

Quranic Exegesis

Sacred Study Program

Workbook

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In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muḥammad and his family and
companions and grant them perfect peace.

Surah Fatiha

1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, The Most Gracious, The Dispenser of Grace:
[Muahammed Asad]

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

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

In the name of God, the Benevolent, the Merciful
[Thomas Cleary]

2

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All praise is due to God alone, the Sustainer of all the worlds,
[Muhammed Asad]

Praise be to Allah, Lord of the Worlds,
[Pickthall]

Praise be to Allah, the Cherisher and Sustainer of the worlds;
[Yusuf Ali]

Praise is proper to God, Lord of the universe,
[Thomas Cleary]

3

الرَّحْمَنُ الرَّحِيمُ

The Most Gracious, the Dispenser of Grace,
[Muhammed Asad]

The Beneficent, the Merciful.
[Pickthall]

Most Gracious, Most Merciful;
[Yusuf Ali]

the Benevolent, the Merciful,
[Thomas Cleary]

4

مَالِكِ يَوْمِ الدِّينِ

Lord of the Day of Judgment!
[Muhammed Asad]

Master of the Day of Judgment,
[Pickthall]

Master of the Day of Judgment.
[Yusuf Ali]

Ruler of the day of Requital.
[Thomas Cleary]

5

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Thee alone do we worship; and unto Thee alone do we turn for aid.
[Muhammed Asad]

Thee (alone) we worship; Thee (alone) we ask for help.
[Pickthall]

Thee do we worship, and Thine aid we seek.
[Yusuf Ali]

It is You we serve, to You we turn for help.
[Thomas Cleary]

6

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us the straight way.
[Muhammed Asad]

Show us the straight path,
[Pickthall]

Show us the straight way,
[Yusuf Ali]

Show us the straight path,
[Thomas Cleary]

7

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
الضَّالِّينَ

The way of those upon whom Thou hast bestowed Thy blessings,³ not of those who have been condemned [by Thee], nor of those who go astray!

[Muhammed Asad]

The path of those whom Thou hast favoured; Not the (path) of those who earn Thine anger nor of those who go astray.

[Pickthall]

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

[Yusuf Ali]

the path of those You have favoured, not of those who are objects of anger, not of those who wander astray.

[Thomas Cleary]

In the name of Allah, the All-Merciful, the Most Merciful.
 May Allah bless Muḥammad and his family and
 companions and grant them perfect peace.

Al-Kahf

It was narrated that Ibn ‘Umar said: “The Messenger of Allaah (salallahu ‘alayhi wa sallam) said: ‘Whoever reads Surah al-Kahf on the day of Jumu’ah (Friday), a light will shine for him from beneath his feet to the clouds of the sky, which will shine for him on the Day of Resurrection, and he will be forgiven (his sins) between the two Fridays.’” [Al-Mundhiri]

From Abu Sa’eed al-Khudri , who said: “Whoever reads Surah al-Kahf on the night of Jumu’ah (Friday), will have a light that will stretch between him and the Ancient House (the Ka’bah).” [Narrated by al-Daarimi, 3407]

“Whoever reads Surah al-Kahf on the day of Jumu’ah (Friday), will have a light that will shine from him from one Friday to the next.” [Narrated by al-Haakim, 2/399; al-Bayhaqi]

1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, The Most Gracious, The Dispenser of Grace:
[Muahammed Asad]

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

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

In the name of God, the Benevolent, the Merciful
[Thomas Cleary]

2

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ
عِوَجًا

ALL PRAISE is due to God, who has bestowed. this divine writ from
on high upon His servant, and has not allowed any deviousness to
obscure its meaning:
[Muhammed Asad]

Praise be to Allah Who hath revealed the Scripture unto His slave, and
hath not placed therein any crookedness,
[Pickthall]

Praise be to Allah, Who hath sent to His Servant the Book, and hath al-
lowed therein no Crookedness:
[Yusuf Ali]

Praise be to God, who revealed the Book to a devotee, putting no
distortion in it,
[Thomas Cleary]

3

قِيَمًا لِّيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ
يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا

[a divine write] unerringly straight, meant to warn [the godless] of a severe punishment from Him, and to give unto the believers who do good works the glad tiding that theirs shall be a goodly reward-
[Muhammed Asad]

(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,
[Pickthall]

(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,
[Yusuf Ali]

so it is straight, to warn of severe vengeance from God, and to bring glad news to the believers who do good works, that there is an excellent reward for them,
[Thomas Cleary]

4

مَكْثِينَ فِيهِ أَبَدًا

[a state of bliss] in which they shall dwell beyond the count of time.
[Muhammed Asad]

Wherein they will abide for ever;
[Pickthall]

Wherein they shall remain for ever:
[Yusuf Ali]

wherein they'll abide forever;
[Thomas Cleary]

5

وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا

Furthermore, [this divine writ is meant] to warn all those who assert,
“God has taken unto Himself a son.”

[Muhammed Asad]

And to warn those who say: Allah hath chosen a son,
[Pickthall]

Further, that He may warn those (also) who say, “(Allah) hath begotten
a son”:

[Yusuf Ali]

and to warn those who say God has begotten a son.

[Thomas Cleary]

6

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا

No knowledge whatever have they of Him, and neither had their forefathers: dreadful -is this saying that comes out of their mouths, [and] nothing but falsehood do they utter!
[Muhammed Asad]

(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.
[Pickthall]

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!
[Yusuf Ali]

They have no knowledge of this, nor had their ancestors. What comes out of their mouths is intolerable as a maxim; for they are only telling a lie.
[Thomas Cleary]

7

فَلَعَلَّكَ بِخَعِّ نَفْسِكَ عَلَىٰ ءَاثِرِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا
الْحَدِيثِ أَسَفًا

But wouldst thou, perhaps, torment thyself to death with grief over them if they are not willing to believe in this message?
[Muhammed Asad]

Yet it may be, if they believe not in this statement, that thou (Muhammad) wilt torment thy soul with grief over their footsteps.
[Pickthall]

Thou wouldst only, perchance, fret thyself to death, following after them, in grief, if they believe not in this Message.
[Yusuf Ali]

So you might grieve yourself to death regretful after them if they won't believe in this discourse?
[Thomas Cleary]

8

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ
عَمَلًا

Behold, We have willed that all beauty on earth be a means by which
We put men to a test, [showing] which of them are best in conduct;
[Muhammed Asad]

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.
[Pickthall]

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.
[Yusuf Ali]

We made everything on earth an ornament for it, that We might test
which of them are best in behavior.
[Thomas Cleary]

9

وَأِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا

and, verily, [in time] We shall reduce all that is on it to barren dust!
[Muhammed Asad]

And lo! We shall make all that is thereon a barren mound.
[Pickthall]

Verily what is on earth we shall make but as dust and dry soil (without growth or herbage).
[Yusuf Ali]

And We will make everything on earth dust and desert.
[Thomas Cleary]

10

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا
عَجَبًا

[AND SINCE the life of this world is but a test, dost thou [really] think that [the parable of] the Men of the Cave and of [their devotion to] the scriptures could be deemed more wondrous than any [other] of Our messages?

[Muhammed Asad]

Or deemest thou that the People of the Cave and the Inscription are a wonder among Our portents ?

[Pickthall]

Or dost thou reflect that the Companions of the Cave and of the Inscription were wonders among Our Sign?

[Yusuf Ali]

Or do you consider the companions of the cave and the written scripture to have been oddities among Our signs?

[Thomas Cleary]

11

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا ءَاتِنَا مِنْ لَدُنْكَ رَحْمَةً
وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا

When those youths took refuge in the cave, they prayed: “O our Sustainer! Bestow on us grace from Thyself, and endow us, whatever our [outward] condition, with consciousness of what is right!”
[Muhammed Asad]

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.
[Pickthall]

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!”
[Yusuf Ali]

When the youths took shelter in the cave, they said, “Our Lord, grant us mercy from Yourself, and take care of us properly.”
[Thomas Cleary]

12

فَضَرَبْنَا عَلَىٰ ءَاذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا

And thereupon We veiled their ears in the cave for many a year,
[Muhammed Asad]

Then We sealed up their hearing in the Cave for a number of years.
[Pickthall]

Then We draw (a veil) over their ears, for a number of years, in the Cave,
(so that they heard not):
[Yusuf Ali]

So We blocked up their ears in the cave for a number of years.
[Thomas Cleary]

13

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِثُوا أَمَدًا

and then We awakened them: [and We did all this] so that We might mark out [to the world] which of the two points of view showed a better comprehension of the time-span during which they had remained in this state.

[Muhammed Asad]

And afterward We raised them up that We might know which of the two parties would best calculate the time that they had tarried.

[Pickthall]

Then We roused them, in order to test which of the two parties was best at calculating the term of years they had tarried!

[Yusuf Ali]

Then We awakened them, that We might know which of the two groups could calculate how long they had been there.

[Thomas Cleary]

14

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ ۚ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ
وَزَدْنَاهُمْ هُدًى

[And now] We shall truly relate to thee their story: Behold, they were young men who had attained to faith in their Sustainer: and [so] We deepened their consciousness of the right way
[Muhammed Asad]

We narrate unto thee their story with truth. Lo! they were young men who believed in their Lord, and We increased them in guidance.
[Pickthall]

We relate to thee their story in truth: they were youths who believed in their Lord, and We advanced them in guidance:
[Yusuf Ali]

We tell you their story truthfully; they were youths who believed in their Lord, so We gave them more guidance.
[Thomas Cleary]

15

وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمٰوٰتِ
وَالْأَرْضِ لَن نَّدْعُوَ مِنْ دُونِهِ إِلٰهًا لَقَدْ قُلْنَا إِذَا شَطَطًا

and endowed their hearts with strength, so that they stood up and said [to one another]: “Our Sustainer is the Sustainer of the heavens and the earth. Never shall we invoke any deity other than Him: [if we did,] we should indeed have uttered an enormity! [Muhammed Asad]

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 God beside Him, for then should we utter an enormity. [Pickthall]

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! [Yusuf Ali]

And We strengthened their hearts: they stood up and said, “Our Lord is the Lord of the heavens and the earth; we will never pray to any other deity; if we did, we would have spoken an extravagant untruth. [Thomas Cleary]

16

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً ۖ لَوْلَا يَأْتُونَ عَلَيْهِمُ
بِسُلْطَانٍ بَيِّنٍ ۖ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا

These people of ours have taken to worshipping [other] deities instead of Him, without being able to adduce any reasonable evidence in support of their beliefs; and who could be more wicked than he who invents a lie about God?

[Muhammed Asad]

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 ?

[Pickthall]

“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.

[Yusuf Ali]

“These our people have taken to other deities besides God. Why do they not produce clear authority for them? And who is more wrong than those who invent falsehood against God?

[Thomas Cleary]

17

وَإِذْ أَعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ
لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا

Hence, now that you have withdrawn from them and from all that they worship instead of God, take refuge in that cave: God will spread His grace over you, and will endow you - whatever your [outward] condition - with all that your souls may need!
[Muhammed Asad]

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.
[Pickthall]

“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.”
[Yusuf Ali]

“Dissociating yourselves from them and what they worship other than God, take shelter in the cave: your Lord will open up divine mercy to you, and will take care of you kindly.”
[Thomas Cleary]

18

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَوُّرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ
وَإِذَا غَرَبَتْ تَقَرُّصُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ
ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ
فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا

And [for many a year] thou might have seen the sun, on its rising, incline away from their cave on the right, and, on its setting, turn aside from them on the left, while they lived on in that spacious chamber, [bearing witness to] this of God's messages: He whom God guides, he alone has found the right way; whereas for him whom He lets go astray thou canst never find any protector who would point out the right way. [Muhammed Asad]

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. [Pickthall]

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. [Yusuf Ali]

You would have seen the sun when it rose inclining from their cave to the right, and when it set turning away from them to the left, as they were in an opening within. That is one of the signs of God. Whoever God guides is the guided one while you will not find a guiding helper for anyone God leaves astray. [Thomas Cleary]

19

وَتَحْسَبُهُمْ أَيْقَاظًا وَهُمْ رُقُودٌ ۚ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ
الشَّمَالِ ۖ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ ۚ لَوِ اطَّلَعْتَ عَلَيْهِمْ
لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا

And thou wouldst have thought that they were awake, whereas they lay asleep. And We caused them to turn over repeatedly, now to the right, now to the left; and their dog [lay] on the threshold, its forepaws outstretched. Hadst thou come upon them [unprepared], thou wouldst surely have turned away from them in flight, and wouldst surely have been filled with awe of them.

[Muhammed Asad]

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.

[Pickthall]

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.

[Yusuf Ali]

You would have thought them awake. though they were asleep; and We caused them to turn to the right and the left, while their dog stretched its forepaws over their threshold. If you had come upon them, you would surely have turned away from them, fleeing, and you would surely have been filled with fear of them.

[Thomas Cleary]

20

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ ۖ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ
 قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ
 فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى
 طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا

And so, [in the course of time,] We awakened them; and they began to ask one another [as to what had happened to them]. One of them asked: "How long have you remained thus?" [The others] answered: "We have remained thus a day, or part of a day." Said they [who were endowed with deeper insight]: "Your Sustainer knows best how long you have thus remained. Let, then, one of you go with these silver coins to the town, and let him find out what food is purest there, and bring you thereof [some] provisions. But let him behave with great care and by no means make anyone aware of you:
 [Muhammed Asad]

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. [Pickthall]

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. [Yusuf Ali]

And thus We awakened them so they could question each other. One speaker among them said, "How long have you been here?" They said, "We've been here a day, or part of a day." They said, "Your Lord knows best how long you've been here. Now send one of you to the city with this money of yours and let him see which is the most decent food, and let him bring some of it to provide for you; and let him act with caution and not let anyone know of you. [Thomas Cleary]

21

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ
وَلَنْ تُمْلِحُوا إِنْ أَبَدًا

for, behold, if they should come to know of you, they might stone you to death or force you back to their faith-in which case you would never attain to any good!"

[Muhammed Asad]

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.

[Pickthall]

"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."

[Yusuf Ali]

"For if they find you, they will stone you or force you back into their cult, and then you would never be happy."

[Thomas Cleary]

22

وَكَذَلِكَ أَثَرْنَا عَلَيْهِمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ
لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرُهُمْ ۖ فَقَالُوا ابْنُوا عَلَيْهِمْ
بُيُوتًا ۖ رَبُّهُمْ أَعْلَمُ بِهِمْ ۚ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ
عَلَيْهِمْ مَسْجِدًا

AND IN THIS way have We drawn [people's] attention to their story, so that they might know - whenever they debate among themselves as to what happened to those [Men of the Cave] that God's promise [of resurrection] is true, and that there can be no doubt as to [the coming of] the Last Hour. And so, some [people] said: "Erect a building in their memory; God knows best what happened to them." Said they whose opinion prevailed in the end: "Indeed, we must surely raise a house of worship in their memory!"

[Muhammed Asad]

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.

[Pickthall]

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."

[Yusuf Ali]

Yet We made them known to others thus, that they would know the promise of God is true, and that there can be no doubt about the end of time. Disputing their case among themselves they said, "Construct a building over them," though their Lord knows their interest best. Those who prevailed over their case said, "We will build a place of worship over them."

[Thomas Cleary]

23

سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ
 كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ۖ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ ۚ قُلْ
 رَبِّي أَعْلَمُ بِعَدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۚ فَلَا تَمَارَ فِيهِمْ إِلَّا
 مُرَاءَ ظَهْرٍ وَلَا تَسْتَفِ فِيهِمْ مِنْهُمْ أَحَدًا

[And in times to come] some will say, [They were] three, the fourth of them being their dog,” while others will say, “Five, with their dog as the sixth of them” -idly guessing at something of which they can have no knowledge -and [so on, until] some will say, “[They were] seven, the eighth of them being their dog.” Say: “My Sustainer knows best how many they were. None but a few have any [real] knowledge of them. Hence, do not argue about them otherwise than by way of an obvious argument, and do not ask any of those [story-tellers] to enlighten thee about them.”

[Muhammed Asad]

(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.

[Pickthall]

(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.

[Yusuf Ali]

Some will say there were three, the fourth one of them being their dog. And some say there were five, with their dog the sixth “conjecturing about the unknown” and some say seven, with their dog the eighth. Say, “My Lord knows best their number: none knows them but a few.” So don’t dispute about them, except an issue that is clear; and don’t ask anyone else their opinion on them.

[Thomas Cleary]

24

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا

AND NEVER say about anything, “Behold, I shall do this tomorrow,”
[Muhammed Asad]

And say not of anything: Lo! I shall do that tomorrow,
[Pickthall]

Nor say of anything, “I shall be sure to do so and so tomorrow” -
[Yusuf Ali]

And never say of anything, “I will certainly do that tomorrow,”
[Thomas Cleary]

25

إِلَّا أَنْ يَشَاءَ اللَّهُ ۖ وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ
يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا

without (adding), “if God so wills.” And if thou shouldst forget [thyself at the time, and become aware of it later], call thy Sustainer to mind and say: “I pray that my Sustainer guide me, even closer than this, to a consciousness of what is right!”

[Muhammed Asad]

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.

[Pickthall]

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.”

[Yusuf Ali]

without “if God wills.” And remember your Lord when you’ve forgotten, and say, “Perhaps my Lord will guide me closer than this in integrity.”

[Thomas Cleary]

26

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا

AND [some people assert], “They remained in their cave three hundred years”; and some have added nine [to that number].
[Muhammed Asad]

And (it is said) they tarried in their Cave three hundred years and add nine. [Pickthall]

So they stayed in their Cave three hundred years, and (some) add nine (more)
[Yusuf Ali]

They stayed in their cave for three hundred years, or an extra nine:
[Thomas Cleary]

27

قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ ۖ أَبْصِرْ
بِهِ وَأَسْمِعْ ۚ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ
أَحَدًا

Say: "God knows best how long they remained [there]. His [alone] is the knowledge of the hidden reality of the heavens and the earth: how well does He see and hear! No guardian have they apart from Him, since He allots to no one a share in His rule!"

[Muhammed Asad]

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.

[Pickthall]

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.

[Yusuf Ali]

Say, "God knows best how long they stayed: the mystery of the heavens and the earth belongs to God, the all-seeing and all-hearing; they have no other protector than God, who shares partnership in judgment with no one."

[Thomas Cleary]

28

وَاتْلُ مَا أُوحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۚ لَا مُبَدِّلَ لِكَلِمَاتِهِ وَلَنْ
تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا

AND CONVEY [to the world] whatever has been revealed to thee of thy Sustainer's writ. There is nothing that could alter His words; and thou canst find no refuge other than with Him.

[Muhammed Asad]

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.

[Pickthall]

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.

[Yusuf Ali]

Recite what has been revealed to you of the Book of your Lord. No one can change the words of God, and you will find no refuge without God.

[Thomas Cleary]

29

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ
يُريدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا
وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ
فُرُطًا

And contain thyself in patience by the side of all who at morn and at evening invoke their Sustainer, seeking His countenance, and let not thine eyes pass beyond them in quest of the beauties of this world's life; and pay no heed to any whose heart We have rendered heedless of all remembrance of Us because he had always followed [only] his own desires, abandoning all that is good and true.

[Muhammed Asad]

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.

[Pickthall]

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.

[Yusuf Ali]

Keep yourself patient with those who call on their Lord morning and evening seeking to honor God; and do not disregard them, seeking the finery of the life of the world. And do not obey anyone whose heart We have allowed to neglect to remember Us, so he follows his own desires and has gotten out of control.

[Thomas Cleary]

30

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيُكْفِرْ
 إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِن يَسْتَغِيثُوا
 يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ وَسَاءَتْ
 مُرْتَفَقًا

And say: "The truth [has now come] from your Sustainer: let, then, him who wills, believe in it, and let him who wills, reject it." Verily, for all who sin against themselves [by rejecting Our truth] We have readied a fire whose billowing folds will encompass them from all sides; and if they beg for water, they will be given water [hot] like molten lead, which will scald their faces: how dreadful a drink, and how evil a place to rest! [Muhammed Asad]

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!
 [Pickthall]

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!
 [Yusuf Ali]

Say, "The truth is from your Lord," and let whoever will believe, and let whoever will reject. We have prepared a fire for the unjust, whose billowing smoke will envelop them. And if they pray for rain, We will rain on them water like molten brass, that will burn their faces. What a miserable drink, and what a terrible place to rest!
 [Thomas Cleary]

31

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ
أَحْسَنَ عَمَلًا

[But,] behold, as for those who attain to faith and do righteous deeds-
verily, We do not fail to requite any who persevere in doing good:
[Muhammed Asad]

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.
[Pickthall]

As to those who believe and work righteousness, verily We shall not suf-
fer to perish the reward of any who do a (single) righteous deed.
[Yusuf Ali]

As for those who believe and do good works, We will not neglect the
reward of any who does even one good deed.
[Thomas Cleary]

32

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ
 فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِنْ سُنْدُسٍ
 وَإِسْتَبْرَقٍ مُتَّكِينَ فِيهَا عَلَى الْأَرَائِكِ نِعَمَ الثَّوَابِ وَحُسْنَتٌ
 مُرْتَفَقًا

theirs shall be gardens of perpetual bliss - [gardens] through which running waters flow - wherein they will be adorned with bracelets of gold and will wear green garments of silk and brocade, [and] wherein upon couches they will recline:” how excellent a recompense, and how goodly a place to rest!

[Muhammed Asad]

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!

[Pickthall]

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!

[Yusuf Ali]

For them there are everlasting gardens with streams flowing beneath them, where they will be adorned with bracelets of gold and will wear green clothes of silk and brocade as they recline on couches therein. What a gracious reward, and a fine place to rest!.

[Thomas Cleary]

33

وَاضْرِبْ لَهُم مَّثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ
وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا

AND PROPOUND unto them the parable of two men, upon one of whom We had bestowed two vineyards, and surrounded them with date-palms, and placed a field of grain in-between.
[Muhammed Asad]

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.
[Pickthall]

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.
[Yusuf Ali]

Relate to them the example of two men, one of whom We provided with two vineyards of grapes, surrounding them with date palms and putting grain between them.
[Thomas Cleary]

34

كَلَّتَا الْجَنَّتَيْنِ ءَاتَتْ أُكُلَهَا وَلَمْ تَظْلِمِ مِنْهُ شَيْئًا ۚ وَفَجَّرْنَا
خِلْلَهُمَا نَهْرًا

Each of the two gardens yielded its produce and never failed therein in any way, for We had caused a stream to gush forth in the midst of each of them.

[Muhammed Asad]

Each of the gardens gave its fruit and withheld naught thereof. And We caused a river to gush forth therein.

[Pickthall]

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.

[Yusuf Ali]

Both vineyards brought forth their fruits with anything failing therein, as We caused a stream to flow between them,

[Thomas Cleary]

35

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا
وَأَعَزُّ نَفَرًا

And so [the man] had fruit in abundance. And [one day] he said to his friend, bandying words with him, “More wealth have I than thou, and mightier am I as regards [the number and power of my] followers!”
[Muhammed Asad]

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.
[Pickthall]

(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.”
[Yusuf Ali]

and thus he had a fruitful yield; so he said to his friend in the course of a dispute with him, “I am wealthier than you, and greater in manpower.”
[Thomas Cleary]

36

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ
أَبَدًا

And having [thus] sinned against himself, he entered his garden,
saying, "I do not think that this will ever perish!"
[Muhammed Asad]

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

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

Then he went into one of his vineyards, oppressing his own soul: he
said, "I don't think this will ever perish."
[Thomas Cleary]

37

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُددْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا
مِنْهَا مُنْقَلَبًا

And neither do I think that the Last Hour will ever come. But even if [it should come, and] I am brought before my Sustainer, I will surely find something even better than this as [my last] resort!" [Muhammed Asad]

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. [Pickthall]

"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." [Yusuf Ali]

"And I don't think the end of time is coming. And even if I am returned to my Lord, I will surely find better than this in exchange." [Thomas Cleary]

38

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ
تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّاهُ رَجُلًا

And his friend answered him in the course of their argument: "Wilt thou blaspheme against Him who has created thee out of dust, and then out of a drop of sperm, and in the end has fashioned thee into a [complete] man?

[Muhammed Asad]

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 ?

[Pickthall]

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?

[Yusuf Ali]

His friend said to him, arguing back, "Do you deny the one who created you from dust, then from a drop, then formed you into a man?

[Thomas Cleary]

39

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا

But as for myself, [I know that] He is God, my Sustainer; and I cannot attribute divine powers to any but my Sustainer.”
[Muhammed Asad]

But He is Allah, my Lord, and I ascribe unto my Lord no partner.
[Pickthall]

“But (I think) for my part that He is Allah, My Lord, and none shall I associate with my Lord.
[Yusuf Ali]

“For me, however, that is God, my Lord; and I associate no one with my Lord.
[Thomas Cleary]

40

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ
 إِنَّ تَرَنِّ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا

And [he continued:] “Alas, if thou hadst but said, on entering thy garden, ‘Whatever God wills [shall come to pass, for] there is no power save with God!’ Although, as thou seest, I have less wealth and offspring than thou,
 [Muhammed Asad]

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,
 [Pickthall]

“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,
 [Yusuf Ali]

“And when you went into your vineyard, why didn’t you say, ‘Whatever God will: there is no power save through God? If you see me with less property and children than you,
 [Thomas Cleary]

41

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا
مِّنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا

yet it may well be that my Sustainer will give me something better than thy garden -just as He may let loose a calamity out of heaven upon this [thy garden], so that it becomes a heap of barren dust
[Muhammed Asad]

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,
[Pickthall]

“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!-
[Yusuf Ali]

“it may be that my Lord will give me some good from your vineyard, and may send a reckoning against it from the sky, so it turns into slippery sand;
[Thomas Cleary]

42

أَوْ يُصْبِحَ مَائُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلْبًا-

or its water sinks deep into the ground, so that thou wilt never be able to find it again!"

