

6

Al-An'âm

The Cattle

The Livestock

 **Link (POD)** (Read the *Prophet of Doom* review of this Surah)

AA - Ahmed Ali **NQ** - The Noble Qur'an

PK - Pickthal **SH** - Shakir **YU** - Yusuf Ali

1.

- AA** In the name of Allah, most benevolent, ever-merciful. ALL PRAISE BE to God who created the heavens and the earth, and ordained darkness and light. Yet the unbelievers make the others equal of their Lord.
- NQ** All praises and thanks be to Allâh, Who (Alone) created the heavens and the earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord.
- PK** Praise be to Allah, Who hath created the heavens and the earth, and hath appointed darkness and light. Yet those who disbelieve ascribe rivals unto their Lord.
- SH** All praise is due to Allah, Who created the heavens and the earth and made the darkness and the light; yet those who disbelieve set up equals with their Lord.
- YU** Praise be Allah, Who created the heavens and the earth, and made the darkness and the light. Yet those who reject Faith hold (others) as equal, with their Guardian-Lord.

2.

- AA** It is He who created you from clay then determined a term (of life) for you, and a term (is fixed) with Him. Even then you doubt.
- NQ** He it is Who has created you from clay, and then has decreed a stated term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection).
- PK** He it is Who hath created you from clay, and hath decreed a term for you. A term is fixed with Him. Yet still ye doubt!
- SH** He it is Who created you from clay, then He decreed a term; and there is a term named with Him; still you doubt.
- YU** He it is created you from clay, and then decreed a stated term (for you). And there is in His presence another determined term; yet ye doubt within yourselves!

3.

- AA** He is God in the heavens and the earth. He knows what you hide and bring out into the open, and knows what you earn (of good and evil).
- NQ** And He is Allâh (to be worshipped Alone) in the heavens and on the earth, He knows what you conceal and what you reveal, and He knows what you earn (good or bad).
- PK** He is Allah in the heavens and in the earth. He knoweth both your secret and your utterance, and He knoweth what ye earn.

- SH And He is Allah in the heavens and in the earth; He knows your secret (thoughts) and your open (words), and He knows what you earn.
- YU And He is Allah in the heavens and on earth. He knoweth what ye hide, and what ye reveal, and He knoweth the (recompense) which ye earn (by your deeds).

4.

- AA Yet no sign of their Lord comes to them but they turn away from it.
- NQ And never an Ayah (sign) comes to them from the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it.
- PK Never came there unto them a revelation of the revelations of Allah but they did turn away from it.
- SH And there does not come to them any communication of the communications of their Lord but they turn aside from it
- YU But never did a single one of the signs of their Lord reach them, but they turned away therefrom.

5.

- AA So they disbelieved the truth when it came to them; but they will soon come to know the reality of what they had ridiculed.
- NQ Indeed, they rejected the truth (the Qur'ân and Muhammad SAW)[] when it came to them, but there will come to them the news of that (the torment) which they used to mock at.
- PK And they denied the truth when it came unto them. But there will come unto them the tidings of that which they used to deride.
- SH So they have indeed rejected the truth when it came to them; therefore the truth of what they mocked at will shine upon them.
- YU And now they reject the truth when it reaches them: but soon shall they learn the reality of what they used to mock at.

6.

- AA Do they not see how many generations We laid low before them, whom We had firmly established in the land as We have not established you, and showered abundant rain on them, and made rivers lap at their feet, yet whom We destroyed for their sins, and raised new generations after them?
- NQ Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet We destroyed them for their sins, and created after them other generations.
- PK See they not how many a generation We destroyed before them, whom We had established in the earth more firmly than We have established you, and We shed on them abundant showers from the sky, and made the rivers flow beneath them. Yet we destroyed them for their sins, and created after them another generation.
- SH Do they not consider how many a generation We have destroyed before them, whom We had established in the earth as We have not established you, and We sent the clouds pouring rain on them in abundance, and We made the rivers to flow beneath them, then We destroyed them on account of their faults and raised up after them another generation.
- YU See they not how many of those before them We did destroy?- generations We had established on the earth, in strength such as We have not given to you - for whom We poured out rain from the skies in abundance, and gave

(fertile) streams flowing beneath their (feet): yet for their sins We destroyed them, and raised in their wake fresh generations (to succeed them).

7.

AA Even if We had sent you a transcript on paper which they could feel with their hands, the unbelievers would have said: "This is nothing but clear sorcery."

NQ And even if We had sent down unto you (O Muhammad SAW) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!"

PK Had we sent down unto thee (Muhammad) (actual) writing upon parchment, so that they could feel it with their hands, those who disbelieve would have said: This is naught else than mere magic.

SH And if We had sent to you a writing on a paper, then they had touched it with their hands, certainly those who disbelieve would have said: This is nothing but clear enchantment.

YU If We had sent unto thee a written (message) on parchment, so that they could touch it with their hands, the Unbelievers would have been sure to say: "This is nothing but obvious magic!"

8.

AA They say: "How is it no angel was sent down to him?" Had We sent an angel down the matter would have come to end, and they would have had no respite.

NQ And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.

PK They say: Why hath not an angel been sent down unto him? If We sent down an angel, then the matter would be judged; no further time would be allowed them (for reflection).

SH And they say: Why has not an angel been sent down to him? And had We sent down an angel, the matter would have certainly been decided and then they would not have been respited.

YU They say: "Why is not an angel sent down to him?" If we did send down an angel, the matter would be settled at once, and no respite would be granted them.

9.

AA Even if We had sent down an angel as messenger he would have appeared in the garb of a man and filled them with confusion, like the one they are filled with.

NQ And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion (i.e. the Message of Prophet Muhammad SAW).

PK Had we appointed him (Our messenger) an angel, We assuredly had made him (as) a man (that he might speak to men); and (thus) obscured for them (the truth) they (now) obscure.

SH And if We had made him angel, We would certainly have made him a man, and We would certainly have made confused to them what they make confused.

YU If We had made it an angel, We should have sent him as a man, and We should certainly have caused them confusion in a matter which they have already covered with confusion.

10.

- AA Surely the apostles have been mocked before you; but what they had mocked rebounded on the mockers themselves. Say: "Travel in the land and see what happened to those who disbelieved."
- NQ And indeed (many) Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.
- PK Messengers (of Allah) have been derided before thee, but that whereat they scoffed surrounded such of them as did deride.
- SH And certainly messengers before you were mocked at, but that which they mocked at encompassed the scoffers among them.
- YU Mocked were (many) messengers before thee; but their scoffers were hemmed in by the thing that they mocked.

11.

- NQ Say (O Muhammad SAW): "Travel in the land and see what was the end of those who rejected truth."
- PK Say (unto the disbelievers): Travel in the land, and see the nature of the consequence for the rejecters!
- SH Say: Travel in the land, then see what was the end of the rejecters.
- YU Say: "Travel through the earth and see what was the end of those who rejected Truth."

12.

- AA And ask: "To whom belongs what is in the heavens and the earth?" Say: "To God." He has prescribed grace for Himself. He will gather you on the Day of Resurrection which is certain to come. Only they who are lost of soul will not come to believe.
- NQ Say (O Muhammad SAW): "To whom belongs all that is in the heavens and the earth?" Say: "To Allâh. He has prescribed Mercy for Himself[.]. Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who destroy themselves will not believe [in Allâh as being the only Ilâh (God), and Muhammad SAW as being one of His Messengers, and in Resurrection, etc.]."
- PK Say: Unto whom belongeth whatsoever is in the heavens and the earth? Say: Unto Allah. He hath prescribed for Himself mercy, that He may bring you all together to the Day of Resurrection whereof there is no doubt. Those who ruin their souls will not believe.
- SH Say: To whom belongs what is in the heavens and the earth? Say: To Allah; He has ordained mercy on Himself; most certainly He will gather you on the resurrection day-- there is no doubt about it. (As for) those who have lost their souls, they will not believe.
- YU Say: "To whom belongeth all that is in the heavens and on earth?" Say: "To Allah. He hath inscribed for Himself (the rule of) Mercy. That He will gather you together for the Day of Judgment, there is no doubt whatever. It is they who have lost their own souls, that will not believe."

13.

- AA Whatsoever dwells in the night and day belongs to Him. He is all-hearing and all-knowing.
- NQ And to Him belongs whatsoever exists in the night and the day, and He is the AllHearing, the All- Knowing."
- PK Unto Him belongeth whatsoever resteth in the night and the day. He is the Hearer, the Knower.
- SH And to Him belongs whatever dwells in the night and the day; and He is the Hearing, the Knowing.

