



لُقْمَن Luqman

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
1. Alif, Lam, Meem.	1. Alif, Lam, Meem.	1. Alif, Lam, Meem.	1. Alif, Lam, Meem.	الْم
2. These are verses of the wise Book.	2. These are the verses of the wise Book.	2. These are verses of the wise Book.	2. These are revelations of the wise Scripture.	تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ
3. As guidance and mercy for the doers of good.	3. A guidance and mercy for the righteous people.	3. A guide and a mercy to the doers of good.	3. A guidance and a mercy for the good.	هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ
4. Who establish prayer and give zakah, and they, of the Hereafter, are certain [in faith].	4. Who establish the salat. Pay the zakat and fully believe in the Hereafter.	4. Those who establish regular prayer, and give regular charity, and have (in their hearts) the assurance of the Hereafter.	4. Those who establish worship and pay the poor-due and have sure faith in the Hereafter.	الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ
5. Those are on [right] guidance from their Lord, and it is those who are the successful.	5. They are the ones who are on the right path enjoined by their Lord, and they are the ones who will attain true success.	5. These are on (true) guidance from their Lord: and these are the ones who will prosper.	5. Such have guidance from their Lord. Such are the successful.	أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ
6. And of the people is he who buys the amusement of speech to mislead [others] from the way of Allah without knowledge and who takes it in ridicule. Those will have a humiliating punishment.	6. And there is among the men such a one, who buys alluring tales so that he may lead the people astray from Allah's way, without any knowledge, and make a mockery of the invitation to it. For such people there is a disgraceful torment.	6. But there are, among men, those who purchase idle tales, without knowledge (or meaning), to mislead (men) from the path of Allah and throw ridicule (on the path): for such there will be a humiliating penalty.	6. And of mankind is he who pays for mere pastime of discourse, that he may mislead from Allah's way without knowledge, and makes it a mockery. For such there is a shameful doom.	وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ
7. And when our verses are recited to him, he turns away arrogantly as if he had not heard them,	7. When Our revelations are recited to him, he turns his face away disdainfully as	7. When Our signs are rehearsed to such a one, he turns away in arrogance, as if he heard them not, as if	7. And when Our revelations are recited unto him, he turns away in pride as if he heard them	وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَرَأَىٰ مَسْتَكْبِرًا كَان لَّمْ يَسْمَعْهَا

as if there was in his ears deafness. So give him tidings of a painful punishment.

though he did not hear them, as though his ears were deaf. So give him news of a painful torment.

there were deafness in both his ears: announce to him a grievous penalty.

not, as if there were a deafness in his ears. So give him tidings of a painful doom.

كَانَ فِي أذُنَيْهِ وَقَرًا فَبَشِّرْهُ
بِعَذَابِ الْيَمِّ ﴿٧﴾

8. Indeed, those who believe and do righteous deeds – for them are the gardens of pleasure.

8. However for those who believe and do good works, there are blissful gardens for them.

8. For those who believe and work righteous deeds, there will be gardens of bliss for them.

8. Lo! Those who believe and do good works, for them are the gardens of delight.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ﴿٨﴾

9. Wherein they abide eternally; [it is] the promise of Allah [which is] truth. And He is the Exalted in Might, the Wise.

9. Wherein they shall live forever. This is a true promise of Allah: He is the All Mighty, the All Wise.

9. To dwell therein. The promise of Allah is true: and He is Exalted in Power, Wise.

9. Wherein they will abide. It is a promise of Allah in truth. He is the Mighty, the Wise.

خَالِدِينَ فِيهَا وَعَدَّ اللَّهُ حَقًّا
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾

10. He created the heavens without pillars that you see and has cast into the earth firmly set mountains, lest it should shift with you, and dispersed therein from every creature. And We sent down rain from the sky and made grow therein [plants] of every noble kind.

10. He created the heavens without pillars that you could see. He set mountains in the earth lest it should tilt away along with you. He scattered all kinds of animals in the earth, and sent down rainwater from the sky and caused a variety of bounteous vegetation to grow in it.

10. He created the heavens without any pillars that you can see; He set on the earth mountains standing firm, lest it should shake with you; and He scattered through it beasts of all kinds. We send down rain from the sky, and produce on the earth every kind of noble creature, in pairs.

