

## Surah 25. Al-Furqan

Asad: and [that] they [who deny the truth] might never taunt thee with any deceptive half-truth<sup>28</sup> without Our conveying to thee the [full] truth and [providing thee] with the best explanation.<sup>29</sup>

Malik: The other reason for this method is that any time they come to you with an argument, We reveal to you the Truth and properly explain it.

Pickthall: And they bring thee no similitude but We bring thee the Truth (as against it), and better (than their similitude) as argument.

Yusuf Ali: And no question do they bring to thee but We reveal to thee the truth and the best explanation (thereof).<sup>3089</sup>

Transliteration: Wala<sub>u</sub> yatoonaka bimathalin illa<sub>u</sub> jinaka bial<sub>h</sub>aqqi waah<sub>s</sub>ana tafseera<sub>n</sub>

Khatab:

Whenever they bring you an argument, We come to you with the right refutation and the best explanation.

### Author Comments

28 - Lit., "come to thee with a parable (mathal)" - i.e., with all manner of seemingly plausible parabolic objections (exemplified in verses {7-8}, {21} and {32} of this surah as well as in many other places in the Qur'an) meant to throw doubt on Muhammad's claim to prophethood and, hence, on the God-inspired character of the Qur'anic message.

29 - Sc., "of the problem or problems involved": an allusion to the self-explanatory character of the Qur'an. Throughout this section (verses {30-34}) the personal pronoun "thou" (in the forms "thy" and "thee") relates not only to the Prophet but also to every one of his followers at all times.

3089 - Divine knowledge is a fathomless ocean. But glimpses of it can be obtained by any individuals sincerely searching for the Truth. Their progress will be in grades. If they ask questions, and answers are then furnished to them, they are more likely to apprehend the Truth, as they have already explored the part of the territory in which they are interested. In the same way, when concrete questions arise by the logic of events, and they are answered not only for the occasion, but from a general stand-point, the teaching has a far greater chance of penetrating the human intelligence and taking shape in practical conduct. And this is the usual way of instruction in the Qur'an.

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