YU To him belongeth all that dwelleth (or lurketh) in the night and the day. For he is the one who heareth and knoweth all things."

14.

AA Say: "Should I find some other protector besides God the Creator of the heavens and the earth, who nourishes all and is nourished by none? Say: "I am commanded to be the first to submit to Him, and not be an idolater."

NQ Say (O Muhammad SAW): "Shall I take as a Walî (helper, protector, etc.) any other than Allâh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allâh (as Muslims)." And be not you (O Muhammad SAW) of the Mushrikûn [polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh].

PK Say: Shall I choose for a protecting friend other than Allah, the Originator of the heavens and the earth, Who feedeth and is never fed? Say: I am ordered to be the first to surrender (unto Him). And be not thou (O Muhammad) of the idolaters.

SH Say: Shall I take a guardian besides Allah, the Originator of the heavens and the earth, and He feeds (others) and is not (Himself) fed. Say: I am commanded to be the first who submits himself, and you should not be of the polytheists.

YU Say: "Shall I take for my protector any other than Allah, the Maker of the heavens and the earth? And He it is that feedeth but is not fed." Say: "Nay! but I am commanded to be the first of those who bow to Allah (in Islam), and be not thou of the company of those who join gods with Allah."

15.

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

NQ Say: "I fear, if I disobey my Lord, the torment of a Mighty Day."

PK Say: I fear, if I rebel against my Lord, the retribution of an Awful Day.

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

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

16.

AA Whosoever is spared that Day will surely have mercy shown to him, and this will be a clear triumph.

NQ Who is averted from (such a torment) on that Day, (Allâh) has surely been Merciful to him. And that would be the obvious success.

PK He from whom (such retribution) is averted on that day, (Allah) hath in truth had mercy on him. That will be the signal triumph.

SH He from whom it is averted on that day, Allah indeed has shown mercy to him; and this is a manifest achievement.

YU "On that day, if the penalty is averted from any, it is due to Allah's mercy; And that would be (Salvation), the obvious fulfilment of all desire.

17.

AA If God sends you harm, there is no one but He who can take it away; and if He bring you good, surely He has power over everything.

NQ And if Allâh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things.

PK If Allah touch thee with affliction, there is none that can relieve therefrom save Him, and if He touch thee with good fortune (there is none that can impair it); for He is Able to do all things.

SH And if Allah touch you with affliction, there is none to take it off but He; and if He visit you with good, then He has power over all things.

YU "If Allah touch thee with affliction, none can remove it but He; if He touch thee with happiness, He hath power over all things.

18.

AA It is He who prevails over His creatures, and He is all-wise and aware.

NO And He is the Irresistible, above His slaves, and He is the All-Wise, WellAcquainted with all things.

PK He is the Omnipotent over His slaves, and He is the Wise, the Knower.

SH And He is the Supreme, above His servants; and He is the Wise, the Aware.

YU "He is the irresistible, (watching) from above over His worshippers; and He is the Wise, acquainted with all things."

19.

AA Ask: "Of all things what is most vital as evidence?" Say: "God (who) is witness between you and me that this Qur'an has been revealed to me that I may warn you on its strength, and those whom it reaches. Do you really bear witness there are other gods with God?" Tell them: "I bear no such Witness." Say: "Verily He is the only God, and I am clear of what you associate (with Him)."

NO Say (O Muhammad SAW): "What thing is the most great in witness?" Say: "Allâh (the Most Great!) is Witness between me and you; this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness that besides Allâh there are other aliâh (gods)?" Say "I bear no (such) witness!" Say: "But in truth He (Allâh) is the only one Ilâh (God). And truly I am innocent of what you join in worship with Him."

PK Say (O Muhammad): What thing is of most weight in testimony? Say: Allah is Witness between me and you. And this Qur'an hath been inspired in me, that I may warn therewith you and whomsoever it may reach. Do ye in sooth bear witness that there are gods beside Allah? Say: I bear no such witness. Say: He is only One Allah. Lo! I am innocent of that which ye associate (with Him).

SH Say: What thing is the weightiest in testimony? Say: Allah is witness between you and me; and this Quran has been revealed to me that with it I may warn you and whomsoever it reaches. Do you really bear witness that there are other gods with Allah? Say: I do not bear witness. Say: He is only one Allah, and surely I am clear of that which you set up (with Him).

YU Say: "What thing is most weighty in evidence?" Say: "Allah is witness between me and you; This Qur'an hath been revealed to me by inspiration, that I may warn you and all whom it reaches. Can ye possibly bear witness that besides Allah there is another Allah?" Say: "Nay! I cannot bear witness!" Say: "But in truth He is the one Allah, and I truly am innocent of (your blasphemy of) joining others with Him."

20.

AA Those to whom We have given the Book know it distinctly as they know their sons; but those who are lost of soul do not believe.

NO Those to whom We have given the Scripture (Jews and Christians) recognize him (i.e. Muhammad SAW as a Messenger of Allâh, and they also know that there is no Ilah (God) but Allâh and Islâm is Allâh's Religion), as they recognize their own sons. Those who destroy themselves will not believe []. (Tafsir At-Tabari)

PK Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. Those who ruin their own souls will not believe.

SH Those whom We have given the Book recognize him as they recognize their sons; (as for) those who have lost their souls, they will not believe.

YU Those to whom We have given the Book know this as they know their own sons. Those who have lost their own souls refuse therefore to believe.

21.

AA And who is more wicked than he who invents lies about God or denies His revelations? Surely the wicked will not succeed.

NO And who does more wrong than he who invents a lie against Allâh or rejects His Ayât (proofs, evidences, verses, lessons, revelations, etc.)? Verily, the Zâlimûn (polytheists and wrongdoers, etc.) shall never be successful.

PK Who doth greater wrong than he who inventeth a lie against Allah or denieth His revelations? Lo! the wrongdoers will not be successful.

SH And who is more unjust than he who forges a lie against Allah or (he who) gives the lie to His communications; surely the unjust will not be successful.

YU Who doth more wrong than he who inventeth a lie against Allah or rejecteth His signs? But verily the wrong-doers never shall prosper.

22.

AA The day We shall gather all of them together and say to those who ascribe (partners to God): "Where are the compeers who you claimed (were equal to God)?"

NO And on the Day when We shall gather them all together, We shall say to those who joined partners in worship (with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allâh)?"

PK And on the day We gather them together We shall say unto those who ascribed partners (unto Allah): Where are (now) those partners of your make-believe?

SH And on the day when We shall gather them all together, then shall We say to those who associated others (with Allah): Where are your associates whom you asserted?

YU One day shall We gather them all together: We shall say to those who ascribed partners (to Us): "Where are the partners whom ye (invented and) talked about?"

23.

AA Then their excuse will be but to say: "By God our Lord, we were not idolaters."

NO There will then be (left) no Fitnah (excuses or statements or arguments) for them but to say: "By Allâh, our Lord, we were not those who joined others in worship with Allâh."

PK Then will they have no contention save that they will say: By Allah, our Lord, we never were idolaters.

SH Then their excuse would be nothing but that they would say: By Allah, our Lord, we were not polytheists.

YU There will then be (left) no subterfuge for them but to say: "By Allah our Lord, we were not those who joined gods with Allah."

24.

AA You will see how they will lie against themselves, and all their slanderings will be vain.

NO Look! How they lie against themselves! But the (lie) which they invented will disappear from them.

PK See how they lie against themselves, and (how) the thing which they devised

hath failed them!

- SH See how they lie against their own souls, and that which they forged has passed away from them.
- YU Behold! how they lie against their own souls! But the (lie) which they invented will leave them in the lurch.

25.

- AA There are some among them who listen to you; but We have put a covering on their hearts so that they fail to understand it, and a deafness appears in their ears. Even if they saw all the signs they would not believe in them; and even when they come to you to dispute with you, the unbelievers say: "This is nothing but fables of antiquity."
- NQ And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; if they see every one of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) they will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: "These are nothing but tales of the men of old."
- PK Of them are some who listen unto thee, but We have placed upon their hearts veils, lest they should understand, and in their ears a deafness. If they saw every token they would not believe therein; to the point that, when they come unto thee to argue with thee, the disbelievers say: This is naught else than fables of the men of old.
- SH And of them is he who hearkens to you, and We have cast veils over their hearts lest they understand it and a heaviness into their ears; and even if they see every sign they will not believe in it; so much so that when they come to you they only dispute with you; those who disbelieve say: This is naught but the stories of the ancients.
- YU Of them there are some who (pretend to) listen to thee; but We have thrown veils on their hearts, So they understand it not, and deafness in their ears; if they saw every one of the signs, not they will believe in them; in so much that when they come to thee, they (but) dispute with thee; the Unbelievers say: "These are nothing but tales of the ancients."

