned will appear unto them, and that whereat they used to scoff will surround them.

SH And the evil (consequences) of what they wrought shall become plain to them, and the very thing they mocked at shall beset them.

YU For the evils of their Deeds will confront them, and they will be (completely) encircled by that which they used to mock at!

#### 49.

AA When a man is in trouble, he prays to God; but when We bestow a favour on him he says: "It has come to me through my acumen." In fact, this is an illusion, but most men do not know.

NQ When harm touches man, he calls to Us (for help), then when We have (rescued him from that harm and) changed it into a favour from Us, he says: "Only because of knowledge (that I possess) I obtained it." Nay, it is only a trial, but most of them know not!

PK Now when hurt toucheth a man he crieth unto Us, and afterward when We have granted him a boon from Us, he saith: Only by force of knowledge I obtained it. Nay, but it is a test. But most of them know not.

SH So when harm afflicts a man he calls upon Us; then, when We give him a favor from Us, he says: I have been given it only by means of knowledge. Nay, it is a

trial, but most of them do not know.

YU Now, when trouble touches man, he cries to Us: But when We bestow a favour upon him as from Ourselves, he says, "This has been given to me because of a certain knowledge (I have)!" Nay, but this is but a trial, but most of them understand not!

### 50.

AA Those before them had also said so, and yet nothing of what they did availed them in the least.

NQ Verily, those before them said it, yet (all) that they had earned availed them not.

PK Those before them said it, yet (all) that they had earned availed them not;

SH Those before them did say it indeed, but what they earned availed them not.

YU Thus did the (generations) before them say! But all that they did was of no profit to them.

### 51.

AA Then the worst of what they had done overtook them. So will the evil deeds of those who are sinners among them recoil back on them. They cannot get the better (of Us).

NQ So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Muhammad SAW) have been sent], will also be overtaken by the evil results (torment) for that which they earned, and they will never be able to escape[.].

PK But the evils that they earned smote them; and such of these as do wrong, the evils that they earn will smite them; they cannot escape.

SH So there befell them the evil (consequences) of what they earned; and (as for those who are unjust from among these, there shall befall them the evil (consequences) of what they earn, and they shall not escape.

YU Nay, the evil results of their Deeds overtook them. And the wrong-doers of this (generation)- the evil results of their Deeds will soon overtake them (too), and they will never be able to frustrate (Our Plan)!

### 52.

AA Do they not know that God enhances or restricts the provision of any one He will. Surely there are signs in this for people who believe.

NQ Do they not know that Allāh enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for the folk who believe!

PK Know they not that Allah enlargeth providence for whom He will, and straiteneth it (for whom He will). Lo! herein verily are portents for people who believe.

SH Do they not know that Allah makes ample the means of subsistence to whom He pleases, and He straitens; most surely there are signs in this for a people who believe.

YU Know they not that Allah enlarges the provision or restricts it, for any He pleases? Verily, in this are Signs for those who believe!

### 53.

AA Say: "O creatures of God, those of you who have acted against your own interests should not be disheartened of the mercy of God. Surely God forgives all sins. He is all-forgiving and all-merciful.

NQ Say: "O 'Ibādī (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh, verily Allāh

forgives all sins. Truly, He is Oft-Forgiving, Most Merciful[.]

- PK Say: O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgiveth all sins. Lo! He is the Forgiving, the Merciful.
- SH Say: O my servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful.
- YU Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.

#### 54.

- AA Turn towards your Lord and obey Him before the punishment comes upon you when you will not be helped.
- NQ "And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him, (in Islâm), before the torment comes upon you, then you will not be helped.
- PK Turn unto your Lord repentant, and surrender unto Him, before there come unto you the doom, when ye cannot be helped.
- SH And return to your Lord time after time and submit to Him before there comes to you the punishment, then you shall not be helped.
- YU "Turn ye to our Lord (in repentance) and bow to His (Will), before the Penalty comes on you: after that ye shall not be helped.