10. He has created the heavens without supports that you can see, and has cast into the earth firm hills, so that it quake not with you; and He has dispersed therein all kinds of beasts. And We send down water from the sky and We cause (plants) of every goodly kind to grow therein.

خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ
تَرَوْنَهَا وَأَلْقَى فِي الْأَرْضِ
رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَبَثَّ
فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلْنَا مِنَ
السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ
كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾

11. This is the creation of Allah. So show me what those other than Him have created. Rather, the wrongdoers are in clear error.

11. This is Allah's creation: now, show me what have these others created? The fact is that these wicked people are involved in manifest error.

11. Such is the creation of Allah: now show me what is there that others besides Him have created: nay, but the transgressors are in manifest error.

11. This is the creation of Allah. Now show me that which those (you worship) beside Him have created. Nay, but the wrong doers are in error manifest.

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ
الَّذِينَ مِنْ دُونِهِ بَلِ الظَّالِمُونَ
فِي ضَلَالٍ مُّبِينٍ ﴿١١﴾

12. And We had certainly given Luqman wisdom "Be grateful to Allah." And whoever is grateful is grateful for himself. And whoever denies [His favor] – then indeed, Allah is free of need and praiseworthy.

12. We had bestowed wisdom on Luqman that he may be grateful to Allah. Whoever is grateful, his gratefulness is for his own good, and whoever is ungrateful, then Allah is indeed, self sufficient and self praiseworthy.

12. We bestowed wisdom on Luqman: "Show gratitude to Allah." Any who is (so) grateful does so to the profit of his own soul: but if any is ungrateful, verily Allah is free of all wants, worthy of all praise.

12. And verily We gave Luqman wisdom, saying: Give thanks unto Allah; and whosoever gives thanks, he gives thanks for (the good of) his soul. And whosoever refuses - Lo! Allah is absolute, owner of praise.

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ
اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا
يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ
اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾

13. And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate with Allah. Indeed, association is great injustice."

13. Remember when Luqman was admonishing his son, saying, "My son, join not another as an associate with God: the truth is that joining associates is a grave iniquity."

13. Behold, Luqman said to his son by way of instruction: "O my son! Join not in worship (others) with Allah. For false worship is indeed the highest wrongdoing."

13. And (remember) when Luqman said unto his son, when he was exhorting him: O my dear son! Ascribe no partners unto Allah. Lo! To ascribe partners is a tremendous wrong.

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ
يُعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ
الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

14. And We have enjoined upon man [care] for his parents. His mother carried him, in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination.

14. And We enjoined on man to recognize the rights of his parents: his mother bore him in her womb with weakness upon weakness and his weaning took two years. "Give thanks to me and to your parents: to Me you have to return.

14. And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to Me and to your parents: to Me is (final) goal.

14. And We have enjoined upon man concerning his parents - His mother bears him in weakness upon weakness, and his weaning is in two years - Give thanks unto Me and unto your parents. Unto Me is the journeying.

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ
حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ
وَفِضْلُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي
وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ

15. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do.

15. But if they press you to join with Me another about whom you have no knowledge, do not obey them at all. Treat them kindly in the world, but follow the way of him who has turned to Me. Then to Me will all of you return; then I shall tell you what you had been doing.

15. But if they strive to make you join in worship with Me things of which you have no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to me (in love): in the end the return of you all is to Me, and I will tell you the truth (and meaning) of all that you did.

15. But if they strive with you to make you ascribe unto Me as partner that of which you have no knowledge, then obey them not. Consort with them in the world kindly, and follow the path of him who repents unto Me. Then unto Me will be your return, and I shall tell you what you used to do.

وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ
بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا
تُطِعْهُمَا وَصَاحِبْهُمَا فِي الدُّنْيَا
مَعْرُوفًا ۚ وَاتَّبِعْ سَبِيلَ مَنْ
أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ
فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

16. [And Luqman said], "O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.

16. (And Luqman had said) "My son, even if a thing be equal to a grain of mustard seed and hidden in a rock, or in the heavens, or in the earth, Allah will bring it forth. He is Knower of subtleties and is All Aware.

16. "O my son!" (Said Luqman), "If there be (but) the weight of a mustard-seed and it were (hidden) in a rock, or (anywhere) in the heavens or on earth, Allah will bring it forth: for Allah understands the finest mysteries, (and) is well-acquainted.