26.

- AA And they forbid others from (believing in) it, and themselves keep away from it. But they ruin none but themselves, and do not understand.
- NQ And they prevent others from him (from following Prophet Muhammad SAW) and they themselves keep away from him, and (by doing so) they destroy not but their ownelves, yet they perceive (it) not.
- PK And they forbid (men) from it and avoid it, and they ruin none save themselves, though they perceive not.
- SH And they prohibit (others) from it and go far away from it, and they only bring destruction upon their own souls while they do not perceive.
- YU Others they keep away from it, and themselves they keep away; but they only destroy their own souls, and they perceive it not.

27.

- AA If you should see them when they are stood before the Fire, they will say: "Ah would that we were sent back (to the world)! We shall not deny the signs of our Lord, and be among those who believe."
- NQ If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayât (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!"

- PK If thou couldst see when they are set before the Fire and say: Oh, would that we might return! Then would we not deny the revelations of our Lord but we would be of the believers!
- SH And could you see when they are made to stand before the fire, then they shall say: Would that we were sent back, and we would not reject the communications of our Lord and we would be of the believers.
- YU If thou couldst but see when they are confronted with the Fire! They will say: "Would that we were but sent back! Then would we not reject the signs of our Lord, but would be amongst those who believe!"

28.

- AA But no. What they were hiding has now become clear to them. If they were sent back they would surely return to what had been forbidden them, for surely they are liars.
- NQ Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.
- PK Nay, but that hath become clear unto them which before they used to hide. And if they were sent back they would return unto that which they are forbidden. Lo! they are liars.
- SH Nay, what they concealed before shall become manifest to them; and if they were sent back, they would certainly go back to that which they are forbidden, and most surely they are liars.
- YU Yea, in their own (eyes) will become manifest what before they concealed. But if they were returned, they would certainly relapse to the things they were forbidden, for they are indeed liars.

29.

- AA They say: "There is no other life but that of this world, and we will not be raised (from the dead)."
- NQ And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)."
- PK And they say: There is naught save our life of the world, and we shall not be raised (again).
- SH And they say: There is nothing but our life of this world, and we shall not be raised.
- YU And they (sometimes) say: "There is nothing except our life on this earth, and never shall we be raised up again."

30.

- AA If you see them when they are put before their Lord, He will say to them: "Is not this the truth?" They will answer: "Indeed, by our Lord." He will say: "Then taste the agony of punishment for what you had denied."
- NQ If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: "Is not this (Resurrection and the taking of the accounts) the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe."
- PK If thou couldst see when they are set before their Lord! He will say: Is not this real? They will say: Yea, verily, by our Lord! He will say: Taste now the retribution for that ye used to disbelieve.
- SH And could you see when they are made to stand before their Lord. He will say: Is not this the truth? They will say: Yea! by our Lord. He will say: Taste then the chastisement because you disbelieved.
- YU If thou couldst but see when they are confronted with their Lord! He will say:

"Is not this the truth?" They will say: "Yea, by our Lord!" He will say: "Taste ye then the penalty, because ye rejected Faith."

31.

- AA They are surely lost who call the meeting with God a lie. When the Hour comes upon them unawares, they will say: "Alas, we neglected it!" and carry their burdens on their backs: How evil the burden they will carry!
- NQ They indeed are losers who denied their Meeting with Allâh[], until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!
- PK They indeed are losers who deny their meeting with Allah until, when the Hour cometh on them suddenly, they cry: Alas for us, that we neglected it! They bear upon their backs their burdens. Ah, evil is that which they bear!
- SH They are losers indeed who reject the meeting of Allah; until when the hour comes upon them all of a sudden they shall say: O our grief for our neglecting it! and they shall bear their burdens on their backs; now surely evil is that which they bear.
- YU Lost indeed are they who treat it as a falsehood that they must meet Allah,- until on a sudden the hour is on them, and they say: "Ah! woe unto us that we took no thought of it"; for they bear their burdens on their backs, and evil indeed are the burdens that they bear?

32.

- AA As for the life of this world, it is nothing but a frolic and frivolity. The final abode is the best for those who are pious and fear God. Do you not comprehend?
- NQ And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are AlMuttaqûn (the pious - see V.2:2). Will you not then understand?
- PK Naught is the life of the world save a pastime and a spot. Better far is the abode of the Hereafter for those who keep their duty (to Allah). Have ye then no sense?
- SH And this world's life is naught but a play and an idle sport and certainly the abode of the hereafter is better for those who guard (against evil); do you not then understand?
- YU What is the life of this world but play and amusement? But best is the home in the hereafter, for those who are righteous. Will ye not then understand?

33.

- AA We know what they say distresses you. It is not you in fact they accuse of lies, but the wicked deny the revelations of God!
- NQ We know indeed the grief which their words cause you (O Muhammad SAW): it is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the Zâlimûn (polytheists and wrongdoers) deny.
- PK We know well how their talk grieveth thee, though in truth they deny not thee (Muhammad) but evil-doers flout the revelations of Allah.
- SH We know indeed that what they say certainly grieves you, but surely they do not call you a liar; but the unjust deny the communications of Allah.
- YU We know indeed the grief which their words do cause thee: It is not thee they reject: it is the signs of Allah, which the wicked contemn.

34.

- AA Many an apostle has been accused of lies before you. Yet they bore with fortitude the falsehoods and the hurt until our help arrived. There is no

changing the word of God: The news of (past) apostles has come to you already.

- NQ** Verily, (many) Messengers were denied before you (O Muhammad SAW), but with patience they bore the denial, and they were hurt, till Our Help reached them, and none can alter the Words (Decisions) of Allâh. Surely there has reached you the information (news) about the Messengers (before you).
- PK** Messengers indeed have been denied before thee, and they were patient under the denial and the persecution till Our succour reached them. There is none to alter the decisions of Allah. Already there hath reached thee (somewhat) of the tidings of the messengers (We sent before).
- SH** And certainly messengers before you were rejected, but they were patient on being rejected and persecuted until Our help came to them; and there is none to change the words of Allah, and certainly there has come to you some information about the messengers.
- YU** Rejected were the messengers before thee: with patience and constancy they bore their rejection and their wrongs, until Our aid did reach them: there is none that can alter the words (and decrees) of Allah. Already hast thou received some account of those messengers.

35.

- AA** If their aversion still weighs upon you, seek out a tunnel (going deep) into the earth, or a ladder reaching out to the skies, and bring them a sign: (Even then they will not believe). If God had willed He would have brought them all to the right path. So be not like the pagans.
- NQ** If their aversion (from you, O Muhammad SAW and from that with which you have been sent) is hard on you, (and you cannot be patient from their harm to you), then if you were able to seek a tunnel in the ground or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allâh willed, He could have gathered them together (all) unto true guidance, so be not you one of those who are Al-Jâhilûn (the ignorant).
- PK** And if their aversion is grievous unto thee, then, if thou canst, seek a way down into the earth or a ladder unto the sky that thou mayst bring unto them a portent (to convince them all)! - If Allah willed, He could have brought them all together to the guidance - So be not thou among the foolish ones.
- SH** And if their turning away is hard on you, then if you can seek an opening (to go down) into the earth or a ladder (to ascend up) to heaven so that you should bring them a sign and if Allah had pleased He would certainly have gathered them all on guidance, therefore be not of the ignorant.
- YU** If their spurning is hard on thy mind, yet if thou wert able to seek a tunnel in the ground or a ladder to the skies and bring them a sign,- (what good?). If it were Allah's will, He could gather them together unto true guidance: so be not thou amongst those who are swayed by ignorance (and impatience)!

36.

- AA** Only they will respond who can hear. As for the dead, raised they will be by God, then to Him they will be returned.
- NQ** It is only those who listen (to the Message of Prophet Muhammad SAW), will respond (benefit from it), but as for the dead (disbelievers), Allâh will raise them up, then to Him they will be returned (for their recompense).
- PK** Only those can accept who hear. As for the dead, Allah will raise them up; then unto Him they will be returned.
- SH** Only those accept who listen; and (as to) the dead, Allah will raise them, then to Him they shall be returned.

YU Those who listen (in truth), be sure, will accept: as to the dead, Allah will raise them up; then will they be turned unto Him.

37.

AA They say: "How is it no miracle was sent down to him from his Lord?" Say: "God certainly has power to send down a miracle; but most men cannot understand."