#### 55.

- AA Follow the best of what has been revealed to you by your Lord before the punishment overtakes you suddenly and you are caught unawares,
- NQ "And follow the best of that which is sent down to you from your Lord (i.e. this Qur'ân, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!"
- PK And follow the better (guidance) of that which is revealed unto you from your Lord, before the doom cometh on you suddenly when ye know not,
- SH And follow the best that has been revealed to you from your Lord before there comes to you the punishment all of a sudden while you do not even perceive;
- YU "And follow the best of (the courses) revealed to you from your Lord, before the Penalty comes on you - of a sudden while ye perceive not!-

#### 56.

- AA Lest a soul should say: "Alas, I was heedless of God and only laughed;"
- NQ Lest a person should say: "Alas, my grief that I was undutiful to Allâh (i.e. I have not done what Allâh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh), the Qur'ân, and Muhammad SAW and at the faithful believers, etc.]
- PK Lest any soul should say: Alas, my grief that I was unmindful of Allah, and I was indeed among the scoffers!
- SH Lest a soul should say: O woe to me! for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn;
- YU "Lest the soul should (then) say: 'Ah! Woe is me!- In that I neglected (my duty) towards Allah, and was but among those who mocked!'-

#### 57.

- AA Or say: "If only God had guided me I would have been a man of fear and piety;"
- NQ Or (lest) he should say: "If only Allâh had guided me, I should indeed have

been among the Muttaqūn (pious and righteous persons - see V.2:2)."

- PK Or should say: If Allah had but guided me I should have been among the dutiful!
- SH Or it should say: Had Allah guided me, I would certainly have been of those who guard (against evil);
- YU "Or (lest) it should say: 'If only Allah had guided me, I should certainly have been among the righteous!'-

### 58.

- AA Or say on seeing the punishment: "If I could only return I would be among the good."
- NQ Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world) then I should indeed be among the Muhsinūn (good-doers - see V.2:112)."
- PK Or should say, when it seeth the doom: Oh, that I had but a second chance that I might be among the righteous!
- SH Or it should say when it sees the punishment: Were there only a returning for me, I should be of the doers of good.
- YU "Or (lest) it should say when it (actually) sees the penalty: 'If only I had another chance, I should certainly be among those who do good!'

### 59.

- AA Why, My revelations had come to you, but you denied them and were filled with pride, and were among the disbelievers.
- NQ Yes! Verily, there came to you My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud and were among the disbelievers.
- PK (But now the answer will be): Nay, for My revelations came unto thee, but thou didst deny them and wast scornful and wast among the disbelievers.
- SH Aye! My communications came to you, but you rejected them, and you were proud and you were one of the unbelievers.
- YU "(The reply will be:) 'Nay, but there came to thee my Signs, and thou didst reject them: thou wast Haughty, and became one of those who reject faith!'"

### 60.

- AA If you see those who had imputed lies to God on the Day of Resurrection, black would be their faces (with disgrace). Is there not a place in Hell for the arrogant?
- NQ And on the Day of Resurrection you will see those who lied against Allāh (i.e. attributed to Him sons, partners, etc.) their faces will be black. Is there not in Hell an abode for the arrogant ones?
- PK And on the Day of Resurrection thou (Muhammad) seest those who lied concerning Allah with their faces blackened. Is not the home of the scorners in hell?
- SH And on the day of resurrection you shall see those who lied against Allah; their faces shall be blackened. Is there not in hell an abode for the proud?
- YU On the Day of Judgment wilt thou see those who told lies against Allah; - their faces will be turned black; Is there not in Hell an abode for the Haughty?

### 61.

- AA God would rescue those who fear Him (and guide them) to places of safety. Neither will evil touch them nor regret.
- NQ And Allāh will deliver those who are the Muttaqūn (pious - see V.2:2) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve.

- PK And Allah delivereth those who ward off (evil) because of their deserts. Evil toucheth them not, nor do they grieve.
- SH And Allah shall deliver those who guard (against evil) with their achievement; evil shall not touch them, nor shall they grieve.
- YU But Allah will deliver the righteous to their place of salvation: no evil shall touch them, nor shall they grieve.

**62.**

- AA God is the creator of all things, and He is the guarantor of all things.
- NQ Allâh is the Creator of all things, and He is the Wakîl (Trustee, Disposer of affairs, Guardian, etc.) over all things.
- PK Allah is Creator of all things, and He is Guardian over all things.
- SH Allah is the Creator of every thing and He has charge over every thing.
- YU Allah is the Creator of all things, and He is the Guardian and Disposer of all affairs.

**63.**

- AA He has the keys of the heavens and the earth; and those who deny the revelations of God will be losers.
- NQ To Him belong the keys of the heavens and the earth. And those who disbelieve in the Ayât (proofs, evidences, verses, signs, revelations, etc.) of Allâh, such are they who will be the losers.
- PK His are the keys of the heavens and the earth, and they who disbelieve the revelations of Allah - such are they who are the losers.
- SH His are the treasures of the heavens and the earth; and (as for) those who disbelieve in the communications of Allah, these it is that are the losers.
- YU To Him belong the keys of the heavens and the earth: and those who reject the Signs of Allah, - it is they who will be in loss.