[Muhammed Asad]

Or some morning the water thereof will be lost in the earth so that thou canst not make search for it.

[Pickthall]

"Or the water of the garden will run off underground so that thou wilt never be able to find it."

[Yusuf Ali]

"or its water may run off underground, so you can never find it."

[Thomas Cleary]

43

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَلَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا

And [thus it happened:] his fruitful gardens were encompassed [by ruin], and there he was, wringing his hands over all that he had spent on that which now lay waste, with its trellises caved in; and he could but say, “Oh, would that I had not attributed divine powers to any but my Sustainer!”

[Muhammed Asad]

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! [Pickthall]

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!”

[Yusuf Ali]

And his crop was closed in from all sides, and he came to wringing his hands over what he had spent on it, now that it was ruined to its foundations, saying, “Would that I had not associated anyone with my Lord!”

[Thomas Cleary]

44

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا

-for now he had nought to succour him in God's stead, nor could he succour himself.

[Muhammed Asad]

And he had no troop of men to help him as against Allah, nor could he save himself.

[Pickthall]

Nor had he numbers to help him against Allah, nor was he able to deliver himself.

[Yusuf Ali]

And he had no group to help him without God, and he was not triumphant.

[Thomas Cleary]

45

هٰنَالِكَ الْوَلِيَّةُ لِلّٰهِ الْحَقِّ ۚ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا

For thus it is: all protective power belongs to God alone, the True One. He is the best to grant recompense, and the best to determine what is to be.

[Muhammed Asad]

In this case is protection only from Allah, the True, He is Best for reward, and best for consequence.

[Pickthall]

There, the (only) protection comes from Allah, the True One. He is the Best to reward, and the Best to give success.

[Yusuf Ali]

There the true help is up to God, who is best in reward and best in fulfillment.

[Thomas Cleary]

46

وَاضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَا أَنزَلْنَاهُ مِنَ السَّمَاءِ
فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيْحُ ۚ
وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا

AND PROPOUND unto them the parable of the life of this world: [it is] like the water which We send down from the skies, and which is absorbed by the plants of the earth: but [in time] they turn into dry stubble which the winds blow freely about. And it is God [alone] who determines all things.

[Muhammed Asad]

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 mingeth with it and then becometh dry twigs that the winds scatter. Allah is able to do all things.

[Pickthall]

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.

[Yusuf Ali]

Present them the simile of the life of the world as like rain We send down from the sky: the earth's vegetation absorbs it, then becomes dry stubble, which the winds scatter. And God is the one who prevails over everything.

[Thomas Cleary]

47

المَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَةُ الصَّالِحَةُ خَيْرٌ
عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا

Wealth and children are an adornment of this, world's life: but good deeds, the fruit whereof endures forever, are of far greater merit in thy Sustainer's sight, and a far better source of hope.
[Muhammed Asad]

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.
[Pickthall]

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.
[Yusuf Ali]

Wealth and children are adornment of the life of the world, but those things that endure, the good works, are better in the regard of your Lord in terms of reward, and better in terms of hope.
[Thomas Cleary]

48

وَيَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ
مِنْهُمْ أَحَدًا

Hence, [bear in mind] the Day, on which We shall cause the mountains to disappear and thou shalt behold the earth void and bare: for [on that Day] We will [resurrect the dead and] gather them all together, leaving out none of them.

[Muhammed Asad]

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.

[Pickthall]

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.

[Yusuf Ali]

One day We will cause the mountains to pass away, and you will see the earth stand out exposed; and We will gather them together, leaving none of them at all.

[Thomas Cleary]

49

وَعُرِضُوا عَلَىٰ رَبِّكَ صَفًّا لِّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ
مَرَّةٍ ۚ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا

And they will be lined up before thy Sustainer, [and He will say:] “Now, indeed, you have come unto Us [in a lonely state], even as We created you in the first instances - although you were wont to assert that We would never appoint for you a meeting [with Us]!”
[Muhammed Asad]

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.
[Pickthall]

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)!”:
[Yusuf Ali]

And they will be set before your Lord in ranks: “You have come to Us as We made you at first. But you supposed We would not fulfill a promise to you.”
[Thomas Cleary]

50

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ
يُؤَيِّلَتَنَا مَا لَ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا
أَحْصَاهَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظِلُّمُ رَبُّكَ أَحَدًا

And the record [of everyone's deeds] will be laid open; and thou wilt behold the guilty filled with dread at what [they see] therein; and they will exclaim: "Oh, woe unto us! What a record is this! It leaves out nothing, be it small or great, but takes everything into account!" For they will find all that they ever wrought [now] facing them, and [will know that] thy Sustainer does not wrong anyone.
[Muhammed Asad]

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.
[Pickthall]

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.
[Yusuf Ali]

And the record will be set out, and you will see the sinners anxious on account of what is in it, saying, "Alas, woe is us! What is with this record? It omits nothing, small or great, but takes account of it all!" And they will find everything they did before them; and your Lord won't be unjust to anyone at all.
[Thomas Cleary]

51

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ
مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۖ فَتَخَذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ
دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا

AND [remember that] when We told the angels, “Prostrate yourselves before Adam,” they all prostrated themselves, save Iblis: he [too] was one of those invisible beings, but then he turned away from his Sustainer’s command. Will you, then, take him and his cohorts for (your), masters instead of Me, although they are your foe? How vile an exchange on the evildoers’ part!
[Muhammed Asad]

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.
[Pickthall]

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!
[Yusuf Ali]

When We said to the angels, “Bow to Adam,” they bowed, except Iblis; he was one of the sprites, and he disobeyed the direction of his Lord. So do you take him and his heirs for patrons instead of Me, though they are your enemies? What a wretched exchange for those in the wrong!
[Thomas Cleary]

52

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا
 كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا

I did not make them witnesses of the creation of the heavens and the earth, nor of the creation of their own selves; and neither do I [have any need to] take as My helpers those [beings] that lead [men] astray.
 [Muhammed Asad]

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.
 [Pickthall]

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!
 [Yusuf Ali]

I did not have them witness the creation of the heavens and the earth, nor their own creation; and I would never take seducers for helpers.
 [Thomas Cleary]

53

وَيَوْمَ يَقُولُ نَادُوا شُرَكَائِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ
يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا

Hence, [bear in mind] the Day on which He will say, “Call [now] unto those beings whom you imagined to have a share in My divinity!” - whereupon they will invoke them, but those [beings] will not respond to them: for We shall have placed between them an unbridgeable gulf. [Muhammed Asad]

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. [Pickthall]

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. [Yusuf Ali]

One day God will say, “Call on the partners you attributed to Me.” And they will call on them, but they will not answer them: and We will put between them a place of annihilation. [Thomas Cleary]

54

وَرَاءَ الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا

And those who were lost in sin will behold the fire, and will know that they are bound to fall into it, and will find no way of escape therefrom.
[Muhammed Asad]

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

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

And the sinners will see the fire and perceive that they are going to fall into it, and they will find no way out of it.
[Thomas Cleary]

55

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ۚ وَكَانَ
الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا

THUS, INDEED, have We given in this Qur'an many facets to every kind of lesson [designed] for [the benefit of] mankind. However, man is, above all else, always given to contention:

[Muhammed Asad]

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

[Pickthall]

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.

[Yusuf Ali]

We have elaborated every example in this Recital, but man is contentious about most things.

[Thomas Cleary]

56

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ
إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا

for, what is there to keep people from attaining to faith now that guidance has come unto them, and from asking their Sustainer to forgive them their sins - unless it be [their wish] that the fate of the [sinful] people of ancient times should befall them [as well], or that the [ultimate] suffering should befall them in the hereafter?

[Muhammed Asad]

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.

[Pickthall]

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?

[Yusuf Ali]

And what prevents people from believing when guidance has come to them, and asking forgiveness from their Lord. but the sanction of the ancients befalling them or the torment confronting them?

[Thomas Cleary]

57

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ ۚ وَيُجَادِلُ الَّذِينَ
كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ ۖ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا
هُزُوءًا

But We send [Our] message-bearers only as heralds of glad tidings and as warners - whereas those who are bent on denying the truth contend [against them] with fallacious arguments, so as to render void the truth thereby, and to make My messages and warnings a target of their mockery.

[Muhammed Asad]

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.

[Pickthall]

We only send the apostles 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!

[Yusuf Ali]

We only send the emissaries as heralds and as warners; but those who scoff dispute by means of vanity, trying to refute the truth with it, taking My signs, and their being warned, for a joke.

[Thomas Cleary]

58

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا
 قَدَّمَتْ يَدَاؤُهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي
 آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا

And who could be more wicked than he to whom his Sustainer's messages are conveyed and who thereupon turns away from them, forgetting all [the evil] that his hands may have wrought? Behold, over their hearts have We laid veils which prevent them from grasping the truth, and into their ears, deafness; and though thou call them onto the right path, they will never allow themselves to be guided.
 [Muhammed Asad]

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.
 [Pickthall]

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.
 [Yusuf Ali]

And who is more wrong than one who turns away from the signs of his Lord when reminded of them, and forgets what he has brought about by his own hands? We have put covers over their hearts, preventing them from understanding this; and deafness in their ears. Even if you invite them to guidance, they will never be guided.
 [Thomas Cleary]

59

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ ۖ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ۚ بَلْ لَهُمْ مَوْعِدٌ لَّنْ يَجِدُوا مِنْ دُونِهِ مَوْثِقًا

Yet, [withal,] thy Sustainer is the Truly-Forgiving One, limitless in His grace. Were He to take them [at once] to task for whatever [wrong] they commit, He would indeed bring about their speedy punishment [then and there]: but nay, they have a time-limit beyond which they shall find no redemption
[Muhammed Asad]

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.
[Pickthall]

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.
[Yusuf Ali]

But your Lord is the most forgiving, full of mercy: were God to blame them for what they did, that would have hastened their punishment for them: but they have an appointment, and will find no other refuge.
[Thomas Cleary]

60

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا

as [was the case with all] those communities that We destroyed when they went on and on doing wrong; for We had set a time-limit for their destruction.

[Muhammed Asad]

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

[Pickthall]

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

[Yusuf Ali]

And those communities We destroyed when they went wrong; but We set an appointed time for their destruction.

[Thomas Cleary]

61

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ
أَمْضِيَ حُقُبًا

AND LO! [In the course of his wanderings,] Moses said to his servant:
“I shall not give up until I reach the junction of the two seas, even if I
[have to] spend untold years [in my quest]!”
[Muhammed Asad]

And when Moses said unto his servant: I will not give up until I reach
the point where the two rivers meet, though I march on for ages.
[Pickthall]

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.”
[Yusuf Ali]

Moses said to his attendant, “I will not stop until I reach the junction
of the two seas, even if I go on for a long time.”
[Thomas Cleary]

62

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حَوْتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي
الْبَحْرِ سَرَبًا

But when they reached the junction between the two [seas], they forgot all about their fish, and it took its way into the sea and disappeared from sight.

[Muhammed Asad]

And when they reached the point where the two met, they forgot their fish, and it took its way into the waters, being free.

[Pickthall]

But when they reached the Junction, they forgot (about) their Fish, which took its course through the sea (straight) as in a tunnel.

[Yusuf Ali]

Now when they reached the junction, they forgot their fish, which thus took its course through the sea as if through a conduit.

[Thomas Cleary]

63

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ ءَاتِنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا
نَصَبًا

And after the two had walked some distance, [Moses] said to his servant: “Bring us our mid-day meal; we have indeed suffered hardship on this [day of] our journey!”
[Muhammed Asad]

And when they had gone further, he said unto his servant: Bring us our breakfast. Verily we have found fatigue in this our journey.
[Pickthall]

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.”
[Yusuf Ali]

Then when they had passed by, he said to his attendant, “Bring us our breakfast; we have undergone labor’s fatigue from this journey of ours.”
[Thomas Cleary]

64

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحَوْتَ وَمَا
 أَنْسَنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ ۚ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ
 عَجَبًا

Said [the servant]: “Wouldst thou believe it? When we betook ourselves to that rock for a rest, behold, I forgot about the fish-and none but Satan made me thus forget it - and it took its way into the sea! How strange!”

[Muhammed Asad]

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.

[Pickthall]

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!”

[Yusuf Ali]

He said, “Did you see how I forgot the fish when we rested on the rock? No one made me forget it but Satan, to prevent me from mentioning it; and so it went its way in the sea. Amazing!”

[Thomas Cleary]

65

قَالَ ذَلِكَ مَا كُنَّا نَبْغِ ۚ فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا

[Moses] exclaimed: “That [was the place] which we were seeking!, And the two turned back, retracing their footsetps,
[Muhammed Asad]

He said: This is that which we have been seeking. So they retraced their steps again.
[Pickthall]

Moses said: “That was what we were seeking after:” So they went back on their footsteps, following (the path they had come).
[Yusuf Ali]

Moses said, “That is what we have been seeking.” So they retraced their footsteps, following their track.
[Thomas Cleary]

66

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ
لَدُنَّا عِلْمًا

and found one of Our servants, on whom We had bestowed grace from Ourselves and unto whom We had imparted knowledge [issuing] from Ourselves.

[Muhammed Asad]

Then found they one of Our slaves, unto whom We had given mercy from Us, and had taught him knowledge from Our presence.

[Pickthall]

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.

[Yusuf Ali]

Thus the two found one of My devotees, one on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.

[Thomas Cleary]

67

قَالَ لَهُ مُوسَى هَلْ أَتَّبِعُكَ عَلَىٰ أَن تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا

Moses said unto him: “May I follow thee on the understanding that thou wilt impart to me something of that consciousness of what is right which has been imparted to thee?”
[Muhammed Asad]

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 ?
[Pickthall]

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?”
[Yusuf Ali]

Moses said to him, “May I follow you, so you might teach me some of what you have been taught in the way of true direction?”
[Thomas Cleary]

68

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

[The other] answered: "Behold, thou wilt never be able to have patience with me –

[Muhammed Asad]

He said: Lo! thou canst not bear with me.

[Pickthall]

(The other) said: "Verily thou wilt not be able to have patience with me!"

[Yusuf Ali]

He said, "You will not be able to bear with me.

[Thomas Cleary]

69

وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا

for how couldst thou be patient about something that thou canst not comprehend within the compass of (thy] experience?"

[Muhammed Asad]

How canst thou bear with that whereof thou canst not compass any knowledge ?

[Pickthall]

"And how canst thou have patience about things about which thy understanding is not complete?"

[Yusuf Ali]

"And so how can you bear with what you do not comprehend?"

[Thomas Cleary]

70

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا

Replied [Moses]: “Thou wilt find me patient, if God so wills; and I shall not disobey thee in anything!”

[Muhammed Asad]

He said: Allah willing, thou shalt find me patient and I shall not in aught gainsay thee.

[Pickthall]

Moses said: “Thou wilt find me, if Allah so will, (truly) patient: nor shall I disobey thee in aught.”

[Yusuf Ali]

Moses said, “You will find me constant, God willing; I will not disobey you in anything.”

[Thomas Cleary]

71

قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُحْدِثَ لَكَ
مِنْهُ ذِكْرًا

Said [the sage]: “Well, then, if thou art to follow me, do not question me about aught [that I may do] until I myself give thee an account thereof.”

[Muhammed Asad]

He said: Well, if thou go with me, ask me not concerning aught till I myself make mention of it unto thee.

[Pickthall]

The other said: “If then thou wouldst follow me, ask me no questions about anything until I myself speak to thee concerning it.”

[Yusuf Ali]

He said, “Then if you follow me, don’t question me about anything <till I tell you some information about it.”

[Thomas Cleary]

72

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخَرَقْتُهَا
لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا

And so the two went on their way, till (they reached the seashore; and] when they disembarked from the boat [that had ferried them across], the sage made a hole in it-[whereupon Moses] exclaimed: “Hast thou made a hole in it in order to drown the people who may be [travelling] in it? Indeed, thou hast done a grievous thing!”

[Muhammed Asad]

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.

[Pickthall]

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!”

[Yusuf Ali]

So the two went off, until when they were riding in a boat the man made a hole in it. [Moses] said, “Did you make a hole in it to drown its owners? You have done a serious thing!”

[Thomas Cleary]

73

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

He replied: "Did I not tell thee that thou wilt never be able to have patience with me?"
[Muhammed Asad]

He said: Did I not tell thee that thou couldst not bear with me ?
[Pickthall]

He answered: "Did I not tell thee that thou canst have no patience with me?"
[Yusuf Ali]

He said, "Didn't I tell you that you wouldn't be able to bear with me?"
[Thomas Cleary]

74

قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا

Said [Moses]: “Take-me not to task for my having forgotten [myself], and be not hard on me on account of what I have done!”
[Muhammed Asad]

(Moses) said: Be not wroth with me that I forgot, and be not hard upon me for my fault.
[Pickthall]

Moses said: “Rebuke me not for forgetting, nor grieve me by raising difficulties in my case.”
[Yusuf Ali]

[Moses] said, “Don’t blame me for forgetting, and don’t make trouble for me.”
[Thomas Cleary]

75

فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي نَفْسًا زَكِيَّةً
بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا نُكْرًا

And so the two went on, till, when they met a young man, [the sage] slew him -(whereupon Moses) exclaimed: "Hast thou slain an innocent human being without [his having taken] another man's life? Indeed, thou hast done a terrible thing!"
[Muhammed Asad]

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.
[Pickthall]

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!"
[Yusuf Ali]

Then they went on their way, until they encountered a youth, whom the man killed. [Moses] said, "Have you killed an innocent person who has taken no life? You have done a despicable thing!"
[Thomas Cleary]

76

قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا

He replied: "Did I not tell thee that thou wilt never be able to have patience with me?"

[Muhammed Asad]

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

[Pickthall]

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

[Yusuf Ali]

He said, "Didn't I tell you that you wouldn't be able to bear with me?"

[Thomas Cleary]

77

قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَحِّبْنِي ۖ قَدْ بَلَغْتَ
مِنَ اللَّذْنِ عُذْرًا

Said [Moses]: “If, after this, I should ever question thee, keep me not in thy company: [for by] now thou hast heard enough excuses from me.”
[Muhammed Asad]

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

(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.”
[Yusuf Ali]

Moses said, “If I question you over anything after this, then don’t keep company with me: you’ve already got an excuse from me.”
[Thomas Cleary]

78

فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ اسْتَطَعَمَا أَهْلِهَا فَأَبَوْا أَنْ
يُضَيِّفَهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ ۖ قَالَ
لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا

And so the two went on, till, when they came upon some village people, they asked them for food; but those [people] refused them all hospitality. And they saw in that (village) a wall which was on the point of tumbling down, and [the sage] rebuilt it [whereupon Moses] said: "Hadst thou so wished, surely thou couldst [at least] have obtained some payment for it?"

[Muhammed Asad]

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.

[Pickthall]

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!"

[Yusuf Ali]

So the two went on their way, until they came to the people of a town: they asked the people for food, but they refused to give them hospitality. Then the two came upon a wall that was about to collapse, and the man restored it. [Moses] said, "If you wished, you could have gotten paid for that."

[Thomas Cleary]

79

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ ۚ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ
عَلَيْهِ صَبْرًا

[The sage] replied: “This is the parting of ways between me and thee.
[And now] I shall let thee know the real meaning of all [those events]
that thou wert unable to bear with patience;
[Muhammed Asad]

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.
[Pickthall]

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.
[Yusuf Ali]

He said, “This is where you and I part ways. I will tell you the
interpretation of what you could not bear with.
[Thomas Cleary]

80

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ
أَعْيِبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا

“As for that boat, it belonged to some needy people who toiled upon the sea -and I desired to damage it because (I knew that] behind them was a king who is wont to seize every boat by brute force.
[Muhammed Asad]

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.
[Pickthall]

“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.
[Yusuf Ali]

“As for the boat, it belonged to some paupers who worked at sea, so I wanted to disable it because there was a king after them taking every boat by force.
[Thomas Cleary]

81

وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهَقَهُمَا طُغْيَانًا
وَكُفْرًا

“And as for that young man, his parents were [true] believers - whereas we had every reason to fear that he would bring bitter grief upon them by [his] overweening wickedness and denial of all truth:
[Muhammed Asad]

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

“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).
[Yusuf Ali]

“As for the youth, his parents were believers, and we feared he would trouble them by wickedness and ingratitude,
[Thomas Cleary]

82

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا

and so we desired that their Sustainer grant them in his stead [a child] of greater purity than him, and closer [to them] in loving tenderness.
[Muhammed Asad]

And we intended that their Lord should change him for them for one better in purity and nearer to mercy.
[Pickthall]

“So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.
[Yusuf Ali]

“so we wished for their Lord to give them one better than he in exchange, one more devout, and more affectionate.
[Thomas Cleary]

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ
كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا
وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّنَ رَبِّكَ ۚ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۚ
ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا

“And as for that wall, it belonged to two orphan boys [living] in the town, and beneath it was [buried] a treasure belonging to them [by right]. Now their father had been a righteous man, and so thy Sustainer willed it that when they come of age they should bring forth their treasure by thy Sustainer’s grace. “And I did not do (any of) this of my own accord: this is the real meaning of all [those events] that thou wert unable to bear with patience.”

[Muhammed Asad]

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.

[Pickthall]

“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.”

[Yusuf Ali]

“And as for the wall, it belonged to two orphaned youths in the city; there was a buried treasure under it that belonged to them, and their father had been an honest man. So your Lord wanted them to grow up and extract their treasure for themselves, as a mercy from your Lord; I didn’t do it for my own sake. That is the interpretation of what you couldn’t bear with.”

[Thomas Cleary]

84

وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ ۖ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا

AND THEY will ask thee about the Two-Horned One. Say: "I will convey unto you something by which he ought to be remembered."

[Muhammed Asad]

They will ask thee of Dhu'l-Qarneyn. Say: I shall recite unto you a remembrance of him.

[Pickthall]

They ask thee concerning Zul-qarnain. Say, "I will rehearse to you something of his story."

[Yusuf Ali]

They ask you about the Master of the Two Centuries. Say, "I will relate to you an account of him."

[Thomas Cleary]

85

إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبِيلًا

Behold, We established him securely on earth, and endowed him with [the knowledge of] the right means to achieve anything [that he might set out to achieve];
[Muhammed Asad]

Lo! We made him strong in the land and gave him unto every thing a road.
[Pickthall]

Verily We established his power on earth, and We gave him the ways and the means to all ends.
[Yusuf Ali]

We established him on earth, and gave him means to obtain everything.
[Thomas Cleary]

86

فَاتَّبَعَ سَبِيلًا

and so he chose the right means [in whatever he did].
[Muhammed Asad]

And he followed a road
[Pickthall]

One (such) way he followed,
[Yusuf Ali]

He pursued a certain course
[Thomas Cleary]

حَتَّىٰ إِذَا بَلَغَ مَغْرَبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ
وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَذَّاقُوا الْقَرْنَيْنِ أَمَّا أَنْ تُعَذِّبَ وَإَمَّا أَنْ
تَتَّخِذَ فِيهِمْ حُسْنًا

[And he marched westwards] till, when he came to the setting of the sun, it appeared to him that it was setting in a dark, turbid sea; and nearby he found a people [given to every kind of wrongdoing]. We said: “O thou Two-Horned One! Thou mayest either cause [them] to suffer or treat them with kindness!”

[Muhammed Asad]

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.

[Pickthall]

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.”

[Yusuf Ali]

until when he reached the setting of the sun he found it setting in a muddy spring; and he found a people in its vicinity. We said, “Master of the Two Centuries, you may either inflict a penalty, or else treat them kindly.”

[Thomas Cleary]

قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا
نُكْرًا

He answered: "As for him who does wrong [unto others] - him shall we, in time, cause to suffer; and thereupon he shall be referred to his Sustainer, and He will cause him to suffer with unnameable suffering.
[Muhammed Asad]

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!
[Pickthall]

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).
[Yusuf Ali]

He said, "We will penalize whoever is unjust; then he will be sent back to his Lord, who will punish him with an unheard-of torment.
[Thomas Cleary]

89

وَأَمَّا مَنْ ءَامَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ ۖ وَسَنَقُولُ
لَهُ مِنْ أَمْرٍ يُسْرًا

But as for him who believes and does righteous deeds - he will have the ultimate good [of the life to come] as his reward; and [as for us,] we shall make binding on him [only] that which is easy to fulfill.”
[Muhammed Asad]

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

“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.”
[Yusuf Ali]

“But whoever has faith and acts with integrity will have the finest reward; and we will tell him what is easy of our order.”
[Thomas Cleary]

90

ثُمَّ اتَّبَعَ سَبِيلًا

And once again he chose the right means [to achieve a right end].
[Muhammed Asad]

Then he followed a road
[Pickthall]

Then followed he (another) way,
[Yusuf Ali]

Then he pursued a course
[Thomas Cleary]

91

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ
نَجْعَلْ لَهُم مِّن دُونِهَا سِتْرًا

[And then he marched eastwards] till, when he came to the rising of the sun he found that it was rising on a people for whom We had provided no coverings against it:
[Muhammed Asad]

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.
[Pickthall]

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.
[Yusuf Ali]

until he reached the rising of the sun, where he found it rising on a people for whom We had not provided any shelter against it.
[Thomas Cleary]

92

كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا

thus [We had made them, and thus he left them; and We did encompass
with Our knowledge all that he had in mind
[Muhammed Asad]

So (it was). And We knew all concerning him.
[Pickthall]

(He left them) as they were: We completely understood what was
before him.
[Yusuf Ali]

So they remained. And We already encompassed all information about
him.
[Thomas Cleary]

93

ثُمَّ اتَّبَعَ سَبِيلًا

And once again he chose the right means (to achieve a right end).
[Muhammed Asad]

Then he followed a road
[Pickthall]

Then followed he (another) way,
[Yusuf Ali]

Then he pursued a course
[Thomas Cleary]

94

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ
يَفْقَهُونَ قَوْلًا

[And he marched on] till, when he reached [a place] between the two mountain-barriers, he found beneath them a people who could scarcely understand a word [of his language].
[Muhammed Asad]

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

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

until, when he reached the space between two mountains, he found a people below them who could hardly understand speech.
[Thomas Cleary]

95

قالوا إِذَا الْقُرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ
فَهَلْ نَجْعَلْ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا

They said: "O thou Two-Horned One! Behold, Gog and Magog" are spoiling this land. May we, then, pay unto thee a tribute on the understanding that thou wilt erect a barrier between us and them?"
[Muhammed Asad]

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 ?
[Pickthall]

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?"
[Yusuf Ali]

They said, "O Master of the Two Centuries, the Gog and Magog are causing trouble in the land. Shall we pay you tribute, so that you might set up a barrier between us and them?"
[Thomas Cleary]

96

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَل بَيْنَكُمْ
وَبَيْنَهُمْ رَدْمًا

He answered: "That wherein my Sustainer has so securely established me is better [than anything that you could give me]; hence, do but help me with [your labour's] strength, [and] I shall erect a rampart between you and them!