NQ And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allâh is certainly Able to send down a sign, but most of them know not."

PK They say: Why hath no portent been sent down upon him from his Lord? Say: Lo! Allah is Able to send down a portent. But most of them know not.

SH And they say: Why has not a sign been sent down to him from his Lord? Say: Surely Allah is able to send down a sign, but most of them do not know.

YU They say: "Why is not a sign sent down to him from his Lord?" Say: "Allah hath certainly power to send down a sign: but most of them understand not."

38.

AA There is not a thing that moves on the earth, no bird that flies on its wings, but has a community of its own like yours. There is nothing that We have left out from recording. Then they will all be gathered before their Lord.

NQ There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.

PK There is not an animal in the earth, nor a flying creature flying on two wings, but they are peoples like unto you. We have neglected nothing in the Book (of Our decrees). Then unto their Lord they will be gathered.

SH And there is no animal that walks upon the earth nor a bird that flies with its two wings but (they are) genera like yourselves; We have not neglected anything in the Book, then to their Lord shall they be gathered.

YU There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end.

39.

AA Those who deny Our revelations are deaf, dumb, and lost in the dark. God sends whosoever He wills astray, and leads whom He will to the straight path.

NQ Those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in darkness. Allâh sends astray whom He wills and He guides on the Straight Path whom He wills.

PK Those who deny Our revelations are deaf and dumb in darkness. Whom Allah will sendeth astray, and whom He will He placeth on a straight path.

SH And they who reject Our communications are deaf and dumb, in utter darkness; whom Allah pleases He causes to err and whom He pleases He puts on the right way.

YU Those who reject our signs are deaf and dumb,- in the midst of darkness profound: whom Allah willeth, He leaveth to wander: whom He willeth, He placeth on the way that is straight.

40.

AA Say: "Have you thought if the punishment of God or the Hour (of Doom) came upon you, would you call to any other than God? Answer, if you are men of truth."

NQ Say (O Muhammad SAW): "Tell me if Allâh's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allâh? (Reply) if you are truthful!"

- PK Say: Can ye see yourselves, if the punishment of Allah come upon you or the Hour come upon you, (calling upon other than Allah)? Do ye then call (for help) to any other than Allah? (Answer that) if ye are truthful.
- SH Say: Tell me if the chastisement of Allah should overtake you or the hour should come upon you, will you call (on others) besides Allah, if you are truthful?
- YU Say: "Think ye to yourselves, if there come upon you the wrath of Allah, or the Hour (that ye dread), would ye then call upon other than Allah?- (reply) if ye are truthful!"

41.

- AA No: You will call to Him alone; and He will, if He please, remove (the distress) for which you had called Him; and forget those you associate as compeers (with Him) have indeed sent (apostles) to many a people before you, and inflicted upon them hardships and afflictions so that they might submit.
- NQ Nay! To Him Alone you call, and, if He will, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship)!
- PK Nay, but unto Him ye call, and He removeth that because of which ye call unto Him, if He will, and ye forget whatever partners ye ascribed unto Him.
- SH Nay, Him you call upon, so He clears away that for which you pray if He pleases and you forget what you set up (with Him).
- YU "Nay,- On Him would ye call, and if it be His will, He would remove (the distress) which occasioned your call upon Him, and ye would forget (the false gods) which ye join with Him!"

42.

- NQ Verily, We sent (Messengers) to many nations before you (O Muhammad SAW). And We seized them with extreme poverty (or loss in wealth) and loss in health with calamities so that they might believe with humility.
- PK We have sent already unto peoples that were before thee, and We visited them with tribulation and adversity, in order that they might grow humble.
- SH And certainly We sent (messengers) to nations before you then We seized them with distress and affliction in order that they might humble themselves.
- YU Before thee We sent (messengers) to many nations, and We afflicted the nations with suffering and adversity, that they might learn humility.

43.

- AA Then why did they not submit when Our punishment came upon them? But their hearts were hardened, and Satan made things they were doing look attractive to them.
- NQ When Our Torment reached them, why then did they not believe with humility? But their hearts became hardened, and Shaitān (Satan) made fairseeming to them that which they used to do.
- PK If only, when Our disaster came on them, they had been humble! But their hearts were hardened and the devil made all that they used to do seem fair unto them!
- SH Yet why did they not, when Our punishment came to them, humble themselves? But their hearts hardened and the Shaitan made what they did fair-seeming to them.
- YU When the suffering reached them from us, why then did they not learn humility? On the contrary their hearts became hardened, and Satan made their (sinful) acts seem alluring to them.

44.

- AA When they had become oblivious of what they were warned, We opened wide the gates of everything to them; yet as they rejoiced at what they were given, We caught them unawares, and they were filled with despair.
- NO So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows.
- PK Then, when they forgot that whereof they had been reminded, We opened unto them the gates of all things till, even as they were rejoicing in that which they were given, We seized them unawares, and lo! they were dumbfounded.
- SH But when they neglected that with which they had been admonished, We opened for them the doors of all things, until when they rejoiced in what they were given We seized them suddenly; then lo! they were in utter despair.
- YU But when they forgot the warning they had received, We opened to them the gates of all (good) things, until, in the midst of their enjoyment of Our gifts, on a sudden, We called them to account, when lo! they were plunged in despair!

45.

- AA Thus were the wicked people rooted out of existence to the last. All praise be to God, the Lord of all the worlds.
- NO So the roots of the people who did wrong were cut off. And all the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinns, and all that exists).
- PK So of the people who did wrong the last remnant was cut off. Praise be to Allah, Lord of the Worlds!
- SH So the roots of the people who were unjust were cut off; and all praise is due to Allah, the Lord of the worlds.
- YU Of the wrong-doers the last remnant was cut off. Praise be to Allah, the Cherisher of the worlds.

46.

- AA Say: "Imagine if God takes away your hearing and sight, and sets a seal on your hearts, what deity other than God will restore them to you?" See how We inflect Our signs: Even then they turn aside.
- NO Say (to the disbelievers): "Tell me, if Allâh took away your hearing and your sight, and sealed up your hearts, who is there - an ilâh (a god) other than Allâh who could restore them to you?" See how variously We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), yet they turn aside.
- PK Say: Have ye imagined, if Allah should take away your hearing and your sight and seal your hearts, Who is the Allah Who could restore it to you save Allah? See how We display the revelations unto them! Yet still they turn away.
- SH Say: Have you considered that if Allah takes away your hearing and your sight and sets a seal on your hearts, who is the god besides Allah that can bring it to you? See how We repeat the communications, yet they turn away.
- YU Say: "Think ye, if Allah took away your hearing and your sight, and sealed up your hearts, who - a god other than Allah - could restore them to you?" See how We explain the signs by various (symbols); yet they turn aside.

47.

- AA Say: "Imagine if the punishment of God were to come unawares, or openly, who will perish but the evil-doers?"

- NQ Say: "Tell me, if the punishment of Allāh comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the Zālimūn (polytheists and wrong-doing people)?"
- PK Say: Can ye see yourselves, if the punishment of Allah come upon you unawares or openly? Would any perish save wrongdoing folk?
- SH Say: Have you considered if the chastisement of Allah should overtake you suddenly or openly, will any be destroyed but the unjust people?
- YU Say: "Think ye, if the punishment of Allah comes to you, whether suddenly or openly, will any be destroyed except those who do wrong?"

48.

- AA We do not send apostles but to give good tidings and to warn. Then those who believe or reform will have neither fear nor regret.
- NQ And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.
- PK We send not the messengers save as bearers of good news and warners. Whoso believeth and doeth right, there shall no fear come upon them neither shall they grieve.
- SH And We send not messengers but as announcers of good news and givers of warning, then whoever believes and acts aright, they shall have no fear, nor shall they grieve.
- YU We send the messengers only to give good news and to warn: so those who believe and mend (their lives),- upon them shall be no fear, nor shall they grieve.

49.

- AA But those who deny Our messages will be seized by nemesis for being disobedient.
- NQ But those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their disbelief[] (and for their belying the Message of Muhammad SAW). [Tafsir Al-Qurtubî].
- PK But as for those who deny Our revelations, torment will afflict them for that they used to disobey.
- SH And (as for) those who reject Our communications, chastisement shall afflict them because they transgressed.
- YU But those who reject our signs,- them shall punishment touch, for that they ceased not from transgressing.

50.