16. O my dear son! Lo! Though it be but the weight of a grain of mustard-seed, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Lo! Allah is Subtle, Aware.

يَبْنَئِي إِنْهَا إِنْ تَكَّ مِثْقَالَ حَبَّةٍ
مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ
فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ
يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ
خَبِيرٌ

17. O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination.

17. O my son. Establish the salat, enjoin good, forbid evil, and bear with fortitude every affliction that befalls you. These are the things, which have been strictly enjoined.

17. "O my son! Establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide you; for this is firmness in (the conduct of) affairs.

17. O my dear son! Establish worship and enjoin kindness and forbid iniquity, and persevere whatever may befall you. Lo! That is of the steadfast heart of things.

يَبْنَئِي أَقِمِ الصَّلَاةَ وَامُرْ
بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ
وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ
ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

18. And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful.

18. And do not speak to the people with your face turned away, nor walk proudly on the earth, for Allah does not love any self-conceited, boastful person.

18. "And swell not your cheek (for pride) at men, nor walk in insolence through the earth; for Allah loves not any arrogant boaster.

18. Turn not your cheek in scorn toward folk, nor walk with pertness in the land. Lo! Allah loves not each braggart boaster.

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا
تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ
اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ
فَخُورٍ

19. And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkey."

19. Be moderate in your gait, and lower your voice, for the most disagreeable of all voices is the braying of the donkey.

19. And be moderate in your pace, and lower your voice; for the harshest of sounds without doubt is the braying of the donkey.

19. Be modest in your bearing and subdue your voice. Lo! The harshest of all voices is the voice of the donkey.

وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضِضْ
مِنْ صَوْتِكَ إِنَّ أَنْكَرَ
الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

20. Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, [both] apparent and unapparent? But of the people is he who disputes about Allah without knowledge or guidance or an enlightening Book.

20. Do you not see that Allah has subjected to you whatever is in the earth and the heavens, and has bestowed on you all His favors, visible as well as invisible? Yet there are some among the people who wrangle about Allah, without any knowledge, or guidance, or an enlightening Book.

20. Do you not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, seen and unseen? Yet there are among men those who dispute about Allah, without knowledge and without guidance, and without a Book to enlighten them.

20. See you not how Allah has made serviceable unto you whatsoever is in the skies and whatsoever is in the earth and has loaded you with His favors both outward and within? Yet of mankind is he who disputes concerning Allah, without knowledge or guidance or a scripture giving light.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا
فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً
وَبَاطِنَةً وَمِنَ النَّاسِ مَن
يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا
هُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٢٠﴾

21. And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that upon which we found our fathers." Even if Satan was inviting them to the punishment of the blaze?

21. And when it is said to them, "Follow what Allah has sent down," they say, "We shall only follow that upon which we found our forefathers." What! Will they still be following them even if Satan had been calling them to the raging fire?

21. When they are told to follow the (revelation) that Allah has sent down, they say: "Nay, we shall follow the ways that we found our fathers (following). What! Even if it is Satan beckoning them to the penalty of the (blazing) fire?"

21. And if it be said unto them: Follow that which Allah has revealed, they say: Nay, but we follow that wherein we found our fathers. What! Even though the devil were inviting them unto the doom of flame.

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ
اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا
عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ الشَّيْطَانُ
يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢١﴾

22. And whoever submits his face to Allah while he is a doer of good – then he has grasped the most trustworthy handhold. And to Allah will be the outcome of [all] matters.

22. Whoever surrenders himself to Allah, and is a doer of good, he has indeed taken hold of a reliable support and the ultimate disposal of all affairs is in the hand of Allah.

22. Whoever submits his whole self to Allah, and is a doer of good, has grasped indeed the most trustworthy handhold: and with Allah rests the end and decision of (all) affairs.

22. Whosoever surrenders his purpose to Allah while doing good, he verily has grasped the firm hand hold. Unto Allah belongs the sequel of all things.

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ
مُحْسِنٌ فَقَدِ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ
الْأُمُورِ ﴿٢٢﴾

23. And whoever has disbelieved – let not his disbelief grieve you. To Us is their return, and We will inform them of what they did. Indeed, Allah is Knowing of that within the breasts.

23. And the one who disbelieves, let not his disbelief grieve you. To Us they have to return; then We shall tell them what they had been doing. Most surely Allah knows the hidden secrets of the breasts.