[Muhammed Asad]

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.

[Pickthall]

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:

[Yusuf Ali]

He said, "What my Lord has established me in is better; but assist me with strength and I will build a dam between you and them.

[Thomas Cleary]

97

ءَاتُونِي زُبَرَ الْحَدِيدِ ۖ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ
انفخُوا ۖ حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي أُفْرِغَ عَلَيْهِ قِطْرًا

Bring me ingots of iron!" Then, after he had [piled up the iron and] filled the gap between the two mountain-sides, he said: "[Light a fire and] ply your bellows!" At length, when he had made it [glow like] fire, he commanded: "Bring me molten copper which I may pour upon it." [Muhammed Asad]

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. [Pickthall]

"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." [Yusuf Ali]

"Bring me chunks of iron." Then when he had filled in the space between the two mountainsides, he said, "Blow," until when he had made it blaze he said, "Bring me molten brass to pour over it." [Thomas Cleary]

98

فَمَا اسْطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا

And thus [the rampart was built, and] their enemies were unable to scale it, and neither were they able to pierce it.
[Muhammed Asad]

And (Gog and Magog) were not able to surmount, nor could they pierce (it).
[Pickthall]

Thus were they made powerless to scale it or to dig through it.
[Yusuf Ali]

So they were unable to climb it, and they could not penetrate it.
[Thomas Cleary]

99

قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي ۖ فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۖ
وَكَانَ وَعْدُ رَبِّي حَقًّا

Said [the King]: “This is a mercy from my Sustainer! Yet when the time appointed by my Sustainer shall come, He will make this [rampart] level with the ground: and my Sustainer’s promise always comes true!”
[Muhammed Asad]

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.
[Pickthall]

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.”
[Yusuf Ali]

He said, “This is a mercy from my Lord. But when the promise of my Lord comes about, it will reduce this to dust; and the promise of my Lord is true.”
[Thomas Cleary]

100

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ۖ وَنُفِخَ فِي الصُّورِ
فَجَمَعْنَاهُمْ جَمْعًا

AND ON that Day” We shall [call forth all mankind and] leave them to surge like waves [that dash] against one another; and the trumpet [of judgment] will be blown, and We shall gather them all together.
[Muhammed Asad]

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.
[Pickthall]

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.
[Yusuf Ali]

On that day We will leave them to surge upon each other in agitation; the trumpet will be blown, and We will gather them all together.
[Thomas Cleary]

101

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا

And on that Day We shall place hell, for all to see, before those who denied the truth-

[Muhammed Asad]

On that day we shall present hell to the disbelievers, plain to view,
[Pickthall]

And We shall present Hell that day for Unbelievers to see, all spread out,-

[Yusuf Ali]

And We will display hell that day to the ungrateful atheists

[Thomas Cleary]

102

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا
يَسْتَطِيعُونَ سَمْعًا

those whose eyes had been veiled against any remembrance of Me
because they could not bear to listen [to the voice of truth]!
[Muhammed Asad]

Those whose eyes were hoodwinked from My reminder, and who
could not bear to hear.
[Pickthall]

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

whose eyes had been blinded to remembrance of Me, and who had
been unable to hear.
[Thomas Cleary]

103

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ
إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا

Do they who are bent on denying the truth think, perchance, that they could take [any of] My creatures for protectors against Me? Verily, We have readied hell to welcome all who [thus] deny the truth!
[Muhammed Asad]

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.
[Pickthall]

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.
[Yusuf Ali]

Do the atheists assume they can take My servants for patrons instead of Me? I have prepared hell as a welcome for the ungrateful atheists.
[Thomas Cleary]

104

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا

Say: "Shall we tell you who are the greatest losers in whatever they may do?

[Muhammed Asad]

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

[Pickthall]

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

[Yusuf Ali]

Say, "Shall we tell you whose works are most fruitless?

[Thomas Cleary]

105

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ
يُحْسِنُونَ صُنْعًا

“[It is] they whose labour has gone astray in [the pursuit of no more than] this world’s life, and who none the less think that they are doing good works:

[Muhammed Asad]

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

[Pickthall]

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

[Yusuf Ali]

“Those whose striving in the world has been mistaken, even as they reckon they are doing good deeds.”

[Thomas Cleary]

106

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَلُهُمْ
فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَمَةِ وَزَنًا

it is they who have chosen to deny their Sustainer's messages and the truth; that they are deseined to meet Him." Hence, all their [good] deeds come to nought, and no weight shall We assign to them on Resurrection Day.

[Muhammed Asad]

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

[Pickthall]

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.

[Yusuf Ali]

They are the ones who denied the signs of God and the meeting with God; so their works have been in vain, and We will give them no weight on the day of resurrection.

[Thomas Cleary]

107

ذٰلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا ءَايَتِي وَرُسُلِي هُزُوًا

That will be their recompense - [their] hell -for having denied the truth and made My messages and My apostles a target of their mockery.
[Muhammed Asad]

That is their reward: hell, because they disbelieved, and made a jest of Our revelations and Our messengers.
[Pickthall]

That is their reward, Hell, because they rejected Faith, and took My Signs and My Messengers by way of jest.
[Yusuf Ali]

That is their reward:hell for scoffing and taking Our signs and Our messengers for a joke.
[Thomas Cleary]

108

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ
الْفِرْدَوْسِ نُزُلًا

[But,] verily, as for those who attain to faith and do righteous deeds -
the gardens of paradise will be there to welcome them;
[Muhammed Asad]

Lo! those who believe and do good works, theirs are the Gardens of
Paradise for welcome,
[Pickthall]

As to those who believe and work righteous deeds, they have, for their
entertainment, the Gardens of Paradise,
[Yusuf Ali]

As for those who believed and did good works, there are the gardens
of paradise for them as a welcome,
[Thomas Cleary]

109

خُلِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا

therein will they abide, [and] never will they desire any change therefrom.

[Muhammed Asad]

Wherein they will abide, with no desire to be removed from thence.

[Pickthall]

Wherein they shall dwell (for aye): no change will they wish for from them.

[Yusuf Ali]

where they will abide, wishing no change in them.

[Thomas Cleary]

110

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَتِ رَبِّي لَنَفَدَ الْبَحْرُ قَبْلَ أَنْ
تَنفَدَ كَلِمَتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

SAY: "If all the sea were ink for my Sustainer's words, the sea would indeed be exhausted ere my Sustainer's words are exhausted! And [thus it would be] if we were to add to it sea upon sea."
[Muhammed Asad]

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.
[Pickthall]

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."
[Yusuf Ali]

Say, "Even if the ocean were ink for the words of my Lord, the ocean would be exhausted before the words of my Lord were exhausted, even if we brought an equal amount to help."
[Thomas Cleary]

111

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُ الْوَاحِدُ
فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ
بِعِبَادَةِ رَبِّهِ أَحَدًا

Say [O Prophet]: “I am but a mortal man like all of you. It has been revealed unto me that your God is the One and Only God. Hence, whoever looks forward [with hope and awe] to meeting his Sustainer [on Judgment Day], let him do righteous deeds, and let him not ascribe unto anyone or anything a share in the worship due to his Sustainer!”
[Muhammed Asad]

Say: I am only a mortal like you. My Lord inspireth in me that your God is only One God. 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.
[Pickthall]

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.
[Yusuf Ali]

Say, “I am only a human being, like you, but it has been revealed to me that your deity is one God. So whoever hopes to meet his Lord should act with integrity and not compromise with anyone the worship of his Lord.”
[Thomas Cleary]

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muḥammad and his family and
companions and grant them perfect peace.

Yaseen

The Prophet (Allah bless him and give him peace) said,
Surely everything has a heart, and the heart of the Qur'an is
Yasin. I would love that it be in the heart of every person of
my people. [Bazzar]

On the authority of Ma'qil ibn Yasar from the Prophet
(Allah bless him and give him peace said, "Recite Yasin on
your deceased." [Abu Dawud, NasaI, Ibn Majah]

1

يس

O THOU human being!
[Muahammed Asad]

Ya Sin
[Pickthall]

Ya Sin
[Yusuf Ali]

Ya Sin
[Thomas Cleary]

2

وَالْقُرْآنِ الْحَكِيمِ

Consider this Qur'an full of wisdom:
[Muhammed Asad]

By the wise Qur'an,
[Pickthall]

By the Qur'an, full of Wisdom?
[Yusuf Ali]

By the Recital, full of wisdom,
[Thomas Cleary]

3

إِنَّكَ لَمِنَ الْمُرْسَلِينَ

verily, thou art indeed one of God's message-bearers,
[Muhammed Asad]

Lo! thou art of those sent
[Pickthall]

Thou art indeed one of the messengers.
[Yusuf Ali]

you are one of the emissaries,
[Thomas Cleary]

4

عَلَى صِرَاطٍ مُسْتَقِيمٍ

pursuing a straight way
[Muhammed Asad]

On a straight path,
[Pickthall]

On a Straight Way.
[Yusuf Ali]

on a straight path,
[Thomas Cleary]

5

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ

by [virtue of] what is being bestowed from on high by the Almighty,
the Dispenser of Grace,
[Muhammed Asad]

A revelation of the Mighty, the Merciful,
[Pickthall]

It is a Revelation sent down by (Him) the Exalted in Might, Most
Merciful.
[Yusuf Ali]

by way of revelation from the Almighty, the Merciful,
[Thomas Cleary]

6

لِتُنذِرَ قَوْمًا مَّا أُنذِرَ ءَابَاؤُهُمْ فَهُمْ غَافِلُونَ

[bestowed upon thee] so that thou mayest warn people whose forefathers had not been warned, and who therefore are unaware [of the meaning of right and wrong].

[Muhammed Asad]

That thou mayst warn a folk whose fathers were not warned, so they are heedless.

[Pickthall]

In order that thou mayest warn a people, whose fathers had received no admonition, and who therefore remain heedless (of the Signs of Allah).

[Yusuf Ali]

so you may warn a people whose ancestors had not been warned and so they were heedless.

[Thomas Cleary]

7

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ

Indeed, the word [of God's condemnation] is bound to come true against most of them: for they will not believe.
[Muhammed Asad]

Already hath the word proved true of most of them, for they believe not.
[Pickthall]

The Word is proved true against the greater part of them; for they do not believe.
[Yusuf Ali]

The Word has already been proven true against most of them, but they do not believe.
[Thomas Cleary]

8

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ

Behold, around their necks We have put shackles, reaching up to their chins, so that their heads are forced up;
[Muhammed Asad]

Lo! We have put on their necks carcans reaching unto the chins, so that they are made stiff-necked.
[Pickthall]

We have put yokes round their necks right up to their chins, so that their heads are forced up (and they cannot see).
[Yusuf Ali]

We have put yokes on their necks, reaching their chains, so their heads are forced up;
[Thomas Cleary]

9

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ
فَهُمْ لَا يُبْصِرُونَ

and We have set a barrier before them and a barrier behind them, and
We have enshrouded them in veils so that they cannot see:
[Muhammed Asad]

And We have set a bar before them and a bar behind them, and (thus)
have covered them so that they see not.
[Pickthall]

And We have put a bar in front of them and a bar behind them, and
further We have covered them up; so that they cannot see.
[Yusuf Ali]

and We have set a barrier in front of them and a barrier behind them,
and then We have enshrouded them, so they do not see.
[Thomas Cleary]

10

وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ

thus, it is all one to them whether thou warnest them or dost not warn them: they will not believe.

[Muhammed Asad]

Whether thou warn them or thou warn them not, it is alike for them, for they believe not.

[Pickthall]

The same is it to them whether thou admonish them or thou do not admonish them: they will not believe.

[Yusuf Ali]

So it is the same to them whether you warn them or not - they won't believe.

[Thomas Cleary]

11

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ بِالْغَيْبِ فَبَشِّرْهُ
بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ

Thou canst [truly] warn only him who is willing to take the reminder to heart, and who stands in awe of the Most Gracious although He is beyond the reach of human perception: unto such, then, give the glad tidings of [God's] forgiveness and of a most excellent reward!
[Muhammed Asad]

Thou warnest only him who followeth the Reminder and feareth the Beneficent in secret. To him bear tidings of forgiveness and a rich reward.
[Pickthall]

Thou canst but admonish: such a one as follows the Message and fears the (Lord) Most Gracious, unseen: give such a one, therefore good tidings, of Forgiveness and a Reward most generous.
[Yusuf Ali]

You can only warn those who follow the Reminder and fear the Benevolent One, albeit unseen; so give them good news of forgiveness, and a generous reward.
[Thomas Cleary]

12

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

Verily, We shall indeed bring the dead back to life; and We shall record whatever (deeds) they have sent ahead, and the traces (of good and evil) which they have left behind: for of all things do We take account in a record clear.

[Muhammed Asad]

Lo! We it is Who bring the dead to life. We record that which they send before (them), and their footprints. And all things We have kept in a clear Register.

[Pickthall]

Verily We shall give life to the dead, and We record that which they sent before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence).

[Yusuf Ali]

For we will revive the dead, and We record what they have sent before and what they have left after them; and We have accounted for everything in an illustrative book of examples.

[Thomas Cleary]

13

وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ

AND SET FORTH unto them a parable - (the story of how) the people of a township (behaved) when (Our) message-bearers came unto them.
[Muhammed Asad]

Coin for them a similitude: The people of the city when those sent (from Allah) came unto them;
[Pickthall]

Set forth to them by way of a parable, the (story of) the Companions of the City. Behold, there came messengers to it.
[Yusuf Ali]

Apply to them the lesson of the landlords of the city when the emissaries came to it:
[Thomas Cleary]

14

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ

Lo! We sent unto them two (apostles), and. they gave the lie to both; and so We strengthened [the two] with a third; and thereupon they said: "Behold, we have been sent unto you (by God)!"
[Muhammed Asad]

When We sent unto them twain, and they denied them both, so We reinforced them with a third, and they said: Lo! we have been sent unto you.
[Pickthall]

When We (first) sent to them two messengers, they rejected them: but We strengthened them with a third: they said "Truly, we have been sent on a mission to you."
[Yusuf Ali]

Remember We sent them two, but they called them liars, so We fortified them with a third, and they said, "We are emmessaries to you."
[Thomas Cleary]

15

قَالُوا مَا أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنزَلَ الرَّحْمَنُ مِن شَيْءٍ إِن
 أَنْتُمْ إِلَّا تَكْذِبُونَ

(The others) answered: “You are nothing but mortal men like ourselves; moreover, the Most Gracious has never bestowed aught (of revelation) from on high. You do nothing but lie!”
 [Muhammed Asad]

They said: Ye are but mortals like unto us. The Beneficent hath naught revealed. Ye do but lie!
 [Pickthall]

The (people) said: “Ye are only men like ourselves; and (Allah) Most Gracious sends no sort of revelation: Ye do nothing but lie.”
 [Yusuf Ali]

They said, “You are nothing but human beings like us; and the Benevolent One doesn’t send anything down. You are simply lying.”
 [Thomas Cleary]

16

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ

Said (the apostles): "Our Sustainer knows that we have indeed been sent unto you;
[Muhammed Asad]

They answered: Our Lord knoweth that we are indeed sent unto you,
[Pickthall]

They said: "Our Lord doth know that we have been sent on a mission to you:
[Yusuf Ali]

They said, "Our Lord knows we are emissaries to you, for sure;
[Thomas Cleary]

17

وَمَا عَلَيْنَا إِلَّا الْبَلَّغُ الْمُبِينُ

but we are not bound to do more than clearly deliver the message
(entrusted to us)."

[Muhammed Asad]

And our duty is but plain conveyance (of the message).

[Pickthall]

"And Our duty is only to deliver the clear Message."

[Yusuf Ali]

"and our only obligation is clear communication."

[Thomas Cleary]

18

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ
مِّنَّا عَذَابٌ أَلِيمٌ

Said (the others): “Truly, we augur evil from you! Indeed, if you desist not, we will surely stone you, and grievous suffering is bound to befall you at our hands!”

[Muhammed Asad]

(The people of the city) said: We augur ill of you. If ye desist not, we shall surely stone you, and grievous torture will befall you at our hands.

[Pickthall]

The (people) said: “For us, We augur an evil omen from you: if ye desist not, we will certainly stone you, and a grievous punishment indeed will be inflicted on you by us.”

[Yusuf Ali]

They said, “We augur ill of you; if you don’t give up, we will stone you; a painful punishment from us will befall you.”

[Thomas Cleary]

19

قَالُوا طَائِرُكُمْ مَعَكُمْ أَإِنْ ذُكِّرْتُمْ بَلَّ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ

[The apostles] replied: “Your destiny, good or evil, is (bound up) with yourselves! (Does it seem evil to you) if you are told to take (the truth) to heart? Nay, but you are people who have wasted their own selves!”
[Muhammed Asad]

They said: Your evil augury be with you! Is it because ye are reminded (of the truth)? Nay, but ye are froward folk!
[Pickthall]

They said: “Your evil omens are with yourselves: (Deem ye this an evil omen) if ye are admonished? Nay, but ye are a people transgressing all bounds!”
[Yusuf Ali]

They said, “Your augury applies to you; is it because you’re reminded? You are a people who go too far.”
[Thomas Cleary]

20

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَاقَوْمِ اتَّبِعُوا
الْمُرْسَلِينَ

At that, a man came running from the farthest end of the city, [and] exclaimed: "O my people! Follow these message-bearers!"
[Muhammed Asad]

And there came from the uttermost part of the city a man running. He cried: O my people! Follow those who have been sent!
[Pickthall]

Then there came running, from the farthest part of the City, a man saying "O my people! obey the messengers:"
[Yusuf Ali]

Then a man came running from the remotest part of the city and said, "O my people, follow the emissaries!"
[Thomas Cleary]

21

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ

Follow those who ask no reward of you, and themselves are rightly guided!

[Muhammed Asad]

Follow those who ask of you no fee, and who are rightly guided.

[Pickthall]

“Obey those who ask no reward of you (for themselves), and who have themselves received Guidance.

[Yusuf Ali]

“Follow those who ask you for no reward and who are rightly guided.

[Thomas Cleary]

22

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ

“(As for me,) why should I not worship Him who has brought me into being, and to whom you all will be brought back?

[Muhammed Asad]

For what cause should I not serve Him Who hath created me, and unto Whom ye will be brought back?

[Pickthall]

“It would not be reasonable in me if I did not serve Him Who created me, and to Whom ye shall (all) be brought back.

[Yusuf Ali]

“And how could I not serve the One who created me, and to whom you will be returned?

[Thomas Cleary]

23

ءَاتَّخِذْ مِنْ دُونِهِ ءَالِهَةً إِن يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي
شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ

Should I take to worshipping (other) deities beside Him? (But then,) if the Most Gracious should will that harm befall me, their intercession could not in the least avail me, nor could they save me:
[Muhammed Asad]

Shall I take (other) gods in place of Him when, if the Beneficent should wish me any harm, their intercession will avail me naught, nor can they save?
[Pickthall]

“Shall I take (other) gods besides Him? If (Allah) Most Gracious should intend some adversity for me, of no use whatever will be their intercession for me nor can they deliver me.
[Yusuf Ali]

“Shall I take to other gods? If the Benevolent One wished me harm, their intercession would avail me naught, and they would not rescue me.
[Thomas Cleary]

24

إِنِّي إِذَا لَفِيَ ضَلَلٍ مُّبِينٍ

and so, behold, I would have indeed, most obviously, lost myself in error!

[Muhammed Asad]

Then truly I should be in error manifest.

[Pickthall]

“I would indeed if I were to do so, be in manifest Error.”

[Yusuf Ali]

“I would then be in obvious error indeed.

[Thomas Cleary]

25

إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ

“Verily, (O my people,) in the Sustainer of you all have I come to believe: listen, then, to me!”

[Muhammed Asad]

Lo! I have believed in your Lord, so hear me!

[Pickthall]

“For me, I have faith in the Lord of you (all): listen then to me!”

[Yusuf Ali]

“I do believe in your Lord, so listen to me”.

[Thomas Cleary]

26

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ

(And) he was told, “(Thou shalt) enter paradise!” - (whereupon) he exclaimed: “Would that my people knew
[Muhammed Asad]

It was said (unto him): Enter paradise. He said: Would that my people knew
[Pickthall]

It was said: “Enter thou the Garden.” He said “Ah me! would that my People knew (what I know)!?
[Yusuf Ali]

It was said, “Enter the Garden.” He said, “Ah, if only my people knew
[Thomas Cleary]

27

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ

how my Sustainer has forgiven me (the sins of my past), and has placed me among the honoured ones!"

[Muhammed Asad]

With what (munificence) my Lord hath pardoned me and made me of the honoured ones!

[Pickthall]

"For that my Lord has granted me Forgiveness and has enrolled me among those held in honour!"

[Yusuf Ali]

"My Lord has pardoned me and placed me among the honored ones."

[Thomas Cleary]

28

وَمَا أُنْزِلْنَا عَلَىٰ قَوْمِهِ مِنۢ بَعْدِهِ مِن جُنْدٍ مِّنَ السَّمَاءِ وَمَا
كُنَّا مُنْزِلِينَ

And after that, no host out of heaven did We send down against his people, nor did We need to send down any:
[Muhammed Asad]

We sent not down against his people after him a host from heaven, nor do We ever send.
[Pickthall]

And We sent not down against his People, after him, any hosts from heaven, nor was it needful for Us so to do.
[Yusuf Ali]

We didn't send down any hosts from heaven to his people after him; We did not have to do so:
[Thomas Cleary]

29

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمِدُونَ

nothing was [needed] but one single blast (of Our punishment) - and lo! they became as still and silent as ashes.
[Muhammed Asad]

It was but one Shout, and lo! they were extinct.
[Pickthall]

It was no more than a single mighty Blast, and behold! they were (like ashes) quenched and silent.
[Yusuf Ali]

It was just one blast, and lo - they were extinct.
[Thomas Cleary]

30

يَحْسِرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ
يَسْتَهْزِءُونَ

OH, THE REGRETS that (most) human beings will have to bear!
Never has an apostle come to them without their deriding him!
[Muhammed Asad]

Ah, the anguish for the bondmen! Never came there unto them a
messenger but they did mock him!
[Pickthall]

Ah! alas for (My) servants! There comes not an messenger to them but
they mock Him!
[Yusuf Ali]

Alas for mortals - no messenger ever comes to them but they ridicule
him.
[Thomas Cleary]

31

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ

Are they not aware of how many a generation We have destroyed before their time, (and) that those (that have perished) will never return to them,
[Muhammed Asad]

Have they not seen how many generations We destroyed before them, which indeed returned not unto them;
[Pickthall]

See they not how many generations before them We destroyed? Not to them will they return:
[Yusuf Ali]

Haven't they seen how many generations We destroyed before them, that they won't return to them?
[Thomas Cleary]

32

وَأِنْ كُلُّ لَمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ

and (that) all of them, all together, will (in the end) before Us be arraigned?

[Muhammed Asad]

But all, without exception, will be brought before Us.

[Pickthall]

But each one of them all? will be brought before Us (for judgment).

[Yusuf Ali]

But everyone will be brought before Us when all are gathered together.

[Thomas Cleary]

33

وَعَايَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ
يَأْكُلُونَ

And (yet,) they have a sign (of Our power to create and to resurrect) in the lifeless earth which We make alive, and out of which We bring forth grain, whereof they may eat;
[Muhammed Asad]

A token unto them is the dead earth. We revive it, and We bring forth from it grain so that they eat thereof;
[Pickthall]

A Sign for them is the earth that is dead; We do give it life, and produce grain therefrom, of which ye do eat.
[Yusuf Ali]

A sign for them is the earth when dead; We revive it, and produce grain from it, of which they partake.
[Thomas Cleary]

34

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ
الْعُيُونِ

and [how] We make gardens of date-palms and vines [grow] thereon,
and cause springs to gush [forth] within it,
[Muhammed Asad]

And We have placed therein gardens of the date-palm and grapes, and
We have caused springs of water to gush forth therein,
[Pickthall]

And We produce therein orchards with date-palms and Vines, and We
cause springs to gush forth therein.
[Yusuf Ali]

And we have put orchards of dates and grapes thereon, and caused
springs to flow on it,
[Thomas Cleary]

35

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ

so that they may eat of the fruit thereof, though it was not their hands that made it. Will they not, then, be grateful?
[Muhammed Asad]

That they may eat of the fruit thereof, and their hands made it not. Will they not, then, give thanks?
[Pickthall]

That they may enjoy the fruits of this (artistry): it was not their hands that made this: will they not then give thanks?
[Yusuf Ali]

that hey may eat of its fruit, though they did not make it themselves; so will they not be grateful?
[Thomas Cleary]

36

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ
 أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ

Limitless in His glory is He who has created opposites in whatever the earth produces, and in men's own selves, and in that of which (as yet) they have no knowledge.