- AA Tell them: "I do not say that I possess the treasures of God, or have knowledge of the Unknown, or that I am an angel. I only follow what is sent down to me." And say: "How can a blind man and a man who can see, be alike? Will you not reflect?"
- NQ Say (O Muhammad SAW): "I don't tell you that with me are the treasures of Allāh, nor (that) I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration." Say: "Are the blind and the one who sees equal? will you not then take thought?"
- PK Say (O Muhammad, to the disbelievers): I say not unto you (that) I possess the treasures of Allah, nor that I have knowledge of the Unseen; and I say not unto you: Lo! I am an angel. I follow only that which is inspired in me. Say: Are the blind man and the seer equal? Will ye not then take thought?
- SH Say: I do not say to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel; I do not follow aught

save that which is revealed to me. Say: Are the blind and the seeing one alike? Do you not then reflect?

YU Say: "I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel. I but follow what is revealed to me." Say: "can the blind be held equal to the seeing?" Will ye then consider not?

51.

AA Warn those who fear, through this (Qur'an), that they will be gathered before their Lord, and they will have none to protect or intercede for them apart from Him. They may haply take heed for themselves.

NQ And warn therewith (the Qur'ân) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allâh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).

PK Warn hereby those who fear (because they know) that they will be gathered unto their Lord, for whom there is no protecting ally nor intercessor beside Him, that they may ward off (evil).

SH And warn with it those who fear that they shall be gathered to their Lord-- there is no guardian for them, nor any intercessor besides Him-- that they may guard (against evil).

YU Give this warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord: except for Him they will have no protector nor intercessor: that they may guard (against evil).

52.

AA Do not turn away those who supplicate their Lord morning and evening, seeking His magnificence. You are not accountable for them in the least, nor they for you at all. If you drive them away you will only be unjust.

NQ And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the Zâlimûn (unjust).

PK Repel not those who call upon their Lord at morn and evening, seeking His Countenance. Thou art not accountable for them in aught, nor are they accountable for thee in aught, that thou shouldst repel them and be of the wrong-doers.

SH And do not drive away those who call upon their Lord in the morning and the evening, they desire only His favor; neither are you answerable for any reckoning of theirs, nor are they answerable for any reckoning of yours, so that you should drive them away and thus be of the unjust.

YU Send not away those who call on their Lord morning and evening, seeking His face. In naught art thou accountable for them, and in naught are they accountable for thee, that thou shouldst turn them away, and thus be (one) of the unjust.

53.

AA Thus do We try men through one another so that they may ask: "Are these the ones of all of us who have been favoured by God?" Does God not know who are the grateful?

NQ Thus We have tried some of them with others, that they might say: "Is it these (poor believers) that Allâh has favoured from amongst us?" Does not Allâh know best those who are grateful?

PK And even so do We try some of them by others, that they say: Are these they

whom Allah favoureth among us? Is not Allah best Aware of the thanksgivers?

SH And thus do We try some of them by others so that they say: Are these they upon whom Allah has conferred benefit from among us? Does not Allah best know the grateful?

YU Thus did We try some of them by comparison with others, that they should say: "Is it these then that Allah hath favoured from amongst us?" Doth not Allah know best those who are grateful?

54.

AA When those who believe in Our revelations come to you, say to them: "Peace on you." Your Lord has prescribed grace for Himself, so that in case one of you commits evil out of ignorance, then feels repentant and reforms, He may be forgiving and kind.

NQ When those who believe in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: "Salâmun 'Alaikum" (peace be on you); your Lord has written Mercy for Himself, so that, if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allâh), then surely, He is OftForgiving, Most Merciful.

PK And when those who believe in Our revelations come unto thee, say: Peace be unto you! Your Lord hath prescribed for Himself mercy, that whoso of you doeth evil through ignorance and repenteth afterward thereof and doeth right, (for him) lo! He is Forgiving, Merciful.

SH And when those who believe in Our communications come to you, say: Peace be on you, your Lord has ordained mercy on Himself, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful.

YU When those come to thee who believe in Our signs, Say: "Peace be on you: Your Lord hath inscribed for Himself (the rule of) mercy: verily, if any of you did evil in ignorance, and thereafter repented, and amend (his conduct), lo! He is Oft-forgiving, Most Merciful.

55.

AA Thus distinctly do We explain Our signs that the way of sinners may become distinct. Tell them: "I am forbidden to worship those you invoke apart from God." And say: "I will not follow your wishes. If I do, I shall be lost and not be one of those who follow the right path."

NQ And thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the Mujrimûn (criminals, polytheists, sinners), may become manifest.

PK Thus do We expound the revelations that the way of the unrighteous may be manifest.

SH And thus do We make distinct the communications and so that the way of the guilty may become clear.

YU Thus do We explain the signs in detail: that the way of the sinners may be shown up.

56.

NQ Say (O Muhammad SAW): "I have been forbidden to worship those whom you invoke (worship) besides Allâh." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."

PK Say: I am forbidden to worship those on whom ye call instead of Allah. Say: I will not follow your desires, for then should I go astray and I should not be of the rightly guided.

SH Say: I am forbidden to serve those whom you call upon besides Allah. Say: I do not follow your low desires. for then indeed I should have gone astray and

I should not be of those who go aright.

YU Say: "I am forbidden to worship those - others than Allah - whom ye call upon." Say: "I will not follow your vain desires: If I did, I would stray from the path, and be not of the company of those who receive guidance."

57.

AA Tell them: "A clear proof has come to me from my Lord, and Him you deny. But what you wish to be hastened is not within my power. The judgement is only God's. He unfolds the Truth, and is the best of judges."

NQ Say (O Muhammad SAW): "I am on clear proof from my Lord (Islâmic Monotheism), but you deny (the truth that has come to me from Allâh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allâh, He declares the truth, and He is the Best of judges."

PK Say: I am (relying) on clear proof from my Lord, while ye deny Him. I have not that for which ye are impatient. The decision is for Allah only. He telleth the truth and He is the Best of Deciders.

SH Say: Surely I have manifest proof from my Lord and you call it a lie; I have not with me that which you would hasten; the judgment is only Allah's; He relates the truth and He is the best of deciders.

YU Say: "For me, I (work) on a clear sign from my Lord, but ye reject Him. What ye would see hastened, is not in my power. The command rests with none but Allah: He declares the truth, and He is the best of judges."

58.

AA Say: "If what you wish to be hastened were in my power, all matters between you and me would have been settled; God is cognisant of those who are unjust."

NQ Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allâh knows best the Zâlimûn (polytheists and wrongdoers, etc.)."

PK Say: If I had that for which ye are impatient, then would the case (ere this) have been decided between me and you. Allah is Best Aware of the wrongdoers.

SH Say: If that which you desire to hasten were with me, the matter would have certainly been decided between you and me; and Allah best knows the unjust.

YU Say: "If what ye would see hastened were in my power, the matter would be settled at once between you and me. But Allah knoweth best those who do wrong."

59.

AA He has the keys of the Unknown. No one but He has knowledge; He knows what is on the land and in the sea. Not a leaf falls without His knowledge, nor a grain in the darkest (recess) of the earth, nor any thing green or seared that is not recorded in the open book (of nature).

NQ And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.

PK And with Him are the keys of the Invisible. None but He knoweth them. And He knoweth what is in the land and the sea. Not a leaf falleth but He knoweth it, not a grain amid the darkness of the earth, naught of wet or dry but (it is noted) in a clear record.

SH And with Him are the keys of the unseen treasures-- none knows them but He; and He knows what is in the land and the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green

nor dry but (it is all) in a clear book.

YU With Him are the keys of the unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read).

60.

AA It is He indeed who sends you to death at night, and knows what you do in the day, then makes you rise with it again in order that the fixed term of life be fulfilled. Then to Him you will be returned when He will tell you what you did.

NQ It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then he raises (wakes) you up again that a term appointed (your life period) be fulfilled, then in the end unto Him will be your return. Then He will inform you what you used to do.

PK He it is Who gathereth you at night and knoweth that which ye commit by day. Then He raiseth you again to life therein, that the term appointed (for you) may be accomplished. And afterward unto Him is your return. Then He will proclaim unto you what ye used to do.

SH And He it is Who takes your souls at night (in sleep), and He knows what you acquire in the day, then He raises you up therein that an appointed term may be fulfilled; then to Him is your return, then He will inform you of what you were doing.

YU It is He who doth take your souls by night, and hath knowledge of all that ye have done by day: by day doth He raise you up again; that a term appointed be fulfilled; In the end unto Him will be your return; then will He show you the truth of all that ye did.

61.

AA He has power over His creatures, and appoints guardians to watch over them. When death comes to one of you, Our messengers take away his soul, and do not falter.

NQ He is the Irresistible, Supreme over His slaves, and He sends guardians (angels guarding and writing all of one's good and bad deeds) over you[], until when death approaches one of you, Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty.