**64.**

- AA Say: "O you ignorant people, do you bid me to worship someone other than God?"
- NQ Say (O Muhammad SAW to the polytheists, etc.): "Do you order me to worship other than Allâh O you fools?"
- PK Say (O Muhammad, to the disbelievers): Do ye bid me serve other than Allah? O ye fools!
- SH Say: What! Do you then bid me serve others than Allah, O ignorant men?
- YU Say: "Is it some one other than Allah that ye order me to worship, O ye ignorant ones?"

**65.**

- AA Surely you have been commanded, as those before you were: "If you associate (any one with God), wasted will be all your deeds, and you will perish."
- NQ And indeed it has been revealed to you (O Muhammad SAW), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers[]." "
- PK And verily it hath been revealed unto thee as unto those before thee (saying): If thou ascribe a partner to Allah thy work will fail and thou indeed wilt be among the losers.
- SH And certainly, it has been revealed to you and to those before you: Surely if you associate (with Allah), your work would certainly come to naught and you would certainly be of the losers.

YU But it has already been revealed to thee, - as it was to those before thee, - "If thou wert to join (gods with Allah), truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good)".

**66.**

AA So, you should worship only God, and be among the grateful.

NQ Nay! But worship Allâh (Alone and none else), and be among the grateful.

PK Nay, but Allah must thou serve, and be among the thankful!

SH Nay! but serve Allah alone and be of the thankful.

YU Nay, but worship Allah, and be of those who give thanks.

**67.**

AA They do not esteem God as is rightly due to Him. The whole earth would be a fistful of His on the Day of Resurrection, and the heavens would be rolled up in His right hand. Too immaculate is He and too high for what they associate with Him!

NQ They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand[] and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!

PK And they esteem not Allah as He hath the right to be esteemed, when the whole earth is His handful on the Day of Resurrection, and the heavens are rolled in His right hand. Glorified is He and High Exalted from all that they ascribe as partner (unto Him).

SH And they have not honored Allah with the honor that is due to Him; and the whole earth shall be in His grip on the day of resurrection and the heavens rolled up in His right hand; glory be to Him, and may He be exalted above what they associate (with Him).

YU No just estimate have they made of Allah, such as is due to Him: On the Day of Judgment the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him! High is He above the Partners they attribute to Him!

**68.**

AA When the trumpet blast is sounded whoever is in the heavens and the earth will swoon away, except those God please. When the blast is sounded the second time, they will stand up all expectant.

NQ And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh will. Then it will blown a second time and behold, they will be standing, looking on (waiting)[].

PK And the trumpet is blown, and all who are in the heavens and all who are in the earth swoon away, save him whom Allah willeth. Then it is blown a second time, and behold them standing waiting!

SH And the trumpet shall be blown, so all those that are in the heavens and all those that are in the earth shall swoon, except such as Allah please; then it shall be blown again, then lo! they shall stand up awaiting.

YU The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon, except such as it will please Allah (to exempt). Then will a second one be sounded, when, behold, they will be standing and looking on!

**69.**

AA The earth will light up with the effulgence of her Lord; and the ledger (of account) will be placed (in each man's hand), and the apostles and the witnesses will be called, and judgement passed between them equitably, and

no wrong will be done to them.

- NO** And the earth will shine with the light of its Lord (Allâh, when He will come to judge among men) and the Book will be placed (open) and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged.
- PK** And the earth shineth with the light of her Lord, and the Book is set up, and the prophets and the witnesses are brought, and it is judged between them with truth, and they are not wronged.
- SH** And the earth shall beam with the light of its Lord, and the Book shall be laid down, and the prophets and the witnesses shall be brought up, and judgment shall be given between them with justice, and they shall not be dealt with unjustly.
- YU** And the Earth will shine with the Glory of its Lord: the Record (of Deeds) will be placed (open); the prophets and the witnesses will be brought forward and a just decision pronounced between them; and they will not be wronged (in the least).

## 70.

- AA** Each soul will be paid in full for what it had done. He is cognisant of what you do.
- NO** And each person will be paid in full of what he did; and He is Best Aware of what they do.
- PK** And each soul is paid in full for what it did. And He is Best Aware of what they do.
- SH** And every soul shall be paid back fully what it has done, and He knows best what they do.
- YU** And to every soul will be paid in full (the fruit) of its Deeds; and (Allah) knoweth best all that they do.