[Muhammed Asad]

Glory be to Him Who created all the sexual pairs, of that which the earth groweth, and of themselves, and of that which they know not!

[Pickthall]

Glory to Allah, Who created in pairs all things that the earth produces as well as their own (human) kind and (other) things of which they have no knowledge.

[Yusuf Ali]

Glory to the one who created mates, all of them, from what the earth produces, and from them own selves, and from what they don't know,

[Thomas Cleary]

37

وَعَايَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ

And (of Our sway over all that exists) they have a sign in the night: We withdraw from it the (light of) day - and lo! they are in darkness.
[Muhammed Asad]

A token unto them is night. We strip it of the day, and lo! they are in darkness.
[Pickthall]

And a Sign for them is the Night: We withdraw therefrom the Day, and behold they are plunged in darkness;
[Yusuf Ali]

And a sign for them is the night; We end the day with it, and lo - they are steeped in darkness.
[Thomas Cleary]

38

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

And (they have a sign in) the sun: it runs in an orbit of its own (and) that is laid down by the will of the Almighty, the All-Knowing;
[Muhammed Asad]

And the sun runneth on unto a resting-place for him. That is the measuring of the Mighty, the Wise.
[Pickthall]

And the Sun runs his course for a period determined for him: that is the decree of (Him) the Exalted in Might, the All-Knowing.
[Yusuf Ali]

And the sun runs its course, that is determined by the Almighty, the Omniscient;
[Thomas Cleary]

39

وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ

and (in) the moon, for which We have determined phases (which it must traverse) till it becomes like an old date-stalk, dried-up and curved:

[Muhammed Asad]

And for the moon We have appointed mansions till she return like an old shrivelled palm-leaf.

[Pickthall]

And the Moon? We have measured for it mansions (to traverse) till it returns like the old (and withered) lower part of date-stalk.

[Yusuf Ali]

and for the moon We have determined phases, until it returns to a tiny crescent.

[Thomas Cleary]

40

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ
وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

(and) neither may the sun overtake the moon, nor can the night usurp the time of day, since all of them float through space (in accordance with Our laws).

[Muhammed Asad]

It is not for the sun to overtake the moon, nor doth the night outstrip the day. They float each in an orbit.

[Pickthall]

It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: each (just) swims along in (its own) orbit (according to Law).

[Yusuf Ali]

The sun is not to overtake the moon, and the night does not outstrip the day, as each swims in a orbit.

[Thomas Cleary]

41

وَعَايَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِّ الْمَشْحُونِ

And (it ought to be) a sign for them that We bear their offspring (over the seas) in laden ships,
[Muhammed Asad]

And a token unto them is that We bear their offspring in the laden ship,
[Pickthall]

And a Sign for them is that We bore their race (through the flood) in the loaded Ark;
[Yusuf Ali]

And a sign for hem is a fact that We carried their race on the loaded Ark;
[Thomas Cleary]

42

وَحَلَقْنَا لَهُمْ مِّن مِّثْلِهِ مَا يَرْكَبُونَ

and (that) We create for them things of a similar kind, on which they
may embark (in their travels);
[Muhammed Asad]

And have created for them of the like thereof whereon they ride.
[Pickthall]

And We have created for them similar (vessels) on which they ride.
[Yusuf Ali]

and We made its like for them, in which they travel,
[Thomas Cleary]

43

وَإِنْ نَّشَأْ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ

and (that,) if such be Our will, We may cause them to drown, with none to respond to their cry for help: and (then) they cannot be saved,
[Muhammed Asad]

And if We will, We drown them, and there is no help for them, neither can they be saved;
[Pickthall]

If it were Our Will, We could drown them; then would there be no helper (to hear their cry), nor could they be delivered.
[Yusuf Ali]

though We could drown them if We wished, and they'd hae no one to help them, and they would not be rescued,
[Thomas Cleary]

44

إِلَّا رَحْمَةً مِّنَّا وَمَتَاعًا إِلَىٰ حِينٍ

unless it be by an act of mercy from Us and a grant of life for a (further span of) time.

[Muhammed Asad]

Unless by mercy from Us and as comfort for a while.

[Pickthall]

Except by way of Mercy from Us, and by way of (worldly) convenience (to serve them) for a time.

[Yusuf Ali]

except as a mercy from Us, a temporary indulgence.

[Thomas Cleary]

45

وَإِذَا قِيلَ لَهُمْ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ

And (yet,) when they are told, “Beware of (God’s insight into) all that lies open before you and all that is hidden from you, so that you might be graced with His mercy,” (most men choose to remain deaf;)
[Muhammed Asad]

When it is said unto them: Beware of that which is before you and that which is behind you, that haply ye may find mercy (they are heedless).
[Pickthall]

When they are told “Fear ye that which is before you and that which will be after you, in order that ye may receive Mercy, “ (they turn back).
[Yusuf Ali]

Yet when they are told to mind what is before them and what is after them, so that they may recieve mercy,
[Thomas Cleary]

46

وَمَا تَأْتِيهِمْ مِّنْ ءَايَةٍ مِّنْ ءَايَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ

and no message of their Sustainer s messages ever reaches them without their turning away from it.

[Muhammed Asad]

Never came a token of the tokens of their Lord to them, but they did turn away from it!

[Pickthall]

Not a Sign comes to them from among the Signs of their Lord, but they turn away therefrom.

[Yusuf Ali]

still whenever a sign from the signs of their Lord comes to them, they turn away from it.

[Thomas Cleary]

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا
لِلَّذِينَ ءَامَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا
فِي ضَلَالٍ مُبِينٍ

Thus, when they are told, "Spend on others out of what God has provided for you as sustenance," those who are bent on denying the truth say unto those who believe, "Shall we feed anyone whom, if (your) God had so willed, He could have fed (Himself)? Clearly, you are but lost in error!"

[Muhammed Asad]

And when it is said unto them: Spend of that wherewith Allah hath provided you, those who disbelieve say unto those who believe: Shall we feed those whom Allah, if He willed, would feed? Ye are in naught else than error manifest.

[Pickthall]

And when they are told "Spend ye of (the bounties) with which Allah has provided you." You Unbelievers say to those who believe: "Shall we then feed those whom, if Allah had so willed, He would have fed, (himself)?? Ye are in nothing but manifest error."

[Yusuf Ali]

And when they are told, "Spend of what God has provided you," the scoffers say to the believers, "Shall we feed someone God could have fed at will? You are simply in evident error."

[Thomas Cleary]

48

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ

And they add, “When is this promise (of resurrection) to be fulfilled?
(Answer this) if you are men of truth!”
[Muhammed Asad]

And they say: When will this promise be fulfilled, if ye are truthful?
[Pickthall]

Further, they say, “When will this promise (come to pass), if what ye
say is true?”
[Yusuf Ali]

And they say, “When is this promise, if you are telling the truth?”
[Thomas Cleary]

49

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ

(And they are unaware that) nothing awaits them beyond a single blast (of God's punishment), which will overtake them while they are still arguing - (against resurrection):
[Muhammed Asad]

They await but one Shout, which will surprise them while they are disputing.
[Pickthall]

They will not (have to) wait for aught but a single Blast: it will seize them while they are yet disputing among themselves!
[Yusuf Ali]

They have nothing to look forward to but a single blast, which will seize them even as they wrangle;
[Thomas Cleary]

50

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ

and so (sudden will be their end that) no testament will they be able to make, - nor to their own people will they return!

[Muhammed Asad]

Then they cannot make bequest, nor can they return to their own folk.

[Pickthall]

No (chance) will they then have, by will, to dispose (of their affairs), nor to return to their own people!

[Yusuf Ali]

so they won't be able to make a will, and they won't return to their families.

[Thomas Cleary]

51

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ

And (then) the trumpet (of resurrection) will be blown - and lo! out of their graves towards their Sustainer will they all rush forth!
[Muhammed Asad]

And the trumpet is blown and lo! from the graves they hie unto their Lord,
[Pickthall]

The trumpet shall be sounded, when behold! from the sepulchers (men) will rush forth to their Lord!
[Yusuf Ali]

The trumpet will be sounded, and lo- they will rush from the tombs to their Lord.
[Thomas Cleary]

52

قَالُوا يَوَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ
وَصَدَقَ الْمُرْسَلُونَ

They will say: “Oh, woe unto us! Who has roused us from our sleep (of death)?” (Whereupon they will be told:) “This is what the Most Gracious has promised! And His message-bearers spoke the truth!”
[Muhammed Asad]

Crying: Woe upon us! Who hath raised us from our place of sleep? This is that which the Beneficent did promise, and the messengers spoke truth.
[Pickthall]

They will say: “Ah! woe unto us! Who hath raised us up from our beds of repose?? (A voice will say:) “This is what (Allah) Most Gracious had promised And true was the word of the messengers!”
[Yusuf Ali]

They will say, “Woe is us! Who roused us from our beds?” This is what the Benevolent One promised, as the emissaries have told the truth.”
[Thomas Cleary]

53

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ

Nothing will there have been but one single blast - and lo! before Us
will all of them be arraigned (and be told):
[Muhammed Asad]

It is but one Shout, and behold them brought together before Us!
[Pickthall]

It will be no more than a single Blast when lo! they will all be brought
up before Us!
[Yusuf Ali]

It will be but a single blast, and lo- they will all be brought before Us.
[Thomas Cleary]

54

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ

“Today, then, no human being shall be wronged in the least, nor shalt you be requited for aught but what you were doing (on earth).
[Muhammed Asad]

This day no soul is wronged in aught; nor are ye requited aught save what ye used to do.
[Pickthall]

Then, on that Day, not a soul will be wronged in the least, and ye shall but be repaid the meeds of your past Deeds.
[Yusuf Ali]

Then that day no soul will be wronged in respect to anything, as you will not be recompensed but for what you have done.
[Thomas Cleary]

55

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِونَ

“Behold, those who are destined for paradise shall today have joy in whatever they do:
[Muhammed Asad]

Lo! those who merit paradise this day are happily employed,
[Pickthall]

Verily the Companions of the Garden shall that Day have joy in all that they do;
[Yusuf Ali]

As for the inhabitants of the garden, they will be merry at work that day;
[Thomas Cleary]

56

هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرْآئِكِ مُتَكُونٍ

in happiness will they and their spouses on couches recline;
[Muhammed Asad]

They and their wives, in pleasant shade, on thrones reclining;
[Pickthall]

They and their associates will be in pleasant shade, reclining on thrones
(of dignity);
[Yusuf Ali]

they and their mates will be in the shade, reclining on couches;
[Thomas Cleary]

57

لَهُمْ فِيهَا فَكِهَةٌ وَلَهُمْ مَا يَدْعُونَ

(only) delight will there be for them, and theirs shall be all that they could ask for:

[Muhammed Asad]

Theirs the fruit (of their good deeds) and theirs (all) that they ask;

[Pickthall]

(Every) fruit (enjoyment) will be there for them; they shall have whatever they call for;

[Yusuf Ali]

there they will have fruit, and whatever they request.

[Thomas Cleary]

58

سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ

peace and fulfillment through the word of a Sustainer who dispenses all grace.

[Muhammed Asad]

The word from a Merciful Lord (for them) is: Peace!

[Pickthall]

“Peace!? a Word (of salutation) from a Lord Most Merciful!

[Yusuf Ali]

“Peace” - a word from a merciful Lord.

[Thomas Cleary]

59

وَأْمَتَّزُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

“But stand aside today, O you who were lost in sin!
[Muhammed Asad]

But avaunt ye, O ye guilty, this day!
[Pickthall]

And O ye in sin! get ye apart this Day!
[Yusuf Ali]

“And stand aside today, you who are sinners:
[Thomas Cleary]

60

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىءَ آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ
لَكُمْ عَدُوٌّ مُبِينٌ

Did I not enjoin on you, O you children of Adam, that you should not
worship Satan - since, verily, he is your open foe
[Muhammed Asad]

Did I not charge you, O ye sons of Adam, that ye worship not the devil
- Lo! he is your open foe! -
[Pickthall]

“Did I not enjoin on you, O ye children of Adam, that ye should not
worship Satan; for that he was to you an enemy avowed??
[Yusuf Ali]

“Did I not charge you, O children of Adam, not to serve Satan, For he
is an open enemy to you,
[Thomas Cleary]

61

وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ

and that you should worship Me (alone)? This would have been a straight way!

[Muhammed Asad]

But that ye worship Me? That was the right path.

[Pickthall]

“And that ye should worship Me, (for that) this was the Straight Way?

[Yusuf Ali]

“and to serve Me? This is a straight path.

[Thomas Cleary]

62

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ

And (as for Satan -) he had already led astray a great many of you:
could you not, then, use your reason?
[Muhammed Asad]

Yet he hath led astray of you a great multitude. Had ye then no sense?
[Pickthall]

“But he did lead astray a great multitude of you. Did ye not then
understand?
[Yusuf Ali]

“He has already led a great many of you astray; didn’t you realize?
[Thomas Cleary]

63

هَٰذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ

“This, then, is the hell of which you were warned again and again:
[Muhammed Asad]

This is hell which ye were promised (if ye followed him).
[Pickthall]

“This is the Hell of which ye were (repeatedly) warned!
[Yusuf Ali]

“This is hell, of which you were warned.
[Thomas Cleary]

64

أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ

endure it today as an outcome of your persistent denial of the truth!”
[Muhammed Asad]

Burn therein this day for that ye disbelieved.
[Pickthall]

“Embrace ye the (Fire) this Day, for that ye (persistently) rejected (Truth).”
[Yusuf Ali]

“Burn in it today, since you used to scoff.”
[Thomas Cleary]

65

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ
بِمَا كَانُوا يَكْسِبُونَ

On that Day We shall set a seal on their mouths but their hands will speak unto Us, and their feet will bear witness to whatever they have earned (in life).

[Muhammed Asad]

This day We seal up their mouths, and their hands speak out to Us and their feet bear witness as to what they used to earn.

[Pickthall]

That Day shall We set a seal on their mouths. But their hands will speak to Us and their feet bear witness, to all that they did.

[Yusuf Ali]

That day We'll seal their mouths, while their hands will speak to Us, and their feet will testify to what they did.

[Thomas Cleary]

66

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ

NOW HAD IT BEEN Our will [that men should not be able to discern between right and wrong], We could surely have deprived them of their sight, so that they would stray forever from the (right) way: for how could they have had insight (into what is true)?

[Muhammed Asad]

And had We willed, We verily could have quenched their eyesight so that they should struggle for the way. Then how could they have seen?

[Pickthall]

If it had been Our Will, We could surely have blotted out their eyes; then should they have run about groping for the Path, but how could they have seen?

[Yusuf Ali]

Yet if We wished We would have erased their eyesight; then even if they raced for the path, how could they see?

[Thomas Cleary]

67

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا
وَلَا يَرْجِعُونَ

And had it been Our will (that they should not be free to choose between right and wrong), We could surely have given them a different nature (and created them as beings rooted) in their places, so that they would not be able to move forward, and could not turn back.
[Muhammed Asad]

And had We willed, We verily could have fixed them in their place, making them powerless to go forward or turn back.
[Pickthall]

And if it had been Our Will We could have transformed them (to remain) in their places: then should they have been unable to move about, nor could they have returned (after error).
[Yusuf Ali]

And if We wished, We would have transmuted them right where they were, so they could neither go on nor go back.
[Thomas Cleary]

68

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ

But (let them always remember that) if We lengthen a human being's days, We also cause him to decline in his powers (when he grows old): will they not, then, use their reason?
[Muhammed Asad]

He whom we bring unto old age, We reverse him in creation (making him go back to weakness after strength). Have ye then no sense?
[Pickthall]

If We grant long life to any, We cause him to be reversed in nature: will they not then understand?
[Yusuf Ali]

Whoever We grant long life, We reverse in natural capacities; don't they realize?
[Thomas Cleary]

69

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ
مُبِينٌ

AND (thus it is:) We have not imparted to this (Prophet the gift of) poetry, nor would (poetry) have suited this (message): it is but a reminder and a (divine) discourse, clear in itself and clearly showing the truth,

[Muhammed Asad]

And We have not taught him (Muhammad) poetry, nor is it meet for him. This is naught else than a Reminder and a Lecture making plain,

[Pickthall]

We have not instructed the (Prophet) in Poetry, nor is it meet for Him: this is no less than a Message and a Qur'an making things clear:

[Yusuf Ali]

We didn't teach him poetry, as it isn't necessary for him; this is just a Reminder, and a clear Recital,

[Thomas Cleary]

70

لِّيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ

to the end that it may warn everyone who is alive (of heart), and that the word (of God) may bear witness against all who deny the truth.
[Muhammed Asad]

To warn whosoever liveth, and that the word may be fulfilled against the disbelievers.
[Pickthall]

That it may give admonition to any (who are) alive, and that the charge may be proved against those who reject (Truth).
[Yusuf Ali]

to warn whoever is alive, and that the testimony against those who scoff prove true.
[Thomas Cleary]

71

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا
مَالِكُونَ

Are they, then, not aware that it is for them that We have created, among all the things which Our hands have wrought, the domestic animals of which they are (now) masters? -
[Muhammed Asad]

Have they not seen how We have created for them of Our handiwork the cattle, so that they are their owners,
[Pickthall]

See they not that it is We Who have created for them? among the things which Our hands have fashioned? cattle, which are under their dominion??
[Yusuf Ali]

Haven't they seen that We made livestock for them, from the products of Our handicraft, so they have control over them,
[Thomas Cleary]

72

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ

and that We have subjected them to men's will, so that some of them
they may use for riding and of some they may eat,
[Muhammed Asad]

And have subdued them unto them, so that some of them they have
for riding, some for food?
[Pickthall]

And that We have subjected them to their (use)? Of them some do
carry them and some they eat:
[Yusuf Ali]

as We subjected the beasts to them, so some are their mounts, and
from some they get food;
[Thomas Cleary]

73

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ

and may have (yet other) benefits from them, and (milk) to drink?
Will they not, then, be grateful?
[Muhammed Asad]

Benefits and (divers) drinks have they from them. Will they not then
give thanks?
[Pickthall]

And they have (other) profits from them (besides), and they get (milk)
to drink. Will they not then be grateful?
[Yusuf Ali]

and there are other benefits in livestock for them, including beverages;
aren't they therefore grateful?
[Thomas Cleary]

74

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ ءَالِهَةً لَّعَلَّهُمْ يُنصَرُونَ

But (nay,) they take to worshipping deities other than God, [hoping]
to be succoured (by them, and not knowing that)
[Muhammed Asad]

And they have taken (other) gods beside Allah, in order that they may
be helped.
[Pickthall]

Yet they take (for worship) gods other than Allah, (hoping) that they
might be helped!
[Yusuf Ali]

Yet they adopt deities other than God, in hopes they might be saved.
[Thomas Cleary]

75

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُّحَضَّرُونَ

they are unable to succour their devotees, even though to them they may (appear to) be hosts drawn up (for succour).
[Muhammed Asad]

It is not in their power to help them; but they (the worshippers) are unto them a host in arms.
[Pickthall]

They have not the power to help them: but they will be brought up (before Our Judgment-Seat) as a troop (to be condemned).
[Yusuf Ali]

They are not able to save them, even if mustered as a host for them.
[Thomas Cleary]

76

فَلَا يَحْزُنُكَ قَوْلُهُمْ إِنََّّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

However, be not grieved by the sayings of those (who deny the truth): verily, We know all that they keep secret as well as all that they bring into the open.

[Muhammed Asad]

So let not their speech grieve thee (O Muhammad). Lo! We know what they conceal and what proclaim.

[Pickthall]

Let not their speech, then, grieve thee. Verily We know what they hide as well as what they disclose.

[Yusuf Ali]

So don't let their speech grieve you; for We know what they hide and what they reveal.

[Thomas Cleary]

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ

IS MAN, then, not aware that it is We who create him out of a (mere) drop of sperm - whereupon, lo! he shows himself endowed with the power to think and to argue?
[Muhammed Asad]

Hath not man seen that We have created him from a drop of seed? Yet lo! he is an open opponent.
[Pickthall]

Doth not man see that it is We Who created Him from sperm? Yet behold! He (stands forth) as an open adversary!
[Yusuf Ali]

Hasn't man seen that We created him from a drop? For behold, he is an open disputer!
[Thomas Cleary]

78

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ
رَمِيمٌ

And (now) he [argues about Us, and] thinks of Us in terms of comparison, and is oblivious of how he himself was created! (And so) he says, “Who could give life to bones that have crumbled to dust?”
[Muhammed Asad]

And he hath coined for Us a similitude, and hath forgotten the fact of his creation, saying: Who will revive these bones when they have rotted away?
[Pickthall]

And he makes comparisons for us, and forgets his own (Origin and) Creation: He says “Who can give life to (dry) bones and decomposed ones (at that)?”
[Yusuf Ali]

As he applies similes to Us, he forgets his creation, saying, “Who could enliven bones that have rotted?”
[Thomas Cleary]

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

Say: “He who brought them into being in the first instance will give them life (once again), seeing that He has full knowledge of every act of creation:

[Muhammed Asad]

Say: He will revive them Who produced them at the first, for He is Knower of every creation,

[Pickthall]

Say “He will give them life Who created them for the first time! For He is well-versed in every kind of creation!?”

[Yusuf Ali]

Say, “The one who first created them will bring them to life, knowing all about every creature,

[Thomas Cleary]

80

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِّنْهُ
تُقَدُّونَ

He who produces for you fire out of the green tree, so that, lo! you kindle (your fires) therewith.”

[Muhammed Asad]

Who hath appointed for you fire from the green tree, and behold! ye kindle from it.

[Pickthall]

“The same Who produces for you fire out of the green tree, when behold! Ye kindle therewith (your own fires)!

[Yusuf Ali]

“the one who produced fire for you from the green tree, from which you then kindled fire.

[Thomas Cleary]

81

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَى أَنْ يَخْلُقَ
مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ

Is, then, He who has created the heavens and the earth not able to create (anew) the like of those (who have died)? Yea, indeed - for He alone is the all-knowing Creator:
[Muhammed Asad]

Is not He Who created the heavens and the earth Able to create the like of them? Aye, that He is! for He is the All-Wise Creator,
[Pickthall]

“Is not He Who created the heavens and the earth able to create the like thereof?”? Yea, indeed! for He is the Creator Supreme, of skill and knowledge (infinite)!
[Yusuf Ali]

“Or isn’t the One who created the heavens and the earth able to create their like?” Certainly, being the absolute creator, the omniscient one,
[Thomas Cleary]

82

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

His Being alone is such that when He wills a thing to be, He but says unto it, "Be" - and it is.

[Muhammed Asad]

But His command, when He intendeth a thing, is only that he saith unto it: Be! and it is.

[Pickthall]

Verily, when He intends a thing, His command is "Be" and it is!

[Yusuf Ali]

whose only command when willing a thing is to say to it "Be," and it is.

[Thomas Cleary]

83

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ

Limitless, then, in His glory is He in whose hand rests the mighty dominion over all things; and unto Him you all will be brought back!
[Muhammed Asad]

Therefor glory be to Him in Whose hand is the dominion over all things! Unto Him ye will be brought back.
[Pickthall]

So glory to Him in Whose hands is the dominion of all things; and to Him will ye be all brought back.
[Yusuf Ali]

So glory to the One who holds sovereignty over all things, and to whom you will be returned.
[Thomas Cleary]

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muḥammad and his family and
companions and grant them perfect peace.