PK He is the Omnipotent over His slaves. He sendeth guardians over you until, when death cometh unto one of you, Our messengers receive him, and they neglect not.

SH And He is the Supreme, above His servants, and He sends keepers over you; until when death comes to one of you, Our messengers cause him to die, and they are not remiss.

YU He is the irresistible, (watching) from above over His worshippers, and He sets guardians over you. At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty.

62.

AA Then they are taken to God, their real lord and master. His indeed is the judgement; and He is swift at reckoning.

NQ Then they are returned to Allâh, their Maulâ [True Master (God), the Just Lord (to reward them)]. Surely, His is the judgement and He is the Swiftest in taking account.

PK Then are they restored unto Allah, their Lord, the Just. Surely His is the judgment. And He is the most swift of reckoners.

SH Then are they sent back to Allah, their Master, the True one; now surely His is the judgment and He is swiftest in taking account.

YU Then are men returned unto Allah, their protector, the (only) reality: Is not His the command? and He is the swiftest in taking account.

63.

AA Ask: "Who is it who comes to your rescue in the darkness of the desert and the sea, and whom you supplicate humbly and unseen: 'If You deliver us from this, we shall indeed be grateful?'"

NQ Say (O Muhammad SAW): "Who rescues you from the darkness of the land and the sea (dangers like storms), when you call upon Him in humility and in secret (saying): If He (Allâh) only saves us from this (danger), we shall truly be grateful."

PK Say: Who delivereth you from the darkness of the land and the sea? Ye call upon Him humbly and in secret, (saying): If we are delivered from this (fear) we truly will be of the thankful.

SH Say: Who is it that delivers you from the dangers of the land and the sea (when) you call upon Him (openly) humiliating yourselves, and in secret: If He delivers us from this, we should certainly be of the grateful ones.

YU Say: "Who is it that delivereth you from the dark recesses of land and sea, when ye call upon Him in humility and silent terror: 'If He only delivers us from these (dangers), (we vow) we shall truly show our gratitude?'"

64.

AA Say: "God delivers you from this and every calamity. Even then you ascribe compeers (to Him)!"

NQ Say (O Muhammad SAW): "Allâh rescues you from it and from all (other) distresses, and yet you worship others besides Allâh."

PK Say: Allah delivereth you from this and from all affliction. Yet ye attribute partners unto Him.

SH Say: Allah delivers you from them and from every distress, but again you set up others (with Him).

YU Say "It is Allah that delivereth you from these and all (other) distresses: and yet ye worship false gods!"

65.

AA Say: "He has power to send you retribution from the skies above, or the earth beneath your feet, or confound you with divisions among you, and give one the taste of the vengeance of the other." See, how distinctly We explain Our signs that they may understand.

NQ Say: "He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We explain the Ayât (proofs, evidences, lessons, signs, revelations, etc.), so that they may understand.

PK Say: He is able to send punishment upon you from above you or from beneath your feet, or to bewilder you with dissension and make you taste the tyranny one of another. See how We display the revelations so that they may understand.

SH Say: He has the power that He should send on you a chastisement from above you or from beneath your feet, or that He should throw you into confusion, (making you) of different parties; and make some of you taste the fighting of others. See how We repeat the communications that they may understand.

YU Say: "He hath power to send calamities on you, from above and below, or to

cover you with confusion in party strife, giving you a taste of mutual vengeance - each from the other." See how We explain the signs by various (symbols); that they may understand.

66.

- AA This (Book) has been called by your people a falsehood though it is the truth. Say: "I am not a warden over you."
- NO But your people (O Muhammad SAW) have denied it (the Qur'ân) though it is the truth. Say: "I am not responsible for your affairs."
- PK Thy people (O Muhammad) have denied it, though it is the Truth. Say: I am not put in charge of you.
- SH And your people call it a lie and it is the very truth. Say: I am not placed in charge of you.
- YU But thy people reject this, though it is the truth. Say: "Not mine is the responsibility for arranging your affairs;

67.

- AA A time is fixed for every prophecy; you will come to know in time.
- NO For every news there is a fact, i.e. for everything there is an appointed term (and it is also said that for every deed there is a recompense) and you will come to know.
- PK For every announcement there is a term, and ye will come to know.
- SH For every prophecy is a term, and you will come to know (it).
- YU For every message is a limit of time, and soon shall ye know it."

68.

- AA When you see them argue about Our messages, withdraw from their company until they begin to talk of other things. In case the Devil makes you forget, leave the company of these unjust people the moment you remember this.
- NO And when you (Muhammad SAW) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if Shaitân (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zâlimûn (polytheists and wrongdoers, etc.).
- PK And when thou seest those who meddle with Our revelations, withdraw from them until they meddle with another topic. And if the devil cause thee to forget, sit not, after the remembrance, with the congregation of wrong-doers.
- SH And when you see those who enter into false discourses about Our communications, withdraw from them until they enter into some other discourse, and if the Shaitan causes you to forget, then do not sit after recollection with the unjust people.
- YU When thou seest men engaged in vain discourse about Our signs, turn away from them unless they turn to a different theme. If Satan ever makes thee forget, then after recollection, sit not thou in the company of those who do wrong.

69.

- AA As for the heedful and devout, they are not accountable for them, but should give advice: They may haply come to fear God.
- NO Those who fear Allâh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may avoid that (mockery at the Qur'ân). [The order of this Verse was cancelled (abrogated) by the Verse 4:140].
- PK Those who ward off (evil) are not accountable for them in aught, but the

Reminder (must be given them) that haply they (too) may ward off (evil).

- SH And nought of the reckoning of their (deeds) shall be against those who guard (against evil), but (theirs) is only to remind, haply they may guard.
- YU On their account no responsibility falls on the righteous, but (their duty) is to remind them, that they may (learn to) fear Allah.

70.

- AA Leave those alone who have made a sport and frolic of their faith, and have been seduced by the life of this world. Remind them hereby lest a man is doomed for what he has done. He will have none to help him, or intercede for him, other than God; and even if he offer all the ransoms they will not be accepted from him. They are those who will be destroyed by their own acts. There will be scalding water to drink for them and painful punishment, for they had disbelieved.
- NO And leave alone those who take their religion as play and amusement, and are deceived by the life of this world. But remind (them) with it (the Qur'ân) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allâh, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.
- PK And forsake those who take their religion for a pastime and a jest, and whom the life of the world beguileth. Remind (mankind) hereby lest a soul be destroyed by what it earneth. It hath beside Allah no protecting ally nor intercessor, and though it offer every compensation it will not be accepted from it. Those are they who perish by their own deserts. For them is drink of boiling water and a painful doom, because they disbelieved.
- SH And leave those who have taken their religion for a play and an idle sport, and whom this world's life has deceived, and remind (them) thereby lest a soul should be given up to destruction for what it has earned; it shall not have besides Allah any guardian nor an intercessor, and if it should seek to give every compensation, it shall not be accepted from it; these are they who shall be given up to destruction for what they earned; they shall have a drink of boiling water and a painful chastisement because they disbelieved.
- YU Leave alone those who take their religion to be mere play and amusement, and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except Allah: if it offered every ransom, (or reparation), none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water, and for punishment, one most grievous: for they persisted in rejecting Allah.

71.

- AA Say: 'Should we call in place of God one who can neither help nor do us harm, and turn back after having been guided by God, like a man beguiled by the devils who wanders perplexed in the wilderness while his friends call him back to the right path, saying: 'Come to us, this way?' Say: "God's guidance is (true) guidance, and we have been commanded to submit to the Lord of all the worlds.
- NO Say (O Muhammad SAW): "Shall we invoke others besides Allâh (false deities), that can do us neither good nor harm, and shall we turn on our heels after Allâh has guided us (to true Monotheism)? - like one whom the Shayâtin (devils) have made to go astray, confused (wandering) through the earth, his

companions calling him to guidance (saying): 'Come to us' " Say: "Verily, Allāh's Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the 'Alamin (mankind, jinns and all that exists);

- PK Say: Shall we cry, instead of unto Allah, unto that which neither profiteth us nor hurteth us, and shall we turn back after Allah hath guided us, like one bewildered whom the devils have infatuated in the earth, who hath companions who invite him to the guidance (saying): Come unto us? Say: Lo! the guidance of Allah is Guidance, and we are ordered to surrender to the Lord of the Worlds,
- SH Say: Shall we call on that besides Allah, which does not benefit us nor harm us, and shall we be returned back on our heels after Allah has guided us, like him whom the Shaitans have made to fall down perplexed in the earth? He has companions who call him to the right way, (saying): Come to us. Say: Surely the guidance of Allah, that is the (true) guidance, and we are commanded that we should submit to the Lord of the worlds.
- YU Say: "Shall we indeed call on others besides Allah,- things that can do us neither good nor harm,- and turn on our heels after receiving guidance from Allah? - like one whom the evil ones have made into a fool, wandering bewildered through the earth, his friends calling, come to us', (vainly) guiding him to the path." Say: "Allah's guidance is the (only) guidance, and we have been directed to submit ourselves to the Lord of the worlds;-

72.

