

## Surah 11. Hud

Asad: Can, then, [he who cares for no more than the life of this world be compared with<sup>28</sup>] one who takes his stand on a clear evidence from his Sustainer, conveyed through [this] testimony from Him,<sup>29</sup> as was the revelation vouchsafed to Moses aforetime - [a divine writ ordained by Him] to be a guidance and grace [unto man]? They [who understand this message - it is they alone who truly] believe in it,<sup>30</sup> whereas for any of those who, leagued together [in common hostility],<sup>31</sup> deny its truth - the fire shall be their appointed state [in the life to come]. And so,<sup>32</sup> be not in doubt about this [revelation]: behold, it is the truth from thy Sustainer, even though<sup>33</sup> most people will not believe in it.

Malik: Can they be like those who have clear revelations from their Rabb and to whom a witness from Himself recites it, and they have the Book of Musa before them - a guidance and a blessing? Can such people deny the revelation of Al- Qur'an? No of course not, rather such people will believe in this, but those factions who do not believe shall have their promised place in the Hellfire. So, O Prophet, do not be in any doubt about it; it is the Truth from your Rabb, even though most people do not believe so.

Pickthall: Is he (to be counted equal with them) who relieth on a clear proof from his Lord, and a witness from Him reciteth it, and before it was the Book of Moses, an example and a mercy? Such believe therein, and Whoso disbelieveth therein of the clans, the Fire is his appointed place. So be not thou in doubt concerning it. Lo! it is the Truth from thy Lord; but most of mankind believe not.

Yusuf Ali: Can they be (like) those who accept a Clear (Sign) from their Lord and whom a witness from Himself doth teach as did the Book of Moses before it a guide and a mercy? They believe therein; but those of the Sects that reject it the Fire will be their promised meeting place. Be not then in doubt thereon: for it is the Truth from thy Lord: yet many among men do not believe! <sup>1512 1513</sup>

Transliteration: Afaman kana AAala bayyinatmin min rabbih wayatloohu shahidun minhu wamin qablihi kitabu moosa imaman warahmatan olaika yuminoona bihi waman yakfur bihi mina alahzabi faalnnaru mawAAiduhu fala taku fee miryatin minhu innahu alhaququ min rabbika walakinna akthara alnnasi la yuminoona

Khatab:

?Can these people be compared to? those ?believers? who stand on clear proof from their Lord, backed by ?the Quran as? a witness from Him, and preceded by the Book of Moses ?which was revealed? as a guide and mercy? It is those ?believers? who have faith in it. But whoever from the ?disbelieving? groups rejects it, the Fire will be their destiny. So do not be in doubt of it. It is certainly the truth from your Lord, but most people do not believe.

### Author Comments

28 - This interpolation is based on the interpretation given by Baghawi, Zamakhshari and Razi.

29 - Lit., "which a witness from Him recites", or "announces". According to Zamakhshari, Razi and other

classical commentators, this phrase refers to the Qur'an; hence my rendering of shahid as "testimony". If, as some commentators believe, this term refers to the Prophet or, alternatively, to the Angel Gabriel who transmitted the revelation to him, shahid should be translated as "witness". Whichever interpretation one adopts, the meaning remains the same, for - as Ibn Kathir points out in his commentary on this verse - "the Qur'an was revealed through Gabriel to Muhammad, and was conveyed by the latter to the world".

30 - Sc., "and shall, therefore, attain to happiness in the hereafter". The ijaz (elliptic mode of expression) employed in this passage is comparable in its subtlety to that in [10:103](#).

31 - I.e., in hostile, a-priori opposition to the message of the Qur'an, without really understanding its purport. The "historical" identification, by some of the commentators, of the ahzab with the pagan Arabs who leagued together in their hostility to the Prophet is definitely too narrow in this context.

32 - Razi suggests that the conjunction fa ("And so") preceding this sentence (which is obviously addressed to man in general) connects with verses {12-14} above: a suggestion which is most convincing in view of the sequence.

33 - Lit., "but" or "nevertheless".

1512 - "A witness from Himself": i.e., the Book which was given to Al-Mustafa, the Holy Qur-an, which is compared to the original Revelation given to Moses. We make no difference between one true and genuine Message and another, nor between one apostle and another, -for they all come from the One True God.

1513 - "Guide": the Arabic word here is Imam, a leader, a guide, one that directs to the true Path. Such a direction is an instance of the Mercy and Goodness of Allah to man. The Qur-an and the Prophet Muhammad are also called, each, a Guide and a Mercy, and so are these epithets applicable to previous Books and Prophets.

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