Surah Waqi'ah

The Prophet said, “Whoever recites surah al Waqi’ah at
night would never encounterd poverty”[Ibn Sunni 620] .
The Prophet said, “Surah al Waqi’ah is the Surah of Wealth, so
recite it and teach it to your children” [Ibn Asakir]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, The Most Gracious, The Dispenser of Grace:
[Muahammed Asad]

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

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

In the name of God, the Benevolent, the Merciful
[Thomas Cleary]

1

إِذَا وَقَعَتِ الْوَاقِعَةُ

WHEN THAT which must come to pass [at last] comes to pass,
[Muhammed Asad]

When the event befalleth
[Pickthall]

When the Event inevitable cometh to pass.
[Yusuf Ali]

When the inevitable comes to pass,
[Thomas Cleary]

2

لَيْسَ لَوْعَتِهَا كَاذِبَةٌ

there will be nought that could give the lie to its having come to pass,
[Muhammed Asad]

There is no denying that it will befall
[Pickthall]

Then will no (soul) entertain falsehood concerning its coming.
[Yusuf Ali]

there will be none who deny its happening,
[Thomas Cleary]

3

خَافِضَةٌ رَّافِعَةٌ

abasing [some], exalting [others]!
[Muhammed Asad]

Abasing (some), exalting (others);
[Pickthall]

(Many) will it bring low, (many) will it exalt;
[Yusuf Ali]

humbling and exalting,
[Thomas Cleary]

4

إِذَا رُجَّتِ الْأَرْضُ رَجًّا

When the earth is shaken with a shaking [severe],
[Muhammed Asad]

When the earth is shaken with a shock
[Pickthall]

When the earth shall be shaken to its depths,
[Yusuf Ali]

when the earth is shaken with a shock,
[Thomas Cleary]

5

وَبُسَّتِ الْجِبَالُ بَسًّا

and the mountains are shattered into [countless] shards,
[Muhammed Asad]

And the hills are ground to powder
[Pickthall]

And the mountains shall be crumbled to atoms,
[Yusuf Ali]

and the mountains are crushed,
[Thomas Cleary]

6

فَكَانَتْ هَبَاءً مُنْبَثًّا

so that they become as scattered dust
[Muhammed Asad]

So that they become a scattered dust,
[Pickthall]

Becoming dust scattered abroad,
[Yusuf Ali]

into scattered dust,
[Thomas Cleary]

7

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً

[on that Day,] then, shall you be [divided into] three kinds.
[Muhammed Asad]

And ye will be three kinds:
[Pickthall]

And ye shall be sorted out into three classes.
[Yusuf Ali]

you will be of three kinds:
[Thomas Cleary]

8

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ

Thus, there shall be such as will have attained to what is right: oh, how
[happy] will be they who have attained to what is right!
[Muhammed Asad]

(First) those on the right hand; what of those on the right hand?
[Pickthall]

Then (there will be) the Companions of the Right Hand? what will be
the Companions of the Right Hand?
[Yusuf Ali]

The company of the right side- what is the company of the right side?
[Thomas Cleary]

9

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ

And there shall be such as will have lost themselves in evil: oh, how
[unhappy] will be they who have lost themselves in evil!
[Muhammed Asad]

And (then) those on the left hand; what of those on the left hand?
[Pickthall]

And the Companions of the Left hand? what will be the Companions
of the Left Hand?
[Yusuf Ali]

And the company of the left side- what is the company of the left side?
[Thomas Cleary]

10

وَالسَّابِقُونَ السَّابِقُونَ

But the foremost shall be [they who in life were] the foremost [in faith and good works]:
[Muhammed Asad]

And the foremost in the race, the foremost in the race:
[Pickthall]

And those Foremost (in Faith) will be Foremost (in the Hereafter).
[Yusuf Ali]

And those in the forefront will precede:
[Thomas Cleary]

11

أُولَئِكَ الْمُقَرَّبُونَ

they who were [always] drawn close unto God!
[Muhammed Asad]

Those are they who will be brought nigh
[Pickthall]

These will be those Nearest to Allah:
[Yusuf Ali]

they will be the favorites
[Thomas Cleary]

12

فِي جَنَّاتِ النَّعِيمِ

In gardens of bliss [will they dwell] -
[Muhammed Asad]

In gardens of delight;
[Pickthall]

In Gardens of Bliss:
[Yusuf Ali]

in gardens of happiness,
[Thomas Cleary]

13

ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ

a good many of those of olden times,
[Muhammed Asad]

A multitude of those of old
[Pickthall]

A number of people from those of old
[Yusuf Ali]

a number of the ancients
[Thomas Cleary]

14

وَقَلِيلٌ مِّنَ الْآخِرِينَ

but [only] a few of later times.
[Muhammed Asad]

And a few of those of later time.
[Pickthall]

And a few from those of later times.
[Yusuf Ali]

and a few of those of later times;
[Thomas Cleary]

15

عَلَى سُرُرٍ مَّوْضُونَةٍ

[They will be seated] on gold-encrusted thrones of happiness,
[Muhammed Asad]

On lined couches,
[Pickthall]

(They will be) on Thrones encrusted (with gold and precious stones).
[Yusuf Ali]

on couches inlaid with gold and jewels
[Thomas Cleary]

16

مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ

reclining upon them, facing one another [in love].
[Muhammed Asad]

Reclining therein face to face.
[Pickthall]

Reclining on them facing each other.
[Yusuf Ali]

reclining on them facing each other
[Thomas Cleary]

17

يَطُوفُ عَلَيْهِمْ وَلَدَانِ مُخَلَّدُونَ

Immortal youths will wait upon them
[Muhammed Asad]

There wait on them immortal youths
[Pickthall]

Round about them will (serve) youths of perpetual (freshness).
[Yusuf Ali]

circled by immortalized children
[Thomas Cleary]

18

بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ

with goblets, and ewers, and cups filled with water from unsullied
springs
[Muhammed Asad]

With bowls and ewers and a cup from a pure spring
[Pickthall]

With goblets, (shining) beakers, and cups (filled) out of clear-flowing
fountains:
[Yusuf Ali]

with goblets and jugs and cups from fountains:
[Thomas Cleary]

19

لَّا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزِفُونَ

by which their minds will not be clouded and which will not make
them drunk;
[Muhammed Asad]

Wherefrom they get no aching of the head nor any madness,
[Pickthall]

No after-ache will they receive therefrom, nor will they suffer
intoxication:
[Yusuf Ali]

they will suffer no headache from that, and will not be exhausted.
[Thomas Cleary]

20

وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ

and with fruit of any kind that they may choose,
[Muhammed Asad]

And fruit that they prefer
[Pickthall]

And with fruits, any that they may select;
[Yusuf Ali]

And there will be fruit for them to choose from,
[Thomas Cleary]

21

وَلَحْمٍ طَيْرٍ مِّمَّا يَشْتَهُونَ

and with the flesh of any fowl that they may desire.
[Muhammed Asad]

And flesh of fowls that they desire.
[Pickthall]

And the flesh of fowls, any that they may desire.
[Yusuf Ali]

and whatever flesh of fowl they desire.
[Thomas Cleary]

22

وَحُورٌ عَيْنٌ

And [with them will be their] companions pure, most beautiful of eye,
[Muhammed Asad]

And (there are) fair ones with wide, lovely eyes,
[Pickthall]

And (there will be) Companions with beautiful, big, and lustrous eyes
[Yusuf Ali]

And there will be large-eyed maidens
[Thomas Cleary]

23

كَأَمْثَلِ اللُّؤْلُؤِ الْمَكْنُونِ

like unto pearls [still] hidden in their shells.
[Muhammed Asad]

Like unto hidden pearls,
[Pickthall]

Like unto Pearls well-guarded.
[Yusuf Ali]

like treasured pearls,
[Thomas Cleary]

24

جَزَاءُ بِمَا كَانُوا يَعْمَلُونَ

[And this will be] a reward for what they did [in life].
[Muhammed Asad]

Reward for what they used to do.
[Pickthall]

A Reward for the Deeds of their past (Life).
[Yusuf Ali]

as a reward for what they did.
[Thomas Cleary]

25

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا

No empty talk will they hear there, nor any call to sin,
[Muhammed Asad]

There hear they no vain speaking nor recrimination
[Pickthall]

No frivolity will they hear therein, nor any taint of ill?
[Yusuf Ali]

They will hear no nonsense there, and no accusation:
[Thomas Cleary]

26

إِلَّا قِيلَ سَلَامًا سَلَامًا

but only the tiding of inner soundness and peace.
[Muhammed Asad]

(Naught) but the saying: Peace, (and again) Peace.
[Pickthall]

Only the saying "Peace! Peace."
[Yusuf Ali]

only the saying, "Peace, peace!"
[Thomas Cleary]

27

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ

NOW AS FOR those who have attained to righteousness - what of those who have attained to righteousness?

[Muhammed Asad]

And those on the right hand; what of those on the right hand?

[Pickthall]

The Companions of the Right Hand, what will be the Companions of the Right Hand?

[Yusuf Ali]

As for the company of the right side, what is the company of the right?

[Thomas Cleary]

28

فِي سِدْرٍ مَّخْضُودٍ

[They, too, will find themselves] amidst fruit- laden lote-trees,
[Muhammed Asad]

Among thornless lote-trees
[Pickthall]

(They will be) among lote trees without thorns,
[Yusuf Ali]

They will be amidst lotus trees without thorns
[Thomas Cleary]

29

وَطَلَحٍ مَّنْضُودٍ

and acacias flower-clad,
[Muhammed Asad]

And clustered plantains,
[Pickthall]

Among Talh trees with flowers (or fruits) piled one above another?
[Yusuf Ali]

and orderly acacias
[Thomas Cleary]

30

وَضِلٌّ مَّمدُودٌ

and shade extended,
[Muhammed Asad]

And spreading shade,
[Pickthall]

In shade long-extended,
[Yusuf Ali]

with extensive shade,
[Thomas Cleary]

31

وَمَاءٍ مَّسْكُوبٍ

and waters gushing,
[Muhammed Asad]

And water gushing,
[Pickthall]

By water flowing constantly
[Yusuf Ali]

and flowing water
[Thomas Cleary]

32

وَفَاكِهَةٍ كَثِيرَةٍ

and fruit abounding,
[Muhammed Asad]

And fruit in plenty
[Pickthall]

And fruit in abundance
[Yusuf Ali]

and abundant fruit
[Thomas Cleary]

33

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ

never-failing and never out of reach.
[Muhammed Asad]

Neither out of reach nor yet forbidden,
[Pickthall]

Whose season is not limited, nor (supply) forbidden,
[Yusuf Ali]

that is never unavailable and never out of season;
[Thomas Cleary]

34

وَفُرُشٍ مَّرْفُوعَةٍ

And [with them will be their] spouses, raised high:
[Muhammed Asad]

And raised couches;
[Pickthall]

And on Thrones (of Dignity) raised high.
[Yusuf Ali]

and high cushions.
[Thomas Cleary]

35

إِنَّا أَنشَأْنَهُنَّ إِنشَاءً

for, behold, We shall have brought them into being in a life renewed,
[Muhammed Asad]

Lo! We have created them a (new) creation
[Pickthall]

We have created (their Companions) of special creation.
[Yusuf Ali]

We have created the females as a special creation,
[Thomas Cleary]

36

فَجَعَلْنَاهُنَّ أَبْكَارًا

having resurrected them as virgins,
[Muhammed Asad]

And made them virgins,
[Pickthall]

And made them virgin-pure (and undefiled)?
[Yusuf Ali]

making them virgins,
[Thomas Cleary]

37

عُرْبًا أَتْرَابًا

full of love, well-matched
[Muhammed Asad]

Lovers, friends,
[Pickthall]

Beloved (by nature), equal in age?
[Yusuf Ali]

loving wives as companions
[Thomas Cleary]

38

لَاَصْحَابِ الْيَمِينِ .

with those who have attained to righteousness:
[Muhammed Asad]

For those on the right hand;
[Pickthall]

For the companions of the Right Hand.
[Yusuf Ali]

for the company of the right
[Thomas Cleary]

39

ثَلَاثَةٌ مِّنَ الْأَوَّلِينَ

a good many of olden times,
[Muhammed Asad]

A multitude of those of old
[Pickthall]

A (goodly) number from those of old?
[Yusuf Ali]

a number of the ancients,
[Thomas Cleary]

40

وَتِلْكَ مِّنَ الْآخِرِينَ

and a good many of later times.

[Muhammed Asad]

And a multitude of those of later time.

[Pickthall]

And a (goodly) number from those of later times.

[Yusuf Ali]

and a number of those of latter days.

[Thomas Cleary]

41

وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ

BUT AS FOR those who have persevered in evil - what of those who have persevered in evil?

[Muhammed Asad]

And those on the left hand: What of those on the left hand?

[Pickthall]

The Companions of the Left Hand-what will be the Companions of the Left Hand?

[Yusuf Ali]

As for the company of the left side, what is the company of the left?

[Thomas Cleary]

42

فِي سَمُومٍ وَحَمِيمٍ

[They will find themselves] in the midst of scorching winds, and
burning despair,
[Muhammed Asad]

In scorching wind and scalding water
[Pickthall]

(They will be) in the midst of a fierce Blast of Fire and in Boiling Water
[Yusuf Ali]

In scorching wind and boiling water,
[Thomas Cleary]

43

وَضِلٌّ مِّنْ يَّحْمُومٍ

and the shadows of black smoke
[Muhammed Asad]

And shadow of black smoke,
[Pickthall]

And in the shades of Black Smoke:
[Yusuf Ali]

and the shadows of black smoke,
[Thomas Cleary]

44

لَّا بَارِدٌ وَلَا كَرِيمٌ

[shadows] neither cooling nor soothing.
[Muhammed Asad]

Neither cool nor refreshing.
[Pickthall]

Nothing (will there be) to refresh, nor to please:
[Yusuf Ali]

without refreshment, without hospitality;
[Thomas Cleary]

45

إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ

For, behold, in times gone by they were wont to abandon themselves
wholly to the pursuit of pleasures,
[Muhammed Asad]

Lo! heretofore they were effete with luxury
[Pickthall]

For that they were wont to be indulged, before that, in wealth (and
luxury).
[Yusuf Ali]

for they had been granted the good things in life before that,
[Thomas Cleary]

46

وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ

and would persist in heinous sinning,
[Muhammed Asad]

And used to persist in the awful sin.
[Pickthall]

And persisted obstinately in wickedness supreme!
[Yusuf Ali]

yet they persisted in terrible sin;
[Thomas Cleary]

47

وَكَاُنُوا يَقُولُونَ اِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا اَئِنَّا لَمَبْعُوثُونَ

and would say, "What! After we have died and become mere dust and bones, shall we, forsooth, be raised from the dead?
[Muhammed Asad]

And they used to say: When we are dead and have become dust and bones, shall we then, forsooth, be raised again,
[Pickthall]

And they used to say "what! when we die and become dust and bones, shall we then indeed be raised up again??
[Yusuf Ali]

and they used to say, "What? When we have died and become dust and bones, will we really be resurrected?
[Thomas Cleary]

48

أَوَّابًاؤُنَا الْأَوَّلُونَ

and perhaps, too, our forebears of old?”
[Muhammed Asad]

And also our forefathers?
[Pickthall]

“(We) and our fathers of old?”
[Yusuf Ali]

“What? And our ancient ancestors too?”
[Thomas Cleary]

49

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ

Say: "Verily, those of olden times and those of later times
[Muhammed Asad]

Say (unto them, O Muhammad): Lo! those of old and those of later
time
[Pickthall]

Say: "Yea, those of old and those of later times,
[Yusuf Ali]

Say, "Indeed-the ancients as well as those of latter days:
[Thomas Cleary]

50

لَمَجْمُوعُونَ إِلَى مِيقَاتِ يَوْمٍ مَّعْلُومٍ

will indeed be gathered together at an appointed time on a Day known
[only to God]:
[Muhammed Asad]

Will all be brought together to the tryst of an appointed day.
[Pickthall]

“All will certainly be gathered together for the meeting appointed for
a Day Well-known.
[Yusuf Ali]

“they will be gathered together for the deadline of a determined day.
[Thomas Cleary]

51

ثُمَّ إِنَّكُمْ أَنتُمُ الضَّالُّونَ الْمُكَذِّبُونَ

and then, verily, O you who have gone astray and called the truth a lie,
[Muhammed Asad]

Then lo! ye, the erring, the deniers,
[Pickthall]

“Then will ye truly, O ye that go wrong and treat (Truth) as Falsehood!?
[Yusuf Ali]

“Then you will-you who are confused. Imputing falsehood to truth
[Thomas Cleary]

52

لَا أَكُلُونَ مِنْ شَجَرٍ مِّنْ زُقُومٍ

you will indeed have to taste of the tree of deadly fruit,
[Muhammed Asad]

Ye verily will eat of a tree called Zaqqum
[Pickthall]

“Ye will surely taste of the Tree of Zaqqum.
[Yusuf Ali]

“you will eat of a bitter tree,
[Thomas Cleary]

53

فَمَالُؤْنَ مِنْهَا الْبُطُونُ

and will have to fill your bellies therewith,
[Muhammed Asad]

And will fill your bellies therewith;
[Pickthall]

“Then will ye fill your insides therewith,
[Yusuf Ali]

“filling your guts from it,
[Thomas Cleary]

54

فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ

and will thereupon have to drink [many a draught] of burning despair
[Muhammed Asad]

And thereon ye will drink of boiling water,
[Pickthall]

“And drink Boiling Water on top of it:
[Yusuf Ali]

“and drinking boiling water on top of that,
[Thomas Cleary]

55

فَشَارِبُونَ شُرْبَ الْهَيْمِ

drink it as the most insatiably thirsty camels drink!”
[Muhammed Asad]

Drinking even as the camel drinketh.
[Pickthall]

“Indeed ye shall drink like diseased camels raging with thirst!”
[Yusuf Ali]

“drinking the drink of frantic thirst.”
[Thomas Cleary]

56

هَذَا نُزُلُهُمْ يَوْمَ الدِّينِ

Such will be their welcome on Judgment Day!
[Muhammed Asad]

This will be their welcome on the Day of Judgment.
[Pickthall]

Such will be their entertainment on the Day of Requit!l
[Yusuf Ali]

This will be their reception on the day of requital.
[Thomas Cleary]

57

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تُصَدِّقُونَ

WE who have created you, [O men:] why, then, do you not accept the truth?

[Muhammed Asad]

We created you. Will ye then admit the truth?

[Pickthall]

It is We Who have created you: why will ye not witness the Truth?

[Yusuf Ali]

We created you, so why not acknowledge the truth:

[Thomas Cleary]

58

أَفَرَأَيْتُمْ مَا تُمْنُونَ

Have you ever considered that [seed] which you emit?
[Muhammed Asad]

Have ye seen that which ye emit?
[Pickthall]

Do ye then see?? The (human seed) that ye throw out,?
[Yusuf Ali]

Do you see the seed you emit?
[Thomas Cleary]

59

ءَأَنْتُمْ تَخْلُقُونَهُ ۚ أَمْ نَحْنُ الْخَالِقُونَ

Is it you who create it - or are We the source of its creation?
[Muhammed Asad]

Do ye create it or are We the Creator?
[Pickthall]

Is it ye who create it, or are We the Creator?
[Yusuf Ali]

Did you create it, or are We the creator?
[Thomas Cleary]

60

نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ

We have [indeed] decreed that death shall be [ever-present] among you: but there is nothing to prevent Us
[Muhammed Asad]

We mete out death among you, and We are not to be outrun,
[Pickthall]

We have decreed Death to be your common lot, and We are not to be frustrated
[Yusuf Ali]

We have ordered death among you, and We will not be preempted
[Thomas Cleary]

61

عَلَى أَنْ تُبَدَّلَ أَمْثَلُكُمْ وَنُشِئَكُمْ فِي مَا لَا تَعْلَمُونَ

from changing the nature of your existence and bringing you into
being [anew] in a manner [as yet] unknown to you.

[Muhammed Asad]

That We may transfigure you and make you what ye know not.

[Pickthall]

From changing your Forms and creating you (again) in (Forms) that
ye know not.

[Yusuf Ali]

in Our changing your images and Our resurrecting you in states you
do not know.

[Thomas Cleary]

62

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ

And [since] you are indeed aware of the [miracle of your] coming into being in the first instance - why, then, do you not bethink yourselves [of Us]?

[Muhammed Asad]

And verily ye know the first creation. Why, then, do ye not reflect?
[Pickthall]

And ye certainly know already the first form of creation: why then do ye not celebrate His praises?

[Yusuf Ali]

You already know the first creation, so why not take a lesson?
[Thomas Cleary]

63

أَفَرَأَيْتُمْ مَا تَحْرُثُونَ

Have you ever considered the seed which you cast upon the soil?
[Muhammed Asad]

Have ye seen that which ye cultivate?
[Pickthall]

See ye the seed that ye sow in the ground?
[Yusuf Ali]

Now do you see the seed you sow?
[Thomas Cleary]

64

ءَأَنْتُمْ تَزْرَعُونَهُ ۖ أَمْ نَحْنُ الزَّارِعُونَ

Is it you who cause it to grow - or are We the cause of its growth?
[Muhammed Asad]

Is it ye who foster it, or are We the Fosterer?
[Pickthall]

Is it ye that cause it to grow or are We the Cause?
[Yusuf Ali]

Is it you who are making it grow, or are We the producer of growth?
[Thomas Cleary]

65

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلْتُمْ تَفَكُّهُونَ

[For,] were it Our will, We could indeed turn it into chaff, and you would be left to wonder [and to lament],
[Muhammed Asad]

If We willed, We verily could make it chaff, then would ye cease not to exclaim:
[Pickthall]

Were it Our Will, We could crumble it to dry powder, and ye would be left in wonderment
[Yusuf Ali]

If We wished, We would make it disintegrate to dust, and you would be bewildered;
[Thomas Cleary]

66

إِنَّا لَمُغْرَمُونَ

“Verily, we are ruined!
[Muhammed Asad]

Lo! we are laden with debt!
[Pickthall]

(Saying) “We are indeed left with debts (for nothing):
[Yusuf Ali]

“We are burdened with debt,
[Thomas Cleary]

67

بَلْ نَحْنُ مَحْرُومُونَ

Nay, but we have been deprived [of our livelihood]!”
[Muhammed Asad]

Nay, but we are deprived!
[Pickthall]

“Indeed are we shut out (of the fruits of our labour).”
[Yusuf Ali]

“ but we are dispossessed.”
[Thomas Cleary]

68

أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ

Have you ever considered the water which you drink?
[Muhammed Asad]

Have ye observed the water which ye drink?
[Pickthall]

See ye the water which ye drink?
[Yusuf Ali]

Now do you see the water you drink?
[Thomas Cleary]

69

ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ

Is it you who cause it to come down from the clouds - or are We the cause of its coming down?

[Muhammed Asad]

Is it ye who shed it from the raincloud, or are We the Shedder?

[Pickthall]

Do ye bring it Down (in rain) from the Cloud or do We?

[Yusuf Ali]

Do you make it shower from the clouds, or is it We who cause the showers?

[Thomas Cleary]

70

لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ

[It comes down sweet - but] were it Our will, We could make it burningly salty and bitter: why, then, do you not give thanks [unto Us]?

[Muhammed Asad]

If We willed We verily could make it bitter. Why then, give ye not thanks?

[Pickthall]

Were it Our Will, We could make it salt (and unpalatable): then why do ye not give thanks?

[Yusuf Ali]

If We wish, We would make it bitter; so why don't you give thanks?

[Thomas Cleary]

71

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ

Have you ever considered the fire which you kindle?

[Muhammed Asad]

Have ye observed the fire which ye strike out;

[Pickthall]

See ye the Fire which ye kindle?

[Yusuf Ali]

Now do you see the fire you light?

[Thomas Cleary]

72

ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ

Is it you who have brought into being the tree that serves as its fuel - or are We the cause of its coming into being?

[Muhammed Asad]

Was it ye who made the tree thereof to grow, or were We the grower?

[Pickthall]

Is it ye who grow the tree which feeds the fire, or do We grow it?

[Yusuf Ali]

Do you make the tree that fuels it grow, or are We the grower?

[Thomas Cleary]

73

نَحْنُ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا لِّلْمُقْوِينَ

It is We who have made it a means to remind [you of Us], and a comfort for all who are lost and hungry in the wilderness [of their lives].

[Muhammed Asad]

We, even We, appointed it a memorial and a comfort for the dwellers in the wilderness.

[Pickthall]

We have made it a reminder (of our handiwork), and an article of comfort and convenience for the denizens of deserts.

[Yusuf Ali]

We have made it a reminder and a convenience for inhabitants of deserts.

[Thomas Cleary]

74

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

Extol, then, the limitless glory of thy Sustainer's mighty name!
[Muhammed Asad]

Therefor (O Muhammad), praise the name of thy Lord, the Tremendous.
[Pickthall]

Then celebrate with praises the name of the Lord, the Supreme:
[Yusuf Ali]

So celebrate the name of your Lord, the Sublime.
[Thomas Cleary]

75

فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ

NAY, I call to witness the coming-down in parts [of this Qur'an]
[Muhammed Asad]

Nay, I swear by the places of the stars
[Pickthall]

Furthermore I call to witness the setting of the Stars?
[Yusuf Ali]

I swear by the setting of the stars
[Thomas Cleary]

76

وَإِنَّهُ لَقَسَمٌ لِّو تَعْلَمُونَ عَظِيمٌ

and, behold, this is indeed a most solemn affirmation, if you but knew it!

[Muhammed Asad]

And lo! that verily is a tremendous oath, if ye but knew
[Pickthall]

And that is indeed a mighty adjuration if ye but knew?
[Yusuf Ali]

and this is a tremendous oath, if you only knew
[Thomas Cleary]

77

إِنَّهُ ، لَقُرْآنٌ كَرِيمٌ

Behold, it is a truly noble discourse,
[Muhammed Asad]

That (this) is indeed a noble Qur'an
[Pickthall]

That this is indeed a Qur'an most honourable,
[Yusuf Ali]

that this is a noble Recital,
[Thomas Cleary]

78

فِي كِتَابٍ مَّكْنُونٍ

[conveyed unto man] in a well-guarded divine writ
[Muhammed Asad]

In a Book kept hidden
[Pickthall]

In a Book well-guarded,
[Yusuf Ali]

in a well-kept Book
[Thomas Cleary]

79

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

which none but the pure [of heart] can touch:
[Muhammed Asad]

Which none toucheth save the purified,
[Pickthall]

Which none shall touch but those who are clean:

[Yusuf Ali]

which none are to touch but those who are clean,
[Thomas Cleary]

80

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ

a revelation from the Sustainer of all the worlds!
[Muhammed Asad]

A revelation from the Lord of the Worlds.
[Pickthall]

A Revelation from the Lord of the Worlds.
[Yusuf Ali]

a revelation from the Lord of the universe.
[Thomas Cleary]

81

أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُدْهِنُونَ

Would you, now, look down with disdain on a tiding like this,
[Muhammed Asad]

Is it this Statement that ye scorn,
[Pickthall]

Is it such a Message that ye would hold in light esteem?
[Yusuf Ali]

So are you glossing over this message?
[Thomas Cleary]

82

وَتَجْعَلُونَ رِزْقَكُمْ أَنْكُمْ تُكَذِّبُونَ

and make it your daily bread [as it were] to call the truth a lie?
[Muhammed Asad]

And make denial thereof your livelihood?
[Pickthall]

And have ye made it your livelihood that ye should declare it false?
[Yusuf Ali]

And are you making your living by repudiating it?
[Thomas Cleary]

83

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ

Why, then, when [the last breath] comes up to the throat [of a dying man],

[Muhammed Asad]

Why, then, when (the soul) cometh up to the throat (of the dying)

[Pickthall]

Then why do ye not (intervene) when (the soul of the dying man) reaches the throat

[Yusuf Ali]

Then why, when a person breathes his last

[Thomas Cleary]

84

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ

the while you are [helplessly] looking on
[Muhammed Asad]

And ye are at that moment looking
[Pickthall]

And ye the while (sit) looking on?
[Yusuf Ali]

while you are looking on-
[Thomas Cleary]

85

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ

and while We are closer to him than you, although you see [Us] not:
[Muhammed Asad]

- And We are nearer unto him than ye are, but ye see not
[Pickthall]

But We are nearer to him than ye, and yet see not
[Yusuf Ali]

though We are closer to him than you, even if you do not see
[Thomas Cleary]

86

فَلَوْلَا إِن كُنْتُمْ غَيْرَ مَدِينِينَ

why, then, if [you think that] you are not truly dependent [on Us],
[Muhammed Asad]

Why then, if ye are not in bondage (unto Us),
[Pickthall]

Then why do you not if you are exempt from (future) account?
[Yusuf Ali]

why then, if you are not under obligation,
[Thomas Cleary]

87

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ

can you not cause that [ebbing life] to return - if what you claim is true?