- AA Observe (your) devotional obligations and fear (God), for it is He before whom you will be gathered (in the end)."
- NQ And to perform As-Salāt (Iqāmat-as-Salāt)", and to be obedient to Allāh and fear Him, and it is He to Whom you shall be gathered.
- PK And to establish worship and be dutiful to Him, and He it is unto Whom ye will be gathered.
- SH And that you should keep up prayer and be careful of (your duty to) Him; and He it is to Whom you shall be gathered.
- YU "To establish regular prayers and to fear Allah: for it is to Him that we shall be gathered together."

73.

- AA It is He who created the heavens and the earth with a definite purpose. The day He will say "Be, " it will be. His word is the truth, His alone the power on the Day when the blast of the trumpet will be sounded. He knows the hidden and the visible. He is all-prudent and all-knowing.
- NQ It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: "Be!", - and it shall become. His Word is the truth. His will be the dominion on the Day when the trumpet will be blown. All-Knower of the unseen and the seen. He is the All- Wise, Well-Aware (of all things).
- PK He it is Who created the heavens and the earth in truth. In the day when He saith: Be! it is. His Word is the Truth, and His will be the Sovereignty on the day when the trumpet is blown. Knower of the Invisible and the Visible, He is the Wise, the Aware.
- SH And He it is Who has created the heavens and the earth with truth, and on the day He says: Be, it is. His word is the truth, and His is the kingdom on the day when the trumpet shall be blown; the Knower of the unseen and the seen; and He is the Wise, the Aware.
- YU It is He who created the heavens and the earth in true (proportions): the day He saith, "Be," behold! it is. His word is the truth. His will be the dominion the

day the trumpet will be blown. He knoweth the unseen as well as that which is open. For He is the Wise, well acquainted (with all things).

74.

- AA Remember when Abraham said to Azar, his father: "Why do you take idols for God? I certainly find you and your people in error."
- NQ And (remember) when Ibrâhim (Abraham) said to his father Azar: "Do you take idols as âlihâ (gods)? Verily, I see you and your people in manifest error. []"
- PK (Remember) when Abraham said unto his father Azar: Takest thou idols for gods? Lo! I see thee and thy folk in error manifest.
- SH And when Ibrahim said to his sire, Azar: Do you take idols for gods? Surely I see you and your people in manifest error.
- YU Lo! Abraham said to his father Azar: "Takest thou idols for gods? For I see thee and thy people in manifest error."

75.

- AA Thus We showed to Abraham the visible and invisible world of the heavens and the earth, that he could be among those who believe.
- NQ Thus did we show Ibrâhim (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty.
- PK Thus did We show Abraham the kingdom of the heavens and the earth that he might be of those possessing certainty:
- SH And thus did We show Ibrahim the kingdom of the heavens and the earth and that he might be of those who are sure.
- YU So also did We show Abraham the power and the laws of the heavens and the earth, that he might (with understanding) have certitude.

76.

- AA When the night came with her covering of darkness he saw a star, and (Azar, his father) said: "This is my Lord." But when the star set, (Abraham) said: "I love not those that wane."
- NQ When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set."
- PK When the night grew dark upon him he beheld a star. He said: This is my Lord. But when it set, he said: I love not things that set.
- SH So when the night over-shadowed him, he saw a star; said he: Is this my Lord? So when it set, he said: I do not love the setting ones.
- YU When the night covered him over, He saw a star: He said: "This is my Lord." But when it set, He said: "I love not those that set."

77.

- AA When (Azar) saw the moon rise all aglow, he said: "This is my Lord." But even as the moon set, (Abraham) said: "If my Lord had not shown me the way I would surely have gone astray."
- NQ When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the erring people."
- PK And when he saw the moon uprising, he exclaimed: This is my Lord. But when it set, he said: Unless my Lord guide me, I surely shall become one of the folk who are astray.
- SH Then when he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not guided me I should certainly be of the erring people.

YU When he saw the moon rising in splendour, he said: "This is my Lord." But when the moon set, He said: "unless my Lord guide me, I shall surely be among those who go astray."

78.

AA When (Azar) saw the sun rise all resplendent, he said: "My Lord is surely this, and the greatest of them all." But the sun also set, and (Abraham) said: "O my people, I am through with those you associate (with God).

NQ When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners in worship with Allâh.

PK And when he saw the sun uprising, he cried: This is my Lord! This is greater! And when it set he exclaimed: O my people! Lo! I am free from all that ye associate (with Him).

SH Then when he saw the sun rising, he said: Is this my Lord? Is this the greatest? So when it set, he said: O my people! surely I am clear of what you set up (with Allah).

YU When he saw the sun rising in splendour, he said: "This is my Lord; this is the greatest (of all)." But when the sun set, he said: "O my people! I am indeed free from your (guilt) of giving partners to Allah.

79.

AA I have truly turned my face towards Him who created the heavens and the earth: I have chosen one way and am not an idolater."

NQ Verily, I have turned my face towards Him Who has created the heavens and the earth Hanifa (Islâmic Monotheism, i.e. worshipping none but Allâh Alone) and I am not of Al-Mushrikûn (see V.2:105)".

PK Lo! I have turned my face toward Him Who created the heavens and the earth, as one by nature upright, and I am not of the idolaters.

SH Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of the polytheists.

YU "For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah."

80.

AA His people argued, and he said: "Do you argue with me about God? He has guided me already, and I fear not what you associate with Him, unless my Lord wills, for held within the knowledge of my Lord is everything. Will you not reflect?

NQ His people disputed with him. He said: "Do you dispute with me concerning Allâh while He has guided me, and I fear not those whom you associate with Allâh in worship. (Nothing can happen to me) except when my Lord (Allâh) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember?

PK His people argued with him. He said: Dispute ye with me concerning Allah when He hath guided me? I fear not at all that which ye set up beside Him unless my Lord willeth aught. My Lord includeth all things in His knowledge. Will ye not then remember?

SH And his people disputed with him. He said: Do you dispute with me respecting Allah? And He has guided me indeed; and I do not fear in any way those that you set up with Him, unless my Lord pleases; my Lord comprehends all things in His knowledge; will you not then mind?

YU His people disputed with him. He said: "(Come) ye to dispute with me, about Allah, when He (Himself) hath guided me? I fear not (the beings) ye associate with Allah: Unless my Lord willeth, (nothing can happen). My Lord

comprehendeth in His knowledge all things. Will ye not (yourselves) be admonished?

81.

- AA And why should I fear those you associate with Him when you fear not associating others with God for which He has sent down no sanction? Tell me, whose way is the way of peace, if you have the knowledge?
- NQ And how should I fear those whom you associate in worship with Allāh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allāh things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."
- PK How should I fear that which ye set up beside Him, when ye fear not to set up beside Allah that for which He hath revealed unto you no warrant? Which of the two factions hath more right to safety? (Answer me that) if ye have knowledge.
- SH And how should I fear what you have set up (with Him), while you do not fear that you have set up with Allah that for which He has not sent down to you any authority; which then of the two parties is surer of security, if you know?
- YU "How should I fear (the beings) ye associate with Allah, when ye fear not to give partners to Allah without any warrant having been given to you? Which of (us) two parties hath more right to security? (tell me) if ye know.

82.

- AA They alone have peace who believe and do not intermix belief with denial, and are guided on the right path." This is the argument We gave to Abraham against his people. We exalt whosoever We please in rank by degrees. Your Lord is wise and all-knowing.
- NQ It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allāh), for them (only) there is security and they are the guided.[]
- PK Those who believe and obscure not their belief by wrongdoing, theirs is safety; and they are rightly guided.
- SH Those who believe and do not mix up their faith with iniquity, those are they who shall have the security and they are those who go aright.
- YU "It is those who believe and confuse not their beliefs with wrong - that are (truly) in security, for they are on (right) guidance."

83.