## 71.

- AA** The unbelievers will be driven into Hell in groups till, when they reach it and its doors are opened up, its keepers will say to them: "Did not apostles of your own come to you reciting your Lord's revelations, warning you of this your day of Doom?" They will answer: "Yes;" but the sentence of punishment was justified against the unbelievers.
- NO** And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes, but the Word of torment has been justified against the disbelievers![]"
- PK** And those who disbelieve are driven unto hell in troops till, when they reach it and the gates thereof are opened, and the warders thereof say unto them: Came there not unto you messengers of your own, reciting unto you the revelations of your Lord and warning you of the meeting of this your Day? they say: Yea, verily. But the word of doom of disbelievers is fulfilled.
- SH** And those who disbelieve shall be driven to hell in companies; until, when they come to it, its doors shall be opened, and the keepers of it shall say to them: Did not there come to you messengers from among you reciting to you the communications of your Lord and warning you of the meeting of this day of yours? They shall say: Yea! But the sentence of punishment was due against the unbelievers.
- YU** The Unbelievers will be led to Hell in crowd: until, when they arrive, there, its gates will be opened. And its keepers will say, "Did not messengers come to

you from among yourselves, rehearsing to you the Signs of your Lord, and warning you of the Meeting of This Day of yours?" The answer will be: "True: but the Decree of Punishment has been proved true against the Unbelievers!"

**72.**

- AA "Enter the gates of Hell," they will be told, "and there abide for ever." How grievous a destination for the haughty!
- NO It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!"
- PK It is said (unto them): Enter ye the gates of hell to dwell therein. Thus hapless is the journey's end of the scorers.
- SH It shall be said: Enter the gates of hell to abide therein; so evil is the abode of the proud.
- YU (To them) will be said: "Enter ye the gates of Hell, to dwell therein: and evil is (this) Abode of the Arrogant!"

**73.**

- AA Those who were mindful of their duty to their Lord will be driven in groups to Paradise, till they reach it and its gates are opened, and its keepers say to them: "Peace be on you; you are the joyous. So enter here to live for ever."
- NO And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salâmun 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein."
- PK And those who keep their duty to their Lord are driven unto the Garden in troops till, when they reach it, and the gates thereof are opened, and the warders thereof say unto them: Peace be unto you! Ye are good, so enter ye (the Garden of delight), to dwell therein;
- SH And those who are careful of (their duty to) their Lord shall be conveyed to the garden in companies; until when they come to it, and its doors shall be opened, and the keepers of it shall say to them: Peace be on you, you shall be happy; therefore enter it to abide.
- YU And those who feared their Lord will be led to the Garden in crowds: until behold, they arrive there; its gates will be opened; and its keepers will say: "Peace be upon you! well have ye done! enter ye here, to dwell therein."

**74.**

- AA They will say: "All praise be to God Who has fulfilled the promise He had made to us, and bequeathed to us this land for dwelling in the garden wheresoever we like." How excellent the recompense for those who act!
- NO And they will say: "All the praises and thanks be to Allâh Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious good) workers!"
- PK They say: Praise be to Allah, Who hath fulfilled His promise unto us and hath made us inherit the land, sojourning in the Garden where we will! So bounteous is the wage of workers.
- SH And they shall say: (All) praise is due to Allah, Who has made good to us His promise, and He has made us inherit the land; we may abide in the garden where we please; so goodly is the reward of the workers.
- YU They will say: "Praise be to Allah, Who has truly fulfilled His Promise to us, and has given us (this) land in heritage: We can dwell in the Garden as we will: how excellent a reward for those who work (righteousness)!"

**75.**

- AA You will see the angels hover round the Throne, singing the praises of their

Lord; and justice will be done between them equitably, and it would be said:  
"All praise to God the Lord of all the worlds."

- NO And you will see the angels surrounding the Throne (of Allâh) from all round, glorifying the praises of their Lord (Allâh). And they (all the creatures) will be judged with truth, and it will be said. All the praises and thanks be to Allâh, the Lord of the 'Alamin (mankind, jinns and all that exists)."
- PK And thou (O Muhammad) seest the angels thronging round the Throne, hymning the praises of their Lord. And they are judged aright. And it is said: Praise be to Allah, the Lord of the Worlds!
- SH And you shall see the angels going round about the throne glorifying the praise of their Lord; and judgment shall be given between them with justice, and it shall be said: All praise is due to Allah, the Lord of the worlds.
- YU And thou wilt see the angels surrounding the Throne (Divine) on all sides, singing Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice, and the cry (on all sides) will be, "Praise be to Allah, the Lord of the Worlds!"