[Muhammed Asad]

Do ye not force it back, if ye are truthful?

[Pickthall]

Call back the soul, if ye are true (in your claim of Independence)?

[Yusuf Ali]

don't you revive him, if you are truthful?

[Thomas Cleary]

88

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ

[ALL OF YOU are destined to die.] Now if one happens to be of those
who are drawn close unto God,
[Muhammed Asad]

Thus if he is of those brought nigh,
[Pickthall]

Thus then, if he be of those Nearest to Allah,
[Yusuf Ali]

Now if he was one of the intimates,
[Thomas Cleary]

89

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ

happiness [awaits him in the life to come], and inner fulfillment, and a garden of bliss.

[Muhammed Asad]

Then breath of life, and plenty, and a Garden of delight.

[Pickthall]

(There is for him) Rest and Satisfaction, and a Garden of Delights.

[Yusuf Ali]

there will be merciful rest and sweet sustenance, and a garden of happiness.

[Thomas Cleary]

وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ

And if one happens to be of those who have attained to righteousness,
[Muhammed Asad]

And if he is of those on the right hand,
[Pickthall]

And if he be of the Companions of the Right Hand
[Yusuf Ali]

And if he was one of the company of the right,
[Thomas Cleary]

91

فَسَلِّمْ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ

[he, too, will be welcomed into paradise with the words,] “Peace be unto thee [that art] of those who have attained to righteousness!”
[Muhammed Asad]

Then (the greeting) “Peace be unto thee” from those on the right hand.
[Pickthall]

(For him is the salutation) “Peace be unto thee”, from the Companions of the Right Hand.
[Yusuf Ali]

there will be “Peace to you” from the companions of the right.
[Thomas Cleary]

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ

But if one happens to be of those who are wont to call the truth a lie,
and [thus] go astray,
[Muhammed Asad]

But if he is of the rejecters, the erring,
[Pickthall]

And if he be of those who treat (truth) as Falsehood, who go wrong
[Yusuf Ali]

But if he was one of the wayward who repudiate truth as false,
[Thomas Cleary]

93

فَنَزُلُ مِنْ حَمِيمٍ

a welcome of burning despair [awaits him in the life to come,]
[Muhammed Asad]

Then the welcome will be boiling water
[Pickthall]

For him is Entertainment with Boiling Water,
[Yusuf Ali]

there will be a welcome of boiling water
[Thomas Cleary]

وَتَصْلِيَةُ جَحِيمٍ

and the heat of a blazing fire!
[Muhammed Asad]

And roasting at hell-fire.
[Pickthall]

And burning in Hell-Fire.
[Yusuf Ali]

and burning in a blaze.
[Thomas Cleary]

95

إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ

Verily, this is indeed the truth of truths!
[Muhammed Asad]

Lo! this is certain truth.
[Pickthall]

Verily, this is the Very Truth and Certainty.
[Yusuf Ali]

This is the certain truth;
[Thomas Cleary]

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

Extol, then, the limitless glory of thy Sustainer's mighty name!
[Muhammed Asad]

Therefor (O Muhammad) praise the name of thy Lord, the Tremendous.
[Pickthall]

So celebrate with praises the name of thy Lord, the Supreme.
[Yusuf Ali]

so celebrate the name of your Lord, the Sublime.
[Thomas Cleary]

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muḥammad and his family and
companions and grant them perfect peace.

Surah As-Saff

1

سَبَّحَ لِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۖ وَهُوَ
الْعَزِيزُ الْحَكِيمُ

ALL THAT IS in the heavens and all that is on earth extols God's
limitless glory: for He alone is almighty, truly wise!
[Muhammed Asad]

All that is in the heavens and all that is in the earth glorifieth Allah,
and He is the Mighty, the Wise.
[Pickthall]

Whatever is in the heavens and on earth, let it declare the Praises and
Glory of Allah: for He is the Exalted in Might, the Wise.
[Yusuf Ali]

Everything in the heavens and everything on earth praises God, who
is the almighty, the supremely wise.
[Thomas Cleary]

2

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

O YOU who have attained to faith! Why do you say one thing and do another?

[Muhammed Asad]

O ye who believe! Why say ye that which ye do not?

[Pickthall]

O ye who believe! Why say ye that which ye do not?

[Yusuf Ali]

Believers, why do you say what you do not do?

[Thomas Cleary]

3

كَبِيرٌ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

Most loathsome is it in the sight of God that you say what you do not do!

[Muhammed Asad]

It is most hateful in the sight of Allah that ye say that which ye do not.
[Pickthall]

Grievously odious is it in the sight of Allah that ye say that which ye do not.
[Yusuf Ali]

It is tremendously hateful to God that you say what you do not do.
[Thomas Cleary]

4

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا
كَانَهُمْ بَنِينَ مَرْصُوصِينَ

Verily, God loves [only] those who fight in His cause in [solid] ranks,
as though they were a building firm and compact.
[Muhammed Asad]

Lo! Allah loveth them who battle for His cause in ranks, as if they were
a solid structure.
[Pickthall]

Truly Allah loves those who fight in His Cause in battle array, as if they
were a solid cemented structure.
[Yusuf Ali]

God loves those who fight for the sake of God in a battle line as though
they were a solid building.
[Thomas Cleary]

5

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ يُقَوْمُ ۚ لِمَ تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ
أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ۖ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ
قُلُوبَهُمْ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Now when Moses spoke to his people, [it was this same truth that he had in mind:] “O my people! Why do you cause me grief, for God does not bestow His guidance upon iniquitous folk.

[Muhammed Asad]

And (remember) when Moses said unto his people: O my people! Why persecute ye me, when ye well know that I am Allah’s messenger unto you? So when they went astray Allah sent their hearts astray. And Allah guideth not the evil-living folk.

[Pickthall]

And remember, Moses said to his people: “O my people! why do ye vex and insult me, though ye know that I am the messenger of Allah (sent) to you?” Then when they went wrong, Allah let their hearts go wrong. For Allah guides not those who are rebellious transgressors.

[Yusuf Ali]

Moses said to his people, “Why do you injure me when you know I am God’s messenger to you?” And when they deviated, God let their hearts become perverse, as God does not guide people who are dissolute.

[Thomas Cleary]

6

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يٰبَنِي إِسْرَءِيلَ إِنِّي
رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ
التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ
أَحْمَدٌ ۖ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ
مُبِينٌ

And [this happened, too,] when Jesus, the son of Mary, said: “O children of Israel! Behold, I am an apostle of God unto you, [sent] to confirm the truth of whatever there still remains
[Muhammed Asad]

And when Jesus son of Mary said: O Children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is the Praised One. Yet when he hath come unto them with clear proofs, they say: This is mere magic.
[Pickthall]

And remember, Jesus, the son of Mary, said: “O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad.” But when he came to them with Clear Signs, they said, “this is evident sorcery!”
[Yusuf Ali]

And Jesus Son of Mary said, “O Children of Israel, I am God’s messenger to you, confirming the truth of the Torah before me, and heralding a messenger who will come after me, his name Ahmad, most praiseworthy.” But when he brought them proofs, they said, “This is obvious sorcery!”
[Thomas Cleary]

7

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ
يُدْعَىٰ إِلَى الْإِسْلَامِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ

And who could be more wicked than one who invents [such] a lie about [a message from] God, seeing that he is [but] being called to self-surrender unto Him? But God does not bestow His guidance upon evil-doing folk.
[Muhammed Asad]

And who doeth greater wrong than he who inventeth a lie against Allah when he is summoned unto Al-Islam? And Allah guideth not wrongdoing folk.
[Pickthall]

Who doth greater wrong than one who invents falsehood against Allah, even as he is being invited to Islam? And Allah guides not those who do wrong.
[Yusuf Ali]

And who is more wrong than one who invents falsehood against God even as he is invited to acquiescence; as God does not guide people doing wrong.
[Thomas Cleary]

8

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ
وَلَوْ كَرِهَ الْكَافِرُونَ

They aim to extinguish God's light with their utterances: but God has willed to spread His light in all its fullness, however hateful this may be to all who deny the truth

[Muhammed Asad]

Fain would they put out the light of Allah with their mouths, but Allah will perfect His light however much the disbelievers are averse.

[Pickthall]

Their intention is to extinguish Allah's Light (by blowing) with their mouths: But Allah will complete (the revelation of) His Light, even though the Unbelievers may detest (it).

[Yusuf Ali]

They want to extinguish the light of God with their mouths, but God will complete the divine illumination in spite of the hatred of the Atheists.

[Thomas Cleary]

9

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ
لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

He it is who has sent forth His Apostle with [the task of] spreading guidance and the religion of truth, to the end that He make it prevail over all [false] religion, however hateful this may be to those who ascribe divinity to aught but God.

[Muhammed Asad]

He it is Who hath sent His messenger with the guidance and the religion of truth, that He may make it conqueror of all religion however much idolaters may be averse.

[Pickthall]

It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest (it).

[Yusuf Ali]

God is the one who sent the messenger with the guidance and the religion of truth, to reveal it to all religion, even if polytheists object.

[Thomas Cleary]

10

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجْرَةٍ تُنْجِيكُمْ
مِّنْ عَذَابٍ أَلِيمٍ

O YOU who have attained to faith! Shall I point out to you a bargain that will save you from grievous suffering [in this world and in the life to come]?

[Muhammed Asad]

O ye who believe! Shall I show you a commerce that will save you from a painful doom?

[Pickthall]

O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty?-

[Yusuf Ali]

Believers, shall I guide you to a trade that will save you from intense agony

[Thomas Cleary]

11

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ
بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ
تَعْلَمُونَ

You are to believe in God and His Apostle, and to strive hard in God's cause with your possessions and your lives: this is for your own good - if you but knew it!
[Muhammed Asad]

Ye should believe in Allah and His messenger, and should strive for the cause of Allah with your wealth and your lives. That is better for you, if ye did but know.
[Pickthall]

That ye believe in Allah and His Messenger, and that ye strive (your utmost) in the Cause of Allah, with your property and your persons: That will be best for you, if ye but knew!
[Yusuf Ali]

you believe in God and the messenger of God, and strive for the cause of God with your properdes and your persons - that is best for you, if you knew:
[Thomas Cleary]

12

يَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلُكُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ
ذَلِكَ الْفَوْزُ الْعَظِيمُ

[If you do so,] He will forgive you your sins, and [in the life to come] will admit you into gardens through which running waters flow, and into goodly mansions in [those] gardens of perpetual bliss: that [will be] the triumph supreme!

[Muhammed Asad]

He will forgive you your sins and bring you into Gardens underneath which rivers flow, and pleasant dwellings in Gardens of Eden. That is the supreme triumph.

[Pickthall]

He will forgive you your sins, and admit you to Gardens beneath which Rivers flow, and to beautiful mansions in Gardens of Eternity: that is indeed the Supreme Achievement.

[Yusuf Ali]

God will forgive you your sins and admit you to gardens with streams flowing below, pleasant abodes in gardens of eternity - that is the great success.

[Thomas Cleary]

13

وَأُخْرَىٰ تُحِبُّونَهَا ۖ نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ ۖ
وَبَشِّرِ الْمُؤْمِنِينَ

And [withal, He will grant you] yet another thing that you dearly love: succour from God [in this world], and a victory soon to come: and [thereof, O Prophet,] give thou a glad tidings to all who believe.
[Muhammed Asad]

And (He will give you) another (blessing) which ye love: help from Allah and present victory. Give good tidings (O Muhammad) to believers.
[Pickthall]

And another (favour will He bestow,) which ye do love,- help from Allah and a speedy victory. So give the Glad Tidings to the Believers.
[Yusuf Ali]

And another you will like - help from God, and victory close at hand; so give the good news to the believers.
[Thomas Cleary]

14

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ
 عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى
 اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَآمَنَتْ
 طَائِفَةٌ مِّنْ بَنِي إِسْرَءِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا
 الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ

O YOU who have attained to faith! Be helpers [in the cause of God - even as Jesus, the son of Mary, said unto the white-garbed ones, and they have become the ones that shall prevail.

[Muhammed Asad]

O ye who believe! Be Allah's helpers, even as Jesus son of Mary said unto the disciples: Who are my helpers for Allah? They said: We are Allah's helpers. And a party of the Children of Israel believed, while a party disbelieved. Then We strengthened those who believed against their foe, and they became the uppermost.

[Pickthall]

O ye who believe! Be ye helpers of Allah: As said Jesus the son of Mary to the Disciples, "Who will be my helpers to (the work of) Allah?" Said the disciples, "We are Allah's helpers!" then a portion of the Children of Israel believed, and a portion disbelieved: But We gave power to those who believed, against their enemies, and they became the ones that prevailed.

[Yusuf Ali]

Believers, be helpers of God, as Jesus Son of Mary said to the disciples, "Who will be my helpers to God?" The disciples said, "We will be helpers of God. And a part of the Israelites believed, while a part scoffed; We backed those who believed against their enemies, so they became victorious.

[Thomas Cleary]

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muḥammad and his family and
companions and grant them perfect peace.

Surah Mulk

The Prophet said, “Surah al Mulk is the protector from the
torment of the grave.” [Hakim & Nasai]

Jabir (radiAllahu anhu) said it was the custom of the Holy
Prophet sallallahu alaihe wasallam not to go to sleep until he
had read Tabarakalladhi Biyadihil Mulk and Alif Laam Meem
Tanzeel. [Ahmad, Tirmidhi and Darami]

Anas (radiAllahu anhu) reported Rasulullah (sallallahu
alaiyhi wasalam) as saying, “There is a Surah which will
plead for its reciter until it causes him to enter paradise
(Tabarakalladhi Biyadihil Mulk).” [Tabrani]

1

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

HALLOWED be He in whose hand all dominion rests, since He has the power to will anything:
[Muhammed Asad]

Blessed is He in Whose hand is the Sovereignty, and, He is Able to do all things.
[Pickthall]

Blessed be He in Whose hands is Dominion; and He over all things hath Power;-
[Yusuf Ali]

Blessed is the One who holds the dominion, and Who has power over all things,
[Thomas Cleary]

2

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ
وَهُوَ الْعَزِيزُ الْغَفُورُ

He who has created death as well as life, so that He might put you to a test [and thus show] which of you is best in conduct, and [make you realize that] He alone is almighty, truly forgiving.
[Muhammed Asad]

Who hath created life and death that He may try you which of you is best in conduct; and He is the Mighty, the Forgiving,
[Pickthall]

He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving;-
[Yusuf Ali]

Who created death and life to test which of you is best in behavior; Almighty, the Forgiving,
[Thomas Cleary]

3

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۚ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ
مِن تَفَوتٍ ۚ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِنْ فُطُورٍ

[Hallowed be] He who has created seven heavens in full harmony with one another: no fault will thou see in the creation of the Most Gracious. And turn thy vision [upon it] once more: canst thou see any flaw? [Muhammed Asad]

Who hath created seven heavens in harmony. Thou (Muhammad) canst see no fault in the Beneficent One's creation; then look again: Canst thou see any rifts? [Pickthall]

the One who created seven skies in correspondence; you see no disharmony in the creation of the Benevolent One. Now look: do you see any gap? [Yusuf Ali]

Remember We sent them two, but they called them liars, so We fortified them with a third, and they said, "We are emmessaries to you." [Thomas Cleary]

4

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ
حَسِيرٌ

Yea, turn thy vision [upon it] again and yet again: [and every time] thy vision will fall back upon thee, dazzled and truly defeated?.

[Muhammed Asad]

Then look again and yet again, thy sight will return unto thee weakened and made dim.

[Pickthall]

Again turn thy vision a second time: (thy) vision will come back to thee dull and discomfited, in a state worn out.

[Yusuf Ali]

Then look twice again, and your vision will come back to you weak and weary.

[Thomas Cleary]

5

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا
لِّلشَّيَاطِينِ ۖ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ

And, indeed, We have adorned the skies nearest to the earth with lights, and have made them the object of futile guesses for the evil ones [from among men]: and for them have We readied suffering through a blazing flame ?

[Muhammed Asad]

And verily We have beautified the world's heaven with lamps, and We have made them missiles for the devils, and for them We have prepared the doom of flame.

[Pickthall]

And we have, (from of old), adorned the lowest heaven with Lamps, and We have made such (Lamps) (as) missiles to drive away the Evil Ones, and have prepared for them the Penalty of the Blazing Fire.

[Yusuf Ali]

We have adorned the sky of the world with lamps, and made them missiles against the devils, for whom We have prepared the agony of the blaze.

[Thomas Cleary]

6

وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ الْمَصِيرُ

for, suffering in hell awaits all who are [thus] bent on blaspheming against their Sustainer: and how vile a journey's end!

[Muhammed Asad]

And for those who disbelieve in their Lord there is the doom of hell, a hapless journey's end!

[Pickthall]

For those who reject their Lord (and Cherisher) is the Penalty of Hell: and evil is (such), Destination.

[Yusuf Ali]

And for those who reject their Lord, there is the agony of hell, a miserable destination:

[Thomas Cleary]

7

إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ

When they are cast into that [hell], they will hear its breath indrawing
as it boils up,
[Muhammed Asad]

When they are flung therein they hear its roaring as it boileth up,
[Pickthall]

When they are cast therein, they will hear the (terrible) drawing in of
its breath even as it blazes forth,
[Yusuf Ali]

when they are thrown into it, they will hear its gasp as it flares,
[Thomas Cleary]

8

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا
أَلَمْ يَأْتِكُمْ نَذِيرٌ

well-nigh bursting with fury; [and] every time a host [of such sinners] is flung into it, its keepers will ask them, "Has no warner ever come to you?"

[Muhammed Asad]

As it would burst with rage. Whenever a (fresh) host is flung therein the wardens thereof ask them: Came there unto you no warner ?

[Pickthall]

Almost bursting with fury: Every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?"

[Yusuf Ali]

nearly exploding with fury. Every time a group is thrown into it, its keepers will ask them, "Didn't a warner come to you?"

[Thomas Cleary]

9

قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنَّا أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

They will reply: “Yea, a warner did indeed come unto us, but we gave him the lie and said, ‘Never has God sent down anything [by way of revelation]! You [self-styled warners] are but lost in a great delusion!’”
[Muhammed Asad]

They say: Yea, verily, a warner came unto us; but we denied and said: Allah hath naught revealed; ye are in naught but a great error.
[Pickthall]

They will say: “Yes indeed; a Warner did come to us, but we rejected him and said, ‘Allah never sent down any (Message): ye are nothing but an egregious delusion!’”
[Yusuf Ali]

They will say, “Yes, a warner came to us, but we scoffed and said, ‘God never sent anything down— you are very much mistaken.’”
[Thomas Cleary]

10

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

And they will add: “Had we but listened [to those warnings], or [at least] used our own reason, we would not [now] be among those who are destined for the blazing flame!”

[Muhammed Asad]

And they say: Had we been wont to listen or have sense, we had not been among the dwellers in the flames.

[Pickthall]

They will further say: “Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire!”

[Yusuf Ali]

And they will say, “Had we listened or been rational, we wouldn’t be among the inmates of the blaze.”

[Thomas Cleary]

11

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ

Thus will they come to realize their sins: but [by that time,] remote will have become all good from those who are destined for the blazing flame.

[Muhammed Asad]

So they acknowledge their sins; but far removed (from mercy) are the dwellers in the flames.

[Pickthall]

They will then confess their sins: but far will be (Forgiveness) from the Companions of the Blazing Fire!

[Yusuf Ali]

Then they will acknowledge their fault, but those to be inmates of the blaze will be taken away, condemned.

[Thomas Cleary]

12

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

[As against this,] behold, for those who stand in awe of God although He is beyond the reach of their perception, there is forgiveness in store and a great reward.

[Muhammed Asad]

Lo! those who fear their Lord in secret, theirs will be forgiveness and a great reward.

[Pickthall]

As for those who fear their Lord unseen, for them is Forgiveness and a great Reward.

[Yusuf Ali]

As for those who fear their Lord unseen, they will have forgiveness and great recompense.

[Thomas Cleary]

13

وَأَسْرُوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

AND [know, O men, that] whether you keep your beliefs secret or state them openly, He has full knowledge indeed of all that is in [your] hearts.

[Muhammed Asad]

And keep your opinion secret or proclaim it, lo! He is Knower of all that is in the breasts (of men).

[Pickthall]

And whether ye hide your word or publish it, He certainly has (full) knowledge, of the secrets of (all) hearts.

[Yusuf Ali]

And whether you keep secret what you say or express it publicly, God knows what is in all hearts,

[Thomas Cleary]

14

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

How could it be that He who has created [all] should not know [all]?
Yea, He alone is unfathomable [in His wisdom], aware!13
[Muhammed Asad]

Should He not know what He created ? And He is the Subtile, the
Aware.
[Pickthall]

Should He not know,- He that created? and He is the One that
understands the finest mysteries (and) is well-acquainted (with them).
[Yusuf Ali]

Doesn't the Creator know, being most subtle, completely aware?
[Thomas Cleary]

15

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا
وَكُلُوا مِنْ رِزْقِهِ ۖ وَإِلَيْهِ النُّشُورُ

He it is who has made the earth easy to live upon: go about, then, in all its regions, and partake the sustenance which He provides: but [always bear in mind that] unto Him you shall be resurrected.
[Muhammed Asad]

He it is Who hath made the earth subservient unto you, so Walk in the paths thereof and eat of His providence. And unto Him will be the resurrection (of the dead).
[Pickthall]

It is He Who has made the earth manageable for you, so traverse ye through its tracts and enjoy of the Sustenance which He furnishes: but unto Him is the Resurrection.
[Yusuf Ali]

That is who made the earth accessible to you, so travel its roads and partake of what God has provided, though the resurrection is to God.
[Thomas Cleary]

16

أَأَمِنْتُمْ مَّنْ فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ

Can you ever feel secure that He who is in heaven will not cause the earth to swallow you up when, lo and behold, it begins to quake?
[Muhammed Asad]

Have ye taken security from Him Who is in the heaven that He will not cause the earth to swallow you when lo! it is convulsed ?
[Pickthall]

Do ye feel secure that He Who is in heaven will not cause you to be swallowed up by the earth when it shakes (as in an earthquake)?
[Yusuf Ali]

Are you secure from the One in heaven causing the earth to swallow you as it quakes?
[Thomas Cleary]

17

أَمْ أَمِنْتُمْ مَّنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا
فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ

Or can you ever feel secure that He who is in heaven will not let loose against you a deadly stormwind, whereupon you would come to know how [true] My warning was?
[Muhammed Asad]

Or have ye taken security from Him Who is in the heaven that He will not let loose on you a hurricane ? But ye shall know the manner of My warning.
[Pickthall]

Or do ye feel secure that He Who is in Heaven will not send against you a violent tornado (with showers of stones), so that ye shall know how (terrible) was My warning?
[Yusuf Ali]

Or are you secure from the One in heaven sending a storm against you so you will know how My warning is?
[Thomas Cleary]

18

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ

And, indeed, [many of] those who lived aforetime did give the lie [to My warnings]: and how awesome was My rejection [of them]!
[Muhammed Asad]

And verily those before them denied, then (see) the manner of My wrath (with them)!
[Pickthall]

But indeed men before them rejected (My warning): then how (terrible) was My rejection (of them)?
[Yusuf Ali]

Those before them scoffed too— and how was My reproof!
[Thomas Cleary]

19

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافَّاتٍ وَيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ
إِلَّا الرَّحْمَنُ ۚ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ

Have they, then, never beheld the birds above them, spreading their wings and drawing them in? None but the Most Gracious upholds them: for, verily, He keeps all things in His sight.
[Muhammed Asad]

Have they not seen the birds above them spreading out their wings and closing them? Naught upholdeth them save the Beneficent. Lo! He is Seer of all things.
[Pickthall]

Do they not observe the birds above them, spreading their wings and folding them in? None can uphold them except (Allah) Most Gracious: Truly (Allah) Most Gracious: Truly it is He that watches over all things.
[Yusuf Ali]

Have they not seen the birds above them, as they draw in their wings, having spread them the Benevolent One alone holds them up, observing everything.
[Thomas Cleary]

20

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِّنْ دُونِ الرَّحْمَنِ
 إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ

[And] is there any, besides the Most Gracious, that could be a shield for you, and could succour you [against danger]? They who deny this truth are but lost in self- delusion!

[Muhammed Asad]

Or who is he that will be an army unto you to help you instead of the Beneficent ? The disbelievers are in naught but illusion.

[Pickthall]

Nay, who is there that can help you, (even as) an army, besides (Allah) Most Merciful? In nothing but delusion are the Unbelievers.

[Yusuf Ali]

And who is there as a force to help you other than the Benevolent One? The atheists are only involved in illusion.

[Thomas Cleary]

21

أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۚ بَلْ لَّجُّوا فِي عُتُوٍّ وَنُفُورٍ

Or is there any that could provide you with sustenance if He should withhold His provision [from you]? Nay, but they [who are bent on denying the truth] stubbornly persist in their disdain [of God's messages] and in their headlong flight [from Him]!

[Muhammed Asad]

Or who is he that will provide for you if He should withhold His providence ? Nay, but they are set in pride and frowardness.

[Pickthall]

Or who is there that can provide you with Sustenance if He were to withhold His provision? Nay, they obstinately persist in insolent impiety and flight (from the Truth).

[Yusuf Ali]

Or who is there to provide for you if God stops providing? Yet they persist in presumption and escapism.