23. But if any reject faith, let not his rejection grieve you: to Us is their return, and We shall tell them the truth of their deeds: for Allah knows well all that is in (men's) hearts.

23. And whosoever disbelieves, let not his disbelief afflict you (O Muhammad). Unto Us is their return, and We shall tell them what they did. Lo! Allah is Aware of what is in the breasts (of men).

وَمَنْ كَفَرَ فَلَا يَحْزِنُنَا كُفْرُهُ
إِنَّا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا
عَمَلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿٢٣﴾

24. We grant them enjoyment for a little; then We will force them to a massive punishment.

24. We are allowing them to enjoy for a while, then We shall drag them to a severe torment in a helpless condition.

24. We grant them their pleasure for a little while: in the end shall We drive them to a chastisement unrelenting.

24. We give them comfort for a little, and then We drive them to a heavy doom.

نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ
إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾

25. And if you asked them, "Who created the heavens and earth?" they would surely say, "Allah." Say, "[All] praise is [due] to Allah"; but most of them do not know.

25. If you ask them, "Who has created the earth and the heavens?" they will surely say, "Allah." Say, "Praise is then only for Allah," but most of them do not know.

25. If you ask them, who it is that created the heavens and the earth. They will certainly say, "(Allah)". Say: "Praise be to Allah." But most of them understand not.

25. If you should ask them: Who created the heavens and the earth? They would answer: Allah. Say: Praise be to Allah! But most of them know not.

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ
اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾

26. To Allah belongs whatever is in the heavens and earth. Indeed, Allah is the Free of need, the Praiseworthy.

26. Whatever is in the heavens and the earth is Allah's. Indeed, Allah is Self Sufficient and Self Praiseworthy.

26. To Allah belong all things in heaven and earth: verily Allah is He (that is) free of all wants, worthy of all praise.

26. Unto Allah belongs whatsoever is in the heavens and the earth. Lo! Allah, He is the Absolute, the Owner of praise.

لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ
إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٦﴾

27. And if whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words of Allah would not be exhausted. Indeed, Allah is Exalted in Might and Wise.

27. If all the trees in the earth were to become pens and the ocean (an inkpot) which is replenished with ink by seven more oceans, (the writing of Allah's words would not exhaust. Allah is indeed All Mighty and All Wise.

27. And if all the trees on earth were pens and the ocean (were ink), with seven oceans behind it to add to its (supply), yet would not the words of Allah be exhausted (in the writing): for Allah is Exalted in Power, full of wisdom.

27. And if all the trees in the earth were pens, and the sea, with seven more seas to help it, (were ink), the words of Allah could not be exhausted. Lo! Allah is Mighty, Wise.

وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ
شَجَرَةٍ أَقْلَامَ وَالْبَحْرِ يَمْدُّهُ مِنْ
بَعْدِهِ سَبْعَةَ أَبْحُرٍ مَا نَفِدَتْ
كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ ﴿٢٧﴾

28. Your creation and your resurrection will not be but as that of a single soul. Indeed, Allah is Hearing and Seeing.

28. Your creation and your resurrection are as simple for Him as that of a single soul. The fact is that Allah hears everything and sees everything.

28. And your creation or your resurrection is in no wise but as an individual soul: for Allah is He who hears and sees (all things).

28. Your creation and your raising (from the dead) are only as (the creation and the raising of) a single soul. Lo! Allah is Hearer, Knower.

مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ إِلَّا
كَنَفْسٍ وَاحِدَةٍ إِنَّ اللَّهَ سَمِيعٌ
بَصِيرٌ ﴿٢٨﴾

29. Do you not see that Allah causes the night to enter the day and causes the day to enter the night and has subjected the sun and the moon, each running [its course] for a specified term, and that Allah, with whatever you do, is Acquainted?

29. Do you not see that Allah causes the night to pass into the day and the day into the night? He has subjected the sun and the moon, each voyaging (in its course) till an appointed time. And (do you not know) that Allah is aware of whatever you do?

29. See you not that Allah merges night into day and He merges day into night; that He has subjected the sun, and the moon (to his law), each running its course for a term appointed; and that Allah is well-acquainted with all that you do?