[Thomas Cleary]

22

أَفَمَنْ يَمْشِي مُكَبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا
عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

But then, is he that goes along with his face close to the ground better guided than he that walks upright on a straight way?
[Muhammed Asad]

Is he who goeth groping on his face more rightly guided, or he who walketh upright on a straight road ?
[Pickthall]

Is then one who walks headlong, with his face grovelling, better guided,- or one who walks evenly on a Straight Way?
[Yusuf Ali]

Then is one who walks bent on his own design better guided, or one who walks for common cause on a straight path?
[Thomas Cleary]

23

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ
قَلِيلًا مَّا تَشْكُرُونَ

SAY: “[God is] He who has brought you [all] into being, and has endowed you with hearing, and sight, and hearts: [yet] how seldom are you grateful!”
[Muhammed Asad]

Say (unto them, O Muhammad): He it is who gave you being, and hath assigned unto you ears and eyes and hearts. Small thanks give ye!
[Pickthall]

Say: “It is He Who has created you (and made you grow), and made for you the faculties of hearing, seeing, feeling and understanding: little thanks it is ye give.
[Yusuf Ali]

Say, “God is the one who created you and gave you hearing and seeing and intelligence: little do you give thanks.”
[Thomas Cleary]

24

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ

Say: "It is He who has multiplied you on earth; and it is unto Him that you shall be gathered [on resurrection]."

[Muhammed Asad]

Say: He it is Who multiplieth you in the earth, and unto Whom ye will be gathered.

[Pickthall]

Say: "It is He Who has multiplied you through the earth, and to Him shall ye be gathered together."

[Yusuf Ali]

Say, "God is the one who multiplied you on earth, and to whom you will be gathered."

[Thomas Cleary]

25

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ

But they [only] ask, “When is this promise to be fulfilled? [Answer this, O you who believe in it,] if you are men of truth!”
[Muhammed Asad]

And they say: When (will) this promise (be fulfilled), if ye are truthful?
[Pickthall]

They ask: When will this promise be (fulfilled)? - If ye are telling the truth.
[Yusuf Ali]

They say, “When is this promise to be, if you are telling the truth?”
[Thomas Cleary]

26

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ

Say thou, [O Prophet:] “Knowledge thereof rests with God alone; and I am only a plain warner.”
[Muhammed Asad]

Say: The knowledge is with Allah only, and I am but a plain warner;
[Pickthall]

Say: “As to the knowledge of the time, it is with Allah alone: I am (sent) only to warn plainly in public.”
[Yusuf Ali]

Say, “That knowledge is with God alone; I am just a plain warner.”
[Thomas Cleary]

27

فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي
كُنْتُمْ بِهِ تَدْعُونَ

Yet in the end, when they shall see that [fulfilment] close at hand, the faces of those who were bent on denying the truth will be stricken with grief; and they will be told, "This it is that you were [so derisively] calling for!"

[Muhammed Asad]

But when they see it nigh, the faces of those who disbelieve will be awry, and it will be said (unto them): This is that for which ye used to call.

[Pickthall]

At length, when they see it close at hand, grieved will be the faces of the Unbelievers, and it will be said (to them): "This is (the promise fulfilled), which ye were calling for!"

[Yusuf Ali]

Then when they see it immment, the faces of those who scoffed will be troubled as they are told, "This is what you were calling for."

[Thomas Cleary]

28

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِیَ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ یُجِیْرُ
الْكَافِرِينَ مِنْ عَذَابٍ أَلِیمٍ

SAY [O Prophet]: "What do you think? Whether God destroys me and those who follow me, or graces us with His mercy - is there anyone that could protect [you] deniers of the truth from grievous suffering [in the life to come]?"

[Muhammed Asad]

Say (O Muhammad): Have ye thought: Whether Allah causeth me (Muhammad) and those with me to perish or hath mercy on us, still, who will protect the disbelievers from a painful doom ?

[Pickthall]

Say: "See ye?- If Allah were to destroy me, and those with me, or if He bestows His Mercy on us,- yet who can deliver the Unbelievers from a grievous Penalty?"

[Yusuf Ali]

Say, "Do you see? Whether God destroys me and those with me or has mercy on us, who will shelter the atheists from agony?"

[Thomas Cleary]

29

قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا ۖ فَسَتَعْلَمُونَ مَنْ هُوَ
فِي ضَلَالٍ مُّبِينٍ

Say: "He is the Most Gracious: we have attained to faith in Him, and in Him have we placed our trust; and in time you will come to know which of us was lost in manifest error."

[Muhammed Asad]

Say: He is the Beneficent. In Him we believe and in Him we put our trust. And ye will soon know who it is that is in error manifest.

[Pickthall]

Say: "He is (Allah) Most Gracious: We have believed in Him, and on Him have we put our trust: So, soon will ye know which (of us) it is that is in manifest error."

[Yusuf Ali]

Say, "God is the Benevolent One, in whom we believe and in whom we trust: so you will know who it is that is in evident error."

[Thomas Cleary]

30

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ

Say [unto those who deny the truth]: “What do you think? If of a sudden all your water were to vanish underground, who [but God] could provide you with water from [new] unsullied springs?

[Muhammed Asad]

Say: Have ye thought: If (all) your water were to disappear into the earth, who then could bring you gushing water ?

[Pickthall]

Say: “See ye?- If your stream be some morning lost (in the underground earth), who then can supply you with clear-flowing water?”

[Yusuf Ali]

Say, “Do you see? If your water happens to run ofFunderground, then who will provide you with flowing water?”

[Thomas Cleary]

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muḥammad and his family and
companions and grant them perfect peace.

At-Teen

1

وَالَّتَيْنِ وَالزَّيْتُونِ

CONSIDER the fig and the olive,
[Muhammed Asad]

By the fig and the olive,
[Pickthall]

By the Fig and the Olive,
[Yusuf Ali]

By the fig and the olive
[Thomas Cleary]

2

وَطُورِ سَيْنِينَ

and Mount Sinai,
[Muhammed Asad]

By Mount Sinai,
[Pickthall]

And the Mount of Sinai,
[Yusuf Ali]

and Mount Sinai,
[Thomas Cleary]

3

وَهَذَا الْبَلَدِ الْأَمِينِ

and this land secure!
[Muhammed Asad]

And by this land made safe;
[Pickthall]

And this City of security?
[Yusuf Ali]

and this secure city,
[Thomas Cleary]

4

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Verily, We create man in the best conformation;
[Muhammed Asad]

Surely We created man of the best stature
[Pickthall]

We have indeed created man in the best of moulds,
[Yusuf Ali]

We have made man in the finest order;
[Thomas Cleary]

5

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

and thereafter We reduce him to the lowest of low
[Muhammed Asad]

Then we reduced him to the lowest of the low,
[Pickthall]

Then do We abase him (to be) the lowest of the low?
[Yusuf Ali]

then We return him to the lowest of the low,
[Thomas Cleary]

6

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

excepting only such as attain to faith and do good works: and theirs shall be a reward unending!

[Muhammed Asad]

Save those who believe and do good works, and theirs is a reward unfailing.

[Pickthall]

Except such as believe and do righteous deeds: for they shall have a reward unfailing.

[Yusuf Ali]

except those who believe and do good works- for them there's reward without end.

[Thomas Cleary]

7

فَمَا يُكَذِّبُكَ بَعْدُ بِالْءَدِّينِ

What, then, [O man,] could henceforth cause thee to give the lie to this moral law?

[Muhammed Asad]

So who henceforth will give the lie to thee about the judgment?

[Pickthall]

Then what can, after this, contradict thee; as to the Judgment (to come)?

[Yusuf Ali]

So what can belie you, henceforth, regarding the judgment?

[Thomas Cleary]

8

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

Is not God the most just of judges?
[Muhammed Asad]

Is not Allah the most conclusive of all judges?
[Pickthall]

Is not Allah the wisest of Judges?
[Yusuf Ali]

Isn't God the wisest of judges?
[Thomas Cleary]

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muḥammad and his family and
companions and grant them perfect peace.

Al-Alaq

1

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

READ in the name of thy Sustainer, who has-
[Muhammed Asad]

Read: In the name of thy Lord Who createth,
[Pickthall]

Proclaim! (or Read!) in the name of thy Lord and Cherisher, Who
created?
[Yusuf Ali]

Read, in the name of your Lord, who created:
[Thomas Cleary]

2

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

created man out of a germ-cell
[Muhammed Asad]

Createth man from a clot.
[Pickthall]

Created man, out of a (mere) clot of congealed blood:
[Yusuf Ali]

created man of dotted blood.
[Thomas Cleary]

3

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

Read - for thy Sustainer is the Most Bountiful One
[Muhammed Asad]

Read: And thy Lord is the Most Bounteous,
[Pickthall]

Proclaim! And thy Lord is Most Bountiful?
[Yusuf Ali]

Read, for your Lord is most generous,
[Thomas Cleary]

4

الَّذِي عَلَّمَ بِالْقَلَمِ

who has taught [man] the use of the pen?

[Muhammed Asad]

Who teacheth by the pen,

[Pickthall]

He Who taught (the use of) the Pen?

[Yusuf Ali]

the one who taught the use of the pen,

[Thomas Cleary]

5

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

taught man what he did not know!
[Muhammed Asad]

Teacheth man that which he knew not.
[Pickthall]

Taught man that which he knew not.
[Yusuf Ali]

taught man what he did not know.
[Thomas Cleary]

6

كَأَنَّ الْإِنْسَانَ لِرَبِّهِ لَغِيٓظٌ

Nay, verily, man becomes grossly overweening
[Muhammed Asad]

Nay, but verily man is rebellious
[Pickthall]

Nay, but man doth transgress all bounds,
[Yusuf Ali]

Oh, no! Man does indeed go to excess
[Thomas Cleary]

7

أَنْ رَّءَاهُ اسْتَغْنَىٰ

whenever he believes himself to be self-sufficient:
[Muhammed Asad]

That he thinketh himself independent!
[Pickthall]

In that he looketh upon himself as self-sufficient.
[Yusuf Ali]

in viewing himself as self-sufficient:
[Thomas Cleary]

8

إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ

for, behold, unto thy Sustainer all must return.
[Muhammed Asad]

Lo! unto thy Lord is the return.
[Pickthall]

Verily to thy Lord is the return (of all).
[Yusuf Ali]

for all returns to your Lord.
[Thomas Cleary]

9

أَرَأَيْتَ الَّذِي يَنْهَى

HAST THOU ever considered him who tries to prevent
[Muhammed Asad]

Hast thou seen him who dissuadeth
[Pickthall]

Seest thou one who forbids?
[Yusuf Ali]

Do you see the one who prevents
[Thomas Cleary]

10

عَبْدًا إِذَا صَلَّى

a servant [of God] from praying?
[Muhammed Asad]

A slave when he prayeth?
[Pickthall]

A votary when he (turns) to pray?
[Yusuf Ali]

the devotee from praying?
[Thomas Cleary]

11

أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ

Hast thou considered whether he is on the right way,
[Muhammed Asad]

Hast thou seen if he relieth on the guidance (of Allah)
[Pickthall]

Seest thou if He is on (the road of) Guidance??
[Yusuf Ali]

Do you see if he is following direction?
[Thomas Cleary]

12

أَوْ أَمَرَ بِالتَّقْوَىٰ

or is concerned with God-consciousness?
[Muhammed Asad]

Or enjoineth piety?
[Pickthall]

Or enjoins Righteousness?
[Yusuf Ali]

Or if he enjoins conscience?
[Thomas Cleary]

13

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى

Hast thou considered whether he may [not] be giving the lie to the truth and turning his back [upon it]?
[Muhammed Asad]

Hast thou seen if he denieth (Allah's guidance) and is froward?
[Pickthall]

Seest thou if he denies (Truth) and turns away?
[Yusuf Ali]

Do you see if he scoffs at truth and turns away?
[Thomas Cleary]

14

أَلَمْ يَعْلَمِ بِأَنَّ اللَّهَ يَرَىٰ

Does he, then, not know that God sees [all]?
[Muhammed Asad]

Is he then unaware that Allah seeth?
[Pickthall]

Knoweth he not that Allah doth see?
[Yusuf Ali]

Doesn't he know God sees?
[Thomas Cleary]

15

كَأَلَّا لَيْنَ لَمْ يَنْتَهُ لَنَسْفَعًا بِالنَّاصِيَةِ

Nay, if he desist not, We shall most surely drag him down upon his forehead
[Muhammed Asad]

Nay, but if he cease not We will seize him by the forelock -
[Pickthall]

Let him beware! If he desist not, We will drag him by the forelock?
[Yusuf Ali]

Oh, no! If he doesn't desist, We'll drag him by the forelock
[Thomas Cleary]

16

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ

the lying, rebellious forehead! ?

[Muhammed Asad]

The lying, sinful forelock -

[Pickthall]

A lying sinful forelock!

[Yusuf Ali]

-a lying, sinning forelock

[Thomas Cleary]

17

فَلْيَدْعُ نَادِيَهُ

and then let him summon [to his aid] the counsels of his own [spurious]
wisdom,
[Muhammed Asad]

Then let him call upon his henchmen!
[Pickthall]

Then, let him call (for help) to his council (of comrades):
[Yusuf Ali]

then let him call on his council:
[Thomas Cleary]

18

سَنَدُّعُ الرَّبَّانِيَّةَ

[the while] We shall summon the forces of heavenly chastisement!

[Muhammed Asad]

We will call the guards of hell.

[Pickthall]

We will call on the angels of punishment (to deal with him)!

[Yusuf Ali]

We will call the infernal guard.

[Thomas Cleary]

19

كَأَلَّا لَا تُطِيعُهُ وَاسْجُدْ وَاقْتَرِبْ

Nay, pay thou no heed to him, but prostrate thyself [before God] and draw close [unto Him]!
[Muhammed Asad]

Nay, Obey not thou him. But prostrate thyself, and draw near (unto Allah).
[Pickthall]

Nay, heed him not: but prostrate in adoration, and bring thyself the closer (to Allah)!
[Yusuf Ali]

Oh, no! Don't obey him, but bow down and draw near.
[Thomas Cleary]

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muḥammad and his family and
companions and grant them perfect peace.

Al-Qadar

1

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

BEHOLD, from on high have We bestowed this [divine writ] on Night of Destiny.

[Muhammed Asad]

Lo! We revealed it on the Night of Power.

[Pickthall]

We have indeed revealed this (Message) in the night of Power:

[Yusuf Ali]

We have revealed this during the night of the Decree.

[Thomas Cleary]

2

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

And what could make thee conceive what it is, that Night of Destiny?
[Muhammed Asad]

Ah, what will convey unto thee what the Night of Power is!
[Pickthall]

And what will explain to thee what the Night of Power is?
[Yusuf Ali]

And what will convey to you what the night of the Decree is?
[Thomas Cleary]

3

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

The Night of Destiny is better than a thousand months:
[Muhammed Asad]

The Night of Power is better than a thousand months.
[Pickthall]

The Night of Power is better than a thousand Months.
[Yusuf Ali]

The night of the Decree is better than a thousand months:
[Thomas Cleary]

4

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ

in hosts descend in it the angels, bearing divine inspiration by their
Sustainer's leave; from all [evil] that may happen
[Muhammed Asad]

The angels and the Spirit descend therein, by the permission of their
Lord, with all decrees.
[Pickthall]

Therein come down the angels and the Spirit by Allah's permission, on
every errand:
[Yusuf Ali]

the angels and the spirit descend therein, by permission of their Lord,
on every matter.
[Thomas Cleary]

5

سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ

does it make secure, until the rise of dawn.

[Muhammed Asad]

(The night is) Peace until the rising of the dawn.

[Pickthall]

Peace!... This until the rise of Morn!

[Yusuf Ali]

It is peace: this till the rise of dawn.

[Thomas Cleary]

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muḥammad and his family and
companions and grant them perfect peace.

Al-Bayinnah

1

لَمْ يَكُنِ الَّذِينَ يَكْفُرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ

IT IS NOT [conceivable] that such as are bent on denying the truth - [be they] from among the followers of earlier revelation or from among those who ascribe divinity to aught beside God¹ should ever be abandoned [by Him] ere there comes unto them the [full] evidence of the truth:

[Muhammed Asad]

Those who disbelieve among the People of the Scripture and the idolaters could not have left off (erring) till the clear proof came unto them,

[Pickthall]

Those who reject (Truth), among the People of the Book and among the Polytheists, were not going to depart (from their ways) until there should come to them Clear Evidence?

[Yusuf Ali]

Those of the people of scripture and the polytheists who scoffed would not stop until evidence came to them,

[Thomas Cleary]

2

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً

an apostle from God, conveying [unto them] revelations blest with
purity,
[Muhammed Asad]

A messenger from Allah, reading purified pages
[Pickthall]

A messenger from Allah, rehearsing scriptures kept pure and holy:
[Yusuf Ali]

a messenger from God, reciting immaculate scrolls
[Thomas Cleary]

3

فِيهَا كُتِبَ قِيَمَةٌ

wherein there are ordinances of ever-true soundness and clarity.
[Muhammed Asad]

Containing correct scriptures.
[Pickthall]

Wherein are laws (or decrees) right and straight.
[Yusuf Ali]

in which are just decrees.
[Thomas Cleary]

4

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ
الْبَيِّنَةُ

Now those who have been vouchsafed revelation aforetime³ did break up their unity [of faith] after such an evidence of the truth had come to them.

[Muhammed Asad]

Nor were the People of the Scripture divided until after the clear proof came unto them.

[Pickthall]

Nor did the people of the Book make schisms, until after there came to them Clear Evidence.

[Yusuf Ali]

And those to whom scripture was given did not become divided among themselves until after the evidence came to them.

[Thomas Cleary]

5

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ
وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَٰلِكَ دِينُ الْقَيِّمَةِ

And withal, they were not enjoined aught but that they should worship God, sincere in their faith in Him alone, turning away from all that is false; and that they should be constant in prayer; and that they should spend in charity: for this is a moral law endowed with ever-true soundness and clarity.
[Muhammed Asad]

And they are ordered naught else than to serve Allah, keeping religion pure for Him, as men by nature upright, and to establish worship and to pay the poor-due. That is true religion.
[Pickthall]

And they have been commanded no more than this: to worship Allah, offering Him sincere devotion, being True (in faith); to establish regular Prayer; and to practise regular Charity; and that is the Religion Right and Straight.
[Yusuf Ali]

Yet they have only been enjoined to worship God sincerely in their way of life, devoted; and to practice regular prayer, and to give alms; that is true religion.
[Thomas Cleary]

6

الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ
خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ

Verily, those who [despite all evidence] are bent on denying the truth - [be they] from among the followers of earlier revelation or from among those who ascribe divinity to aught beside God - will find themselves in the fire of hell, therein to abide: they are the worst of all creatures. [Muhammed Asad]

Lo! those who disbelieve, among the People of the Scripture and the idolaters, will abide in fire of hell. They are the worst of created beings. [Pickthall]

Those who reject (Truth), among the People of the Book and among the Polytheists, will be in Hell-fire, to dwell therein (for aye). They are the worst of creatures. [Yusuf Ali]

As for those who scoffed, among both people of scripture and polytheists, they will be in hellfire, where they will remain. They are the worst of creation. [Thomas Cleary]

7

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

[And,] verily, those who have attained to faith, and do righteous deeds - it is they, they who are the best of all creatures.
[Muhammed Asad]

(And) lo! those who believe and do good works are the best of created beings.
[Pickthall]

Those who have faith and do righteous deeds? they are the best of creatures.
[Yusuf Ali]

As for those who have faith and do good works, they are the best of creation.
[Thomas Cleary]

8

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
 خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ
 خَشِيَ رَبَّهُ

Their reward [awaits them] with God: gardens of perpetual bliss, through which running waters flow, therein to abide beyond the count of time; well-pleased is God with them, and well-pleased are they with Him: all this awaits him who of his Sustainer stands in awe!.
 [Muhammed Asad]

Their reward is with their Lord: Gardens of Eden underneath which rivers flow, wherein they dwell for ever. Allah hath pleasure in them and they have pleasure in Him. This is (in store) for him who feareth his Lord.
 [Pickthall]

Their reward is with Allah: Gardens of Eternity beneath which rivers flow; They will dwell therein for ever; Allah well pleased with them, and they with Him: all this for such as fear their Lord and Cherisher.
 [Yusuf Ali]

Their reward is in the presence of their Lord: gardens of eternity with rivers flowing below, where they will abide forever, God being pleased with them and they being pleased with God. That is for those in awe of their Lord.
 [Thomas Cleary]

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muḥammad and his family and
companions and grant them perfect peace.

Al-Zalzalah

1

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

WHEN THE EARTH quakes with her [last] mighty quaking,
[Muhammed Asad]

When Earth is shaken with her (final) earthquake
[Pickthall]

When the Earth is shaken to her (utmost) convulsion,
[Yusuf Ali]

When the earth convulses in its shock
[Thomas Cleary]

2

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا

and [when] the earth yields up her burdens,
[Muhammed Asad]

And Earth yieldeth up her burdens,
[Pickthall]

And the Earth throws up her burdens (from within),
[Yusuf Ali]

and the earth unloads its burdens
[Thomas Cleary]

3

وَقَالَ الْإِنْسَانُ مَا لَهَا

and man cries out, “What has happened to her?” -
[Muhammed Asad]

And man saith: What aileth her?
[Pickthall]

And man cries (distressed): ‘What is the matter with her?’
[Yusuf Ali]

and man says, “What is the matter with it?”
[Thomas Cleary]

4

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا

on that Day will she recount all her tidings,
[Muhammed Asad]

That day she will relate her chronicles,
[Pickthall]

On that Day will she declare her tidings:
[Yusuf Ali]

That day it will relate its information,
[Thomas Cleary]

5

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

as thy Sustainer will have inspired her to do!
[Muhammed Asad]

Because thy Lord inspireth her.
[Pickthall]

For that thy Lord will have given it inspiration.
[Yusuf Ali]

as your Lord has inspired it.
[Thomas Cleary]

6

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالُهُمْ

On that Day will all men come forward, cut off from one another, to be shown their [past] deeds.

[Muhammed Asad]

That day mankind will issue forth in scattered groups to be shown their deeds.

[Pickthall]

On that Day will men proceed in companies sorted out, to be shown the Deeds that they (had done).

[Yusuf Ali]

That day humanity will go out separately, to be shown their works:

[Thomas Cleary]

7

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ

And so, he who shall have done an atom's weight of good, shall behold
it;
[Muhammed Asad]

And whoso doeth good an atom's weight will see it then,
[Pickthall]

Then shall anyone who has done an atom's weight of good, see it!
[Yusuf Ali]

then whoever has done a bit of good will see it,
[Thomas Cleary]

8

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

and he who shall have done an atom's weight of evil, shall behold it.

[Muhammed Asad]

And whoso doeth ill an atom's weight will see it then.

[Pickthall]

And anyone who has done an atom's weight of evil, shall see it.

[Yusuf Ali]

and whoever has done a bit of ill will see it.

[Thomas Cleary]

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muḥammad and his family and
companions and grant them perfect peace.

Al-Adiyah

1

وَالْعَدِيَّتِ ضَبْحًا

Oh, the chargers that run panting,
[Muhammed Asad]

By the snorting coursers,
[Pickthall]

By the (Steeds) that run, with panting (breath),
[Yusuf Ali]

By the chargers, snorting,
[Thomas Cleary]

2

فَالْمُورِيَّتِ قَدَحًا

sparks of fire striking,
[Muhammed Asad]

Striking sparks of fire
[Pickthall]

And strike sparks of fire,
[Yusuf Ali]

striking sparks of fire,
[Thomas Cleary]

3

فَالْمُغِيرَاتِ صُبْحًا

rushing to assault at morn,
[Muhammed Asad]

And scouring to the raid at dawn,
[Pickthall]

And push home the charge in the morning,
[Yusuf Ali]

attacking in the morning,
[Thomas Cleary]

4

فَأَثَرُنَ بِهِ نَقَعًا

thereby raising clouds of dust,
[Muhammed Asad]

Then, therewith, with their trail of dust,
[Pickthall]

And raise the dust in clouds the while,
[Yusuf Ali]

leaving dust behind them,
[Thomas Cleary]

5

فَوَسَطْنَ بِهِ جَمْعًا

thereby storming [blindly] into any host!
[Muhammed Asad]

Cleaving, as one, the centre (of the foe),
[Pickthall]

And penetrate forthwith into the midst (of the foe) en masse?
[Yusuf Ali]

penetrating the center together;
[Thomas Cleary]

6

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

VERILY, towards his Sustainer man is most ungrateful
[Muhammed Asad]

Lo! man is an ingrate unto his Lord
[Pickthall]

Truly Man is, to his Lord, ungrateful;
[Yusuf Ali]

man is indeed ungrateful to his Lord,
[Thomas Cleary]

7

وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ

and to this, behold, he [himself] bears witness indeed:
[Muhammed Asad]

And lo! he is a witness unto that;
[Pickthall]

And to that (fact) he bears witness (by his deeds);
[Yusuf Ali]

and he bears witness to that,
[Thomas Cleary]

8

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

for, verily, to the love of wealth is he most ardently devoted.
[Muhammed Asad]

And lo! in the love of wealth he is violent.
[Pickthall]

And violent is he in his love of wealth.
[Yusuf Ali]

for he is sure violent in love of goods.
[Thomas Cleary]

9

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

But does he not know that [on the Last Day,] when all that is in the graves is raised and brought out,
[Muhammed Asad]

Knoweth he not that, when the contents of the graves are poured forth
[Pickthall]

Does he not know? when that which is in the graves is Scattered abroad
[Yusuf Ali]

Doesn't he know that when what is in the graves is scattered
[Thomas Cleary]

10

وَحُصِّلَ مَا فِي الصُّدُورِ

and all that is [hidden] in men's hearts is bared
[Muhammed Asad]

And the secrets of the breasts are made known,
[Pickthall]

And that which is (locked up) in (human) breasts is made manifest?
[Yusuf Ali]

and what is in hearts is found out
[Thomas Cleary]

11

إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ

that on that Day their Sustainer [will show that He] has always been
fully aware of them?
[Muhammed Asad]

On that day will their Lord be perfectly informed concerning them.
[Pickthall]

That their Lord had been well-acquainted with them, (even to) that
Day?
[Yusuf Ali]

your Lord will know all about them on that day?
[Thomas Cleary]

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muḥammad and his family and
companions and grant them perfect peace.

Al-Qariah

1

الْقَارِعَةُ

OH, the sudden calamity!
[Muhammed Asad]

The Calamity!
[Pickthall]

The (Day) of Noise and Clamour:
[Yusuf Ali]

The catastrophe:
[Thomas Cleary]

2

مَا الْقَارِعَةُ

How awesome the sudden calamity!

[Muhammed Asad]

What is the Calamity?

[Pickthall]

What is the (Day) of Noise and Clamour?

[Yusuf Ali]

What is the catastrophe,

[Thomas Cleary]

3

وَمَا أَدْرَاكَ مَا الْقَارِعَةُ

And what could make thee conceive what that sudden calamity will be?

[Muhammed Asad]

Ah, what will convey unto thee what the Calamity is!

[Pickthall]

And what will explain to thee what the (Day) of Noise and Clamour is?

[Yusuf Ali]

and what will convey to you what the catastrophe is?

[Thomas Cleary]

4

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ

[It will occur] on the Day when men will be like moths swarming in confusion,
[Muhammed Asad]

A day wherein mankind will be as thickly-scattered moths
[Pickthall]

(It is) a Day whereon Men will be like moths Scattered about,
[Yusuf Ali]

A day when humanity will be like scattered moths
[Thomas Cleary]

5

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ

and the mountains will be like fluffy tufts of wool.
[Muhammed Asad]

And the mountains will become as carded wool.
[Pickthall]

And the mountains will be like carded wool.
[Yusuf Ali]

and the mountains like fluffed wool.
[Thomas Cleary]

6

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ

And then, he whose weight [of good deeds] is heavy in the balance
[Muhammed Asad]

Then, as for him whose scales are heavy (with good works),
[Pickthall]

Then, he whose balance (of good deeds) will be (found) heavy
[Yusuf Ali]

Then those whose balance is heavy
[Thomas Cleary]

7

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ

shall find himself in a happy' state of life;
[Muhammed Asad]

He will live a pleasant life.
[Pickthall]

Will be in a life of good pleasure and satisfaction.
[Yusuf Ali]

will be in a pleasant life,
[Thomas Cleary]

8

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ

whereas he whose weight is light in the balance
[Muhammed Asad]

But as for him whose scales are light,
[Pickthall]

But he whose balance (of good deeds) will be (found) light?
[Yusuf Ali]

while those whose balance is slight
[Thomas Cleary]

9

فَأُمُّهُ هَاوِيَةٌ

shall be engulfed by an abyss.
[Muhammed Asad]

The bereft and Hungry One will be his mother,
[Pickthall]

Will have his home in a (bottomless) pit.
[Yusuf Ali]

wind up in an abyss.
[Thomas Cleary]

10

وَمَا أَدْرَاكَ مَا هِيَ

And what could make thee conceive what that [abyss] will be?

[Muhammed Asad]

Ah, what will convey unto thee what she is! -

[Pickthall]

And what will explain to thee what this is?

[Yusuf Ali]

And what will convey to you what this is?

[Thomas Cleary]

11

نَارٌ حَامِيَةٌ

A fire hotly burning
[Muhammed Asad]

Raging Fire.
[Pickthall]

(It is) a Fire Blazing fiercely!
[Yusuf Ali]

Raging fire.
[Thomas Cleary]

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muḥammad and his family and
companions and grant them perfect peace.

Al-Takathur

1

الْهَٰكُمُ التَّكَاثُرُ

YOU ARE OBSESSED by greed for more and more
[Muhammed Asad]

Rivalry in worldly increase distracteth you
[Pickthall]

The mutual rivalry for piling up (the good things of this world) diverts
you (from the more serious things),
[Yusuf Ali]

Vying for more diverts you
[Thomas Cleary]

2

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ

until you go down to your graves.

[Muhammed Asad]

Until ye come to the graves.

[Pickthall]

Until ye visit the graves.

[Yusuf Ali]

until you go to the graves.

[Thomas Cleary]

3

كَأَنَّ سَوْفَ تَعْلَمُونَ

Nay, in time you will come to understand!
[Muhammed Asad]

Nay, but ye will come to know!
[Pickthall]

But nay, ye soon shall know (the reality).
[Yusuf Ali]

But you will know;
[Thomas Cleary]

4

ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ

And once again: Nay, in time you will come to understand!
[Muhammed Asad]

Nay, but ye will come to know!
[Pickthall]

Again, ye soon shall know!
[Yusuf Ali]

oh, you will know!
[Thomas Cleary]

5

كَأَلَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ

Nay, if you could but understand [it] with an understanding [born] of
certainty,
[Muhammed Asad]

Nay, would that ye knew (now) with a sure knowledge!
[Pickthall]

Nay, were ye to know with certainty of mind, (Ye would beware!)
[Yusuf Ali]

Oh, if you knew with certain knowledge,
[Thomas Cleary]

6

لَتَرَوُنَّ الْجَحِيمَ

you would indeed, most surely, behold the blazing fire [of hell]!
[Muhammed Asad]

For ye will behold hell-fire.
[Pickthall]

Ye shall certainly see Hell Fire!
[Yusuf Ali]

you'd be seeing blazes;
[Thomas Cleary]

7

ثُمَّ لَتَرُونَهَا عَيْنَ الْيَقِينِ

In the end you will indeed, most surely, behold it with the eye of certainty:

[Muhammed Asad]

Aye, ye will behold it with sure vision.

[Pickthall]

Again, ye shall see it with certainty of sight!

[Yusuf Ali]

and you'd see it with the eye of certainty.

[Thomas Cleary]

8

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

and on that Day you will most surely be called to account for [what
you did with] the boon of life!
[Muhammed Asad]

Then, on that day, ye will be asked concerning pleasure.
[Pickthall]

Then shall ye be Questioned that Day about the joy (ye indulged in)!
[Yusuf Ali]

And then you will, that day, be questioned about felicity.
[Thomas Cleary]

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muḥammad and his family and
companions and grant them perfect peace.

Al-Asr

1

وَالْعَصْرِ

CONSIDER the flight of time!
[Muhammed Asad]

By the declining day,
[Pickthall]

By (the Token of) time (through the Ages),
[Yusuf Ali]

By the age,
[Thomas Cleary]

2

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

Verily, man is bound to lose himself
[Muhammed Asad]

Lo! man is a state of loss,
[Pickthall]

Verily Man is in loss,
[Yusuf Ali]

man is indeed at a loss,
[Thomas Cleary]

3

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ
وَتَوَاصَوْا بِالصَّبْرِ

unless he be of those who attain to faith, and do good works, and enjoin upon one another the keeping to truth, and enjoin upon one another patience in adversity.

[Muhammed Asad]

Save those who believe and do good works, and exhort one another to truth and exhort one another to endurance.

[Pickthall]

Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy.

[Yusuf Ali]

except those who have faith and do good works and take to truth and take to patience.

[Thomas Cleary]

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muḥammad and his family and
companions and grant them perfect peace.

Al-Humaza

1

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

WOE unto every slanderer, fault-finder!
[Muhammed Asad]

Woe unto every slandering traducer,
[Pickthall]

Woe to every (kind of) scandal-monger and backbiter,
[Yusuf Ali]

Woe to every backbiting critic
[Thomas Cleary]

2

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ

[Woe unto him who amasses wealth and counts it a safeguard,
[Muhammed Asad]

Who hath gathered wealth (of this world) and arranged it.
[Pickthall]

Who pileth up wealth and layeth it by,
[Yusuf Ali]

who gathers money and multiplies it,
[Thomas Cleary]

3

يَحْسَبُ أَنَّ مَالَهُ ۖ أَخْلَدَهُ

thinking that his wealth will make him live forever!
[Muhammed Asad]

He thinketh that his wealth will render him immortal.
[Pickthall]

Thinking that his wealth would make him last forever!
[Yusuf Ali]

assuming his wealth will make him last.
[Thomas Cleary]

4

كَأَنَّهُ لَيُنْبَذَنَّ فِي الْحُطَمَةِ

Nay, but [in the life to come such as] he shall indeed be abandoned to
crushing torment!
[Muhammed Asad]

Nay, but verily he will be flung to the Consuming One.
[Pickthall]

By no means! He will be sure to be thrown into that which breaks to
pieces.
[Yusuf Ali]

But no-he will be flung into destruction.
[Thomas Cleary]

5

وَمَا أَدْرَاكَ مَا الْحُطَمَةُ

And what could make thee conceive what that crushing torment will be?

[Muhammed Asad]

Ah, what will convey unto thee what the Consuming One is!

[Pickthall]

And what will explain to thee That which Breaks to Pieces?

[Yusuf Ali]

And what will convey to you what destruction is?

[Thomas Cleary]

6

نَارُ اللَّهِ الْمُوقَدَةُ

A fire kindled by God,
[Muhammed Asad]

(It is) the fire of Allah, kindled,
[Pickthall]

(It is) the Fire of (the Wrath of) Allah kindled (to a blaze)
[Yusuf Ali]

The fire of God alight,
[Thomas Cleary]

7

الَّتِي تَطَّلُعُ عَلَى الْأَفْئِدَةِ

which will rise over the [guilty] hearts:
[Muhammed Asad]

Which leapeth up over the hearts (of men).
[Pickthall]

The which doth mount (Right) to the Hearts:
[Yusuf Ali]

which rises to hearts,
[Thomas Cleary]

8

إِنَّهَا عَلَيْهِم مُّوَصَّدَةٌ

verily, it will close in upon them
[Muhammed Asad]

Lo! it is closed in on them
[Pickthall]

It shall be made into a vault over them,
[Yusuf Ali]

indeed closed over them,
[Thomas Cleary]

9

فِي عَمَدٍ مُمَدَّدَةٍ

in endless columns!
[Muhammed Asad]

In outstretched columns.
[Pickthall]

In columns outstretched.,
[Yusuf Ali]

in distended columns.
[Thomas Cleary]

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muḥammad and his family and
companions and grant them perfect peace.

Al-Feel

1

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

ART THOU NOT aware of how thy Sustainer dealt with the Army of the Elephant?
[Muhammed Asad]

Hast thou not seen how thy Lord dealt with the owners of the Elephant?
[Pickthall]

Seest thou not how thy Lord dealt with the Companions of the Elephant?

[Yusuf Ali]

Didn't you see how your Lord treated the troops with the elephant?
[Thomas Cleary]

2

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ

Did He not utterly confound their artful planning?
[Muhammed Asad]

Did He not bring their stratagem to naught,
[Pickthall]

Did He not make their treacherous plan go astray?
[Yusuf Ali]

Did not God foil their strategy,
[Thomas Cleary]

3

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

Thus, He let loose upon them great swarms of flying creatures
[Muhammed Asad]

And send against them swarms of flying creatures,
[Pickthall]

And He sent against them flights of Birds,
[Yusuf Ali]

sending against them flocks of birds
[Thomas Cleary]

4

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ

which smote them with stone-hard blows of chastisement pre-
ordained,
[Muhammed Asad]

Which pelted them with stones of baked clay,
[Pickthall]

Striking them with stones of baked clay.
[Yusuf Ali]

pelting them with rock-hard clay,
[Thomas Cleary]

5

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

and caused them to become like a field of grain that has been eaten
down to stubble
[Muhammed Asad]

And made them like green crops devoured (by cattle)?
[Pickthall]

Then did He make them like an empty field of stalks and straw, (of
which the corn) has been eaten up.
[Yusuf Ali]

making them like stubble of grain that's been consumed?
[Thomas Cleary]

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muḥammad and his family and
companions and grant them perfect peace.

Al-Quraish

1

لَا يَلْفِ قُرَيْشٍ

SO THAT the Quraysh might remain secure,
[Muhammed Asad]

For the taming of Qureysh.
[Pickthall]

For the covenants (of security and safeguard enjoyed) by the Quraish,
[Yusuf Ali]

For the union of the Quraish,
[Thomas Cleary]

2

إِلْفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ

secure in their winter and summer journeys,
[Muhammed Asad]

For their taming (We cause) the caravans to set forth in winter and
summer.
[Pickthall]

Their covenants (covering) journeys by winter and summer?
[Yusuf Ali]

their collaboration in travel, winter and summer,
[Thomas Cleary]

3

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

Let them, therefore, worship the Sustainer of this Temple;
[Muhammed Asad]

So let them worship the Lord of this House,
[Pickthall]

Let them adore the Lord of this House,
[Yusuf Ali]

let them serve the Lord of this House,
[Thomas Cleary]

4

الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَءَامَنَهُمْ مِّنْ خَوْفٍ

who has given them food against hunger, and made them safe from danger.

[Muhammed Asad]

Who hath fed them against hunger and hath made them safe from fear.

[Pickthall]

Who provides them with food against hunger, and with security against fear (of danger).

[Yusuf Ali]

who feeds them lest they starve, and gives them security from fear.

[Thomas Cleary]

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muḥammad and his family and
companions and grant them perfect peace.

Al-Ma'an

1

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ

HAST THOU ever considered [the kind of man] who gives the lie to
all moral law?

[Muhammed Asad]

Hast thou observed him who beliesth religion?

[Pickthall]

Seest thou one who denies the Judgment (to come)?

[Yusuf Ali]

Do you see the one who rejects religion?

[Thomas Cleary]

2

فَذَٰلِكَ الَّذِي يُدْعُ الْيَتِيمَ

Behold, it is this [kind of man] that thrusts the orphan away,
[Muhammed Asad]

That is he who repelleth the orphan,
[Pickthall]

Then such is the (man) who repulses the orphan (with harshness),
[Yusuf Ali]

That is the one who rebuffs the orphan
[Thomas Cleary]

3

وَلَا يَحُضُّ عَلَى طَعَامِ الْمِسْكِينِ

and feels no urge to feed the needy.

[Muhammed Asad]

And urgeth not the feeding of the needy.

[Pickthall]

And encourages not the feeding of the indigent.

[Yusuf Ali]

and does not encourage feeding the poor.

[Thomas Cleary]

4

فَوَيْلٌ لِّلْمُصَلِّينَ

Woe, then, unto those praying ones
[Muhammed Asad]

Ah, woe unto worshippers
[Pickthall]

So woe to the worshippers
[Yusuf Ali]

So woe to those who pray
[Thomas Cleary]

5

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

whose hearts from their prayer are remote
[Muhammed Asad]

Who are heedless of their prayer;
[Pickthall]

Who are neglectful of their Prayers,
[Yusuf Ali]

yet are inattentive to their prayer:
[Thomas Cleary]

6

الَّذِينَ هُمْ يُرَاءُونَ

those who want only to be seen and praised,
[Muhammed Asad]

Who would be seen (at worship)
[Pickthall]

Those who (want but) to be seen (of men),
[Yusuf Ali]

those who put on the appearance
[Thomas Cleary]

7

وَيَمْنَعُونَ الْمَاعُونَ

and, withal, deny all assistance [to their fellow-men]!
[Muhammed Asad]

Yet refuse small kindnesses!
[Pickthall]

But refuse (to supply) (Even) neighbourly needs.
[Yusuf Ali]

and yet are withholding assistance.
[Thomas Cleary]

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muḥammad and his family and
companions and grant them perfect peace.

Al-Kauther

1

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

BEHOLD, We have bestowed upon thee good in abundance:
[Muhammed Asad]

Lo! We have given thee Abundance;
[Pickthall]

To thee have We granted the Fount (Of Abundance).
[Yusuf Ali]

We have given you abundance,
[Thomas Cleary]

2

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

hence, pray unto thy Sustainer [alone], and sacrifice [unto Him alone].
[Muhammed Asad]

So pray unto thy Lord, and sacrifice.
[Pickthall]

Therefore to thy Lord turn in Prayer and Sacrifice.
[Yusuf Ali]

so pray to your Lord and sacrifice.
[Thomas Cleary]

3

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

Verily, he that hates thee has indeed been cut off [from all that is good]!
[Muhammed Asad]

Lo! it is thy insulter (and not thou) who is without posterity.
[Pickthall]

For he who hateth thee He will be cut off (from Future Hope).
[Yusuf Ali]

As for the one who hates you, he'll be the one without issue.
[Thomas Cleary]

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muḥammad and his family and
companions and grant them perfect peace.

Al-Kafiroon

1

قُلْ يَٰٓأَيُّهَا ٱلْكَافِرُونَ

SAY: "O you who deny the truth!
[Muhammed Asad]

Say: O disbelievers!
[Pickthall]

Say: O ye that reject Faith!
[Yusuf Ali]

Say, "O atheists,
[Thomas Cleary]

2

لَا أُعْبُدُ مَا تَعْبُدُونَ

I do not worship that which you worship,
[Muhammed Asad]

I worship not that which ye worship;
[Pickthall]

I worship not that which ye worship,
[Yusuf Ali]

“I don’t serve what you serve,
[Thomas Cleary]

3

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

and neither do you worship that which I worship!
[Muhammed Asad]

Nor worship ye that which I worship.
[Pickthall]

Nor will ye worship that which I worship.
[Yusuf Ali]

“and you don’t serve what I serve.
[Thomas Cleary]

4

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ

And I will not worship that which you have [ever] worshipped,
[Muhammed Asad]

And I shall not worship that which ye worship.
[Pickthall]

And I will not worship that which ye have been wont to worship,
[Yusuf Ali]

“And I won’t serve what you serve,
[Thomas Cleary]

5

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

and neither will you [ever] worship that which I worship.
[Muhammed Asad]

Nor will ye worship that which I worship.
[Pickthall]

Nor will ye worship that which I worship.
[Yusuf Ali]

“and you won’t serve what I serve.
[Thomas Cleary]

6

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Unto you, your moral law, and unto me, mine !”
[Muhammed Asad]

Unto you your religion, and unto me my religion.
[Pickthall]

To you be your Way, and to me mine.
[Yusuf Ali]

“You have your way, and I have my way.”
[Thomas Cleary]

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muḥammad and his family and
companions and grant them perfect peace.

Al-Nasr

1

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

WHEN GOD'S SUCCOUR comes, and victory,
[Muhammed Asad]

When Allah's succour and the triumph cometh
[Pickthall]

When, comes the Help of Allah, and Victory,
[Yusuf Ali]

When God's help has arrived, and victory,
[Thomas Cleary]

2

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

and thou seest people enter God's religion¹ in hosts,
[Muhammed Asad]

And thou seest mankind entering the religion of Allah in troops,
[Pickthall]

And thou dost see the People enter Allah's Religion in crowds,
[Yusuf Ali]

and you have seen people entering the religion of God in crowds,
[Thomas Cleary]

3

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ

extol thy Sustainer's limitless glory, and praise Him, and seek His forgiveness: for, behold, He is ever an acceptor of repentance.
[Muhammed Asad]

Then hymn the praises of thy Lord, and seek forgiveness of Him. Lo! He is ever ready to show mercy.
[Pickthall]

Celebrate the Praises of thy Lord, and pray for His Forgiveness: for He is Oft-Returning (in Grace and Mercy).
[Yusuf Ali]

then praise your Lord and seek divine forgiveness, for God is merciful.
[Thomas Cleary]

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muḥammad and his family and
companions and grant them perfect peace.

Al-Lahab

1

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

DOOMED are the hands of him of the glowing countenance: and doomed is he!

[Muhammed Asad]

The power of Abu Lahab will perish, and he will perish.

[Pickthall]

Perish the hands of the Father of Flame! Perish he!

[Yusuf Ali]

Ruined are the hands of the one who flares up, and ruined is he:

[Thomas Cleary]

2

مَا أَغْنَىٰ عَنْهُ مَالُهُ ، وَمَا كَسَبَ

What will his wealth avail him, and all that he has gained?
[Muhammed Asad]

His wealth and gains will not exempt him.
[Pickthall]

No profit to him from all his wealth, and all his gains!
[Yusuf Ali]

His wealth is no avail to him, nor what he's acquired:
[Thomas Cleary]

3

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

[In the life to come] he shall have to endure a fire fiercely glowing;
[Muhammed Asad]

He will be plunged in flaming Fire,
[Pickthall]

Burnt soon will he be in a Fire of blazing Flame!
[Yusuf Ali]

He will roast in a flaming fire,
[Thomas Cleary]

4

وَأَمْرَاتُهُ ، حَمَّالَةَ الْحَطَبِ

together with his wife, that carrier of evil tales,
[Muhammed Asad]

And his wife, the wood-carrier,
[Pickthall]

His wife shall carry the (crackling) wood ?as fuel!?
[Yusuf Ali]

his wife carrying the fuel,
[Thomas Cleary]

5

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

[who bears] around her neck a rope of twisted strands!
[Muhammed Asad]

Will have upon her neck a halter of palm-fibre.
[Pickthall]

A twisted rope of palm-leaf fibre round her (own) neck!
[Yusuf Ali]

with a rope around her neck.
[Thomas Cleary]

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muḥammad and his family and
companions and grant them perfect peace.

Al-Ikhlaas

1

قُلْ هُوَ اللَّهُ أَحَدٌ

SAY: "He is the One God:
[Muhammed Asad]

Say: He is Allah, the One!
[Pickthall]

Say: He is Allah the One and Only;
[Yusuf Ali]

Say, "It is God, unique,
[Thomas Cleary]

2

اللَّهُ الصَّمَدُ

God the Eternal, the Uncaused Cause of All Being.
[Muhammed Asad]

Allah, the eternally Besought of all!
[Pickthall]

Allah, the Eternal, Absolute;
[Yusuf Ali]

“God the eternal,
[Thomas Cleary]

3

لَمْ يَلِدْ وَلَمْ يُولَدْ

He begets not, and neither is He begotten;
[Muhammed Asad]

He begetteth not nor was begotten.
[Pickthall]

He begetteth not, nor is He begotten;
[Yusuf Ali]

“not begetting or begotten,
[Thomas Cleary]

4

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

and there is nothing that could be compared with Him.
[Muhammed Asad]

And there is none comparable unto Him.
[Pickthall]

And there is none like unto Him.
[Yusuf Ali]

“not having any equal. “
[Thomas Cleary]

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muḥammad and his family and
companions and grant them perfect peace.

Al-Falaq

1

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

SAY: "I seek refuge with the Sustainer of the rising dawn,
[Muhammed Asad]

Say: I seek refuge in the Lord of the Daybreak
[Pickthall]

Say: I seek refuge with the Lord of the Dawn,
[Yusuf Ali]

Say, "I take refuge in the Lord of dawn
[Thomas Cleary]

2

مِنْ شَرِّ مَا خَلَقَ

from the evil of aught that He has created,
[Muhammed Asad]

From the evil of that which He created;
[Pickthall]

From the mischief of created things;
[Yusuf Ali]

“from the ill of what is created,
[Thomas Cleary]

3

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

and from the evil of the black darkness whenever it descends,
[Muhammed Asad]

From the evil of the darkness when it is intense,
[Pickthall]

From the mischief of Darkness as it overspreads;
[Yusuf Ali]

“and from the ill of darkness when it’s gloomy,
[Thomas Cleary]

4

وَمِنْ شَرِّ النَّفَّثَاتِ فِي الْعُقَدِ

and from the evil of all human beings bent on occult endeavours,
[Muhammed Asad]

And from the evil of malignant witchcraft,
[Pickthall]

From the mischief of those who practise Secret Arts;
[Yusuf Ali]

“and from the ill of those who curse,
[Thomas]

5

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

and from the evil of the envious when he envies.”
[Muhammed Asad]

And from the evil of the envier when he envieth.
[Pickthall]

And from the mischief of the envious one as he practises envy.
[Yusuf Ali]

“and from the ill of the envious when he envies.”
[Thomas Cleary]

In the name of Allah, the All-Merciful, the Most Merciful.
May Allah bless Muḥammad and his family and
companions and grant them perfect peace.

Al-Naas

1

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

SAY: "I seek refuge with the Sustainer of men,
[Muhammed Asad]

Say: I seek refuge in the Lord of mankind,
[Pickthall]

Say: I seek refuge with the Lord and Cherisher of Mankind,
[Yusuf Ali]

Say, al take refuge with the Lord of humankind,
[Thomas Cleary]

2

مَلِكِ النَّاسِ

the Sovereign of men,
[Muhammed Asad]

The King of mankind,
[Pickthall]

The King (or Ruler) of Mankind?
[Yusuf Ali]

“the ruler of humankind,
[Thomas Cleary]

3

إِلَهُ النَّاسِ

the God of men,
[Muhammed Asad]

The God of mankind,
[Pickthall]

The Allah (or Judge) of Mankind?
[Yusuf Ali]

“the God of humankind,
[Thomas Cleary]

4

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

from the evil of the whispering, elusive tempter
[Muhammed Asad]

From the evil of the sneaking whisperer,
[Pickthall]

From the mischief of the Whisperer (of Evil), who withdraws (after
his whisper)?
[Yusuf Ali]

“from the ill offlighty suggestion
[Thomas Cleary]

5

الَّذِي يُوسَّوْسُ فِي صُدُورِ النَّاسِ

who whispers in the hearts of men
[Muhammed Asad]

Who whispereth in the hearts of mankind,
[Pickthall]

(The same) who whispers into the hearts of Mankind?
[Yusuf Ali]

“that whispers in people’s hearts
[Thomas Cleary]

6

مِنَ الْجِنَّةِ وَالنَّاسِ

from all [temptation to evil by] invisible forces as well as men,”
[Muhammed Asad]

Of the jinn and of mankind.
[Pickthall]

Among Jinns and among Men.
[Yusuf Ali]

“from demonic and human sources.”
[Thomas Cleary]

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