29. Have you not seen how Allah causes the night to pass into the day and causes the day to pass into the night, and has subdued the sun and the moon (to do their work), each running unto an appointed term; and that Allah is informed of what you do.

أَلَمْ تَرَ أَنَّ اللَّهَ يُوَلِّجُ اللَّيْلَ فِي
النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلًّا
يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ
اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾

30. That is because Allah is the Truth, and that what they call upon other than Him is falsehood, and because Allah is the Most High, the Grand.

30. This is because Allah is the very Truth, and all those whom the people invoke instead of Allah, are false, and because Allah alone is the High, the Great.

30. That is because Allah is the Reality, and because whatever they invoke besides Him is falsehood; and because Allah, He is the Most High, Most Great.

30. That (is so) because Allah, He is the True, and that which they invoke beside Him is the false, and because Allah, He is the Sublime, the Great.

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا
يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ
اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾

31. Do you not see that ships sail through the sea by the favor of Allah that He may show

31. Do you not see that the ship sails in the sea by Allah's grace so that he may show you some of His

31. See you not that the ships sail through the ocean by the grace of Allah. That He may show you of

31. Have you not seen how the ships glide on the sea by Allah's grace, that He may show you of His

أَلَمْ تَرَ أَنَّ الْفُلَّكَ تَجْرِي فِي
الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ

you of His signs? Indeed in that are signs for everyone patient and grateful.

signs? Indeed, there are many signs in this for every patient and, grateful person.

His signs? Verily in this are signs for all who constantly persevere and give thanks.

wonders? Lo! Therein indeed are portents for every steadfast, grateful (heart).

مَنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٢﴾

32. And when waves come over them like canopies, they supplicate Allah, sincere to Him in religion. But when He delivers them to the land, there are [some] of them who are moderate [in faith]. And none rejects Our signs except everyone treacherous and ungrateful.

32. And when a wave (in the sea) covers them like the mountains, they invoke Allah making their faith pure for Him alone. Then, when He brings them safe to the land, someone among them follows the middle ways and does not deny Our signs except the one who is treacherous and ungrateful.

32. When a wave covers them like the canopy (of clouds), they call to Allah, offering Him sincere devotion. But when He has delivered them safely to land, there are among them those that halt between (right and wrong). But none reject Our signs except only a perfidious ungrateful (wretch).

32. And if a wave enshrouds them like awnings, they cry unto Allah, making their faith pure for Him only. But when He brings them safe to land, some of them compromise. None denies Our signs save every traitor ingrate.

وَإِذَا غَشِيَهُمْ مَّوْجٌ كَالظُّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾

33. O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail his father at all. Indeed, the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the deceiver.

33. O people! Avoid the wrath of your Lord and fear the Day when no father shall avail anything for his son, nor shall any son avail anything for his father. Allah's promise is surely true. So let not this worldly life deceive you, nor let the deceiver deceive you concerning Allah.

33. O mankind! Do your duty to your Lord, and fear (the coming of) a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of Allah is true: let not then this present life deceive you, nor let the chief deceiver deceive you about Allah.

33. O mankind! Keep your duty to your Lord and fear a Day when the parent will not be able to avail the child in aught, nor the child to avail the parent. Lo! Allah's promise is the very truth. Let not the life of the world beguile you, nor let the deceiver beguile you, in regard to Allah.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَالدِّهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّكُمُ الْحَيَاةُ الدُّنْيَا إِنَّهَا لَا يَغُرَّتْكُمْ بِاللَّهِ الْغُرُورُ ﴿٣٣﴾

34. Indeed, Allah [alone] has knowledge of the Hour and sends down the rain and knows what is in the wombs. And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allah is Knowing and Acquainted.

34. Allah alone has the knowledge of the Hour: He alone sends down the rain and He alone knows what is taking shape in the wombs of the mothers. No living being knows what he will earn the next day, nor does anybody know in what land he will die. Allah alone is All knowing, All Aware.

34. Verily the knowledge of the Hour is with Allah (alone). It is He who sends down rain, and He who knows what is in the wombs. Nor does anyone know what it is that he will earn on the morrow: Nor does anyone know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things).

34. Lo! Allah! With Him is knowledge of the Hour. He sends down the rain, and knows that which is in the wombs. No soul knows what it will earn tomorrow, and no soul knows in what land it will die. Lo! Allah is Knower, Aware.

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