- NQ And that was Our Proof which We gave Ibrāhim (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is AllWise, AllKnowing.
- PK That is Our argument. We gave it unto Abraham against his folk. We raise unto degrees of wisdom whom We will. Lo! thy Lord is Wise, Aware.
- SH And this was Our argument which we gave to Ibrahim against his people; We exalt in dignity whom We please; surely your Lord is Wise, Knowing.
- YU That was the reasoning about Us, which We gave to Abraham (to use) against his people: We raise whom We will, degree after degree: for thy Lord is full of wisdom and knowledge.

84.

- AA And We gave him Isaac and Jacob and guided them, as We had guided Noah before them, and of his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus We reward those who are upright and do good.

- NO** And We bestowed upon him Ishâque (Isaac) and Ya'qûb (Jacob), each of them We guided, and before him, We guided Nûh (Noah), and among his progeny Dawûd (David), Sulaimân (Solomon), Ayub (Job), Yûsuf (Joseph), Mûsa (Moses), and Hârûn (Aaron). Thus do We reward the gooddoers.
- PK** And We bestowed upon him Isaac and Jacob; each of them We guided; and Noah did We guide aforetime; and of his seed (We guided) David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the good.
- SH** And We gave to him Ishaq and Yaqoub; each did We guide, and Nuh did We guide before, and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Haroun; and thus do We reward those who do good (to others).
- YU** We gave him Isaac and Jacob: all (three) guided: and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus do We reward those who do good:

85.

- AA** Zachariah and John We guided, and guided Jesus and Elias who were all among the upright.
- NO** And Zakariyâ (Zachariya), and Yahya (John) and 'Iesa (Jesus) and Iliyâs (Elias), each one of them was of the righteous.
- PK** And Zachariah and John and Jesus and Elias. Each one (of them) was of the righteous.
- SH** And Zakariya and Yahya and Isa and Ilyas; every one was of the good;
- YU** And Zakariya and John, and Jesus and Elias: all in the ranks of the righteous:

86.

- AA** We gave guidance to Ishmael, Elisha and Jonah and Lot; And We favoured them over the other people of the world,
- NO** And Ismâ'il (Ishmael) and Al-Yas'â (Elisha), and Yûnus (Jonah) and Lout (Lot), and each one of them We preferred above the 'Alamîn (mankind and jinns) (of their times).
- PK** And Ishmael and Elisha and Jonah and Lot. Each one (of them) did We prefer above (Our) creatures,
- SH** And Ismail and Al-Yasha and Yunus and Lut; and every one We made to excel (in) the worlds:
- YU** And Isma'il and Elisha, and Jonas, and Lot: and to all We gave favour above the nations:

87.

- AA** As We did some of their fathers and progeny and brethren, and chose them, and showed them the right path.
- NO** And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a Straight Path.
- PK** With some of their forefathers and their offspring and their brethren; and We chose them and guided them unto a straight path.
- SH** And from among their fathers and their descendants and their brethren, and We chose them and guided them into the right way.
- YU** (To them) and to their fathers, and progeny and brethren: We chose them, and we guided them to a straight way.

88.

- AA** This is God's guidance: He gives among His creatures whom He will. If they had associated others with Him, surely vain would have been all they did.
- NO** This is the Guidance of Allâh with which He guides whomsoever He will of His

slaves. But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.

- PK Such is the guidance of Allah wherewith He guideth whom He will of His bondmen. But if they had set up (for worship) aught beside Him, (all) that they did would have been vain.
- SH This is Allah's guidance, He guides thereby whom He pleases of His servants; and if they had set up others (with Him), certainly what they did would have become ineffectual for them.
- YU This is the guidance of Allah: He giveth that guidance to whom He pleaseth, of His worshippers. If they were to join other gods with Him, all that they did would be vain for them.

89.

- AA Those were the people to whom We gave the Book and the Law and the Prophethood. But if they reject these things We shall entrust them to a people who will not deny.
- NQ They are those whom We gave the Book, AlHukm (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, AlHukm and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad SAW) who are not disbelievers therein.
- PK Those are they unto whom We gave the Scripture and command and prophethood. But if these disbelieve therein, then indeed We shall entrust it to a people who will not be disbelievers therein.
- SH These are they to whom We gave the book and the wisdom and the prophecy; therefore if these disbelieve in it We have already entrusted with it a people who are not disbelievers in it.
- YU These were the men to whom We gave the Book, and authority, and prophethood: if these (their descendants) reject them, Behold! We shall entrust their charge to a new people who reject them not.

90.

- AA Those were the people who were guided by God; so follow their way. Say: "I ask no recompense of you for this. It is but a reminder for all the people of the world."
- NQ They are those whom Allâh had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'ân). It is only a reminder for the 'Alamîn (mankind and jinns)."
- PK Those are they whom Allah guideth, so follow their guidance. Say (O Muhammad, unto mankind): I ask of you no fee for it. Lo! it is naught but a Reminder to (His) creatures.
- SH These are they whom Allah guided, therefore follow their guidance. Say: I do not ask you for any reward for it; it is nothing but a reminder to the nations.
- YU Those were the (prophets) who received Allah's guidance: Copy the guidance they received; Say: "No reward for this do I ask of you: This is no less than a message for the nations."

91.

- AA But they failed to make a just estimation of God when they said: "He did not reveal to any man any thing." Ask them: "Who then revealed the Book that Moses brought, -- a guidance and light for men, -- which you treat as sheafs of paper, which you display, yet conceal a great deal, though through it you were taught things you did not know before, nor even your fathers knew?" Say: "God," and leave them to the sport of engaging in vain discourse. They (the Jews, Quraish pagans, idolaters, etc.) did not estimate Allâh with

- NQ** an estimation due to Him when they said: "Nothing did Allāh send down to any human being (by inspiration)." Say (O Muhammad SAW): "Who then sent down the Book which Mūsa (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing (much). And you (believers in Allāh and His Messenger Muhammad SAW), were taught (through the Qur'ān) that which neither you nor your fathers knew." Say: "Allāh (sent it down)." Then leave them to play in their vain discussions. (Tafsir Al-Qurtubī, Vol.7, Page 37).
- PK** And they measure not the power of Allah its true measure when they say: Allah hath naught revealed unto a human being. Say (unto the Jews who speak thus): Who revealed the Book which Moses brought, a light and guidance for mankind, which ye have put on parchments which ye show, but ye hide much (thereof), and (by which) ye were taught that which ye knew not yourselves nor (did) your fathers (know it)? Say: Allah. Then leave them to their play of cavilling.
- SH** And they do not assign to Allah the attributes due to Him when they say: Allah has not revealed anything to a mortal. Say: Who revealed the Book which Musa brought, a light and a guidance to men, which you make into scattered writings which you show while you conceal much? And you were taught what you did not know, (neither) you nor your fathers. Say: Allah then leave them sporting in their vain discourses.
- YU** No just estimate of Allah do they make when they say: "Nothing doth Allah send down to man (by way of revelation)" Say: "Who then sent down the Book which Moses brought?- a light and guidance to man: But ye make it into (separate) sheets for show, while ye conceal much (of its contents): therein were ye taught that which ye knew not- neither ye nor your fathers." Say: "Allah (sent it down)": Then leave them to plunge in vain discourse and trifling.

92.

- AA** And this (Qur'an) is another Book that We have revealed, blessed, affirming the earlier (revelations), so that you may warn the people of (Makkah) the town of towns, and those who live around it. Those who believe in the life to come shall believe in it and be watchful of their moral obligations.
- NQ** And this (the Qur'ān) is a blessed Book which We have sent down, confirming (the revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in (the Qur'ān), and they are constant in guarding their Salāt (prayers).
- PK** And this is a blessed Scripture which We have revealed, confirming that which (was revealed) before it, that thou mayst warn the Mother of Villages and those around her. Those who believe in the Hereafter believe herein, and they are careful of their worship.
- SH** And this is a Book We have revealed, blessed, verifying that which is before it, and that you may warn the metropolis and those around her; and those who believe in the hereafter believe in it, and they attend to their prayers constantly.
- YU** And this is a Book which We have sent down, bringing blessings, and confirming (the revelations) which came before it: that thou mayest warn the mother of cities and all around her. Those who believe in the Hereafter believe in this (Book), and they are constant in guarding their prayers.

93.

- AA** Who is more vile than he who slanders God of falsehood, or says: "Revelation

came to me," when no such revelation came to him; or one who claims: "I can reveal the like of what has been sent down by God?" If you could see the evil creatures in the agony of death with the angels thrusting forward their hands (saying): "Yield up your souls: This day you will suffer ignominious punishment for uttering lies about God and rejecting His signs with arrogance."

- NQ** And who can be more unjust than he who invents a lie against Allâh, or says: "I have received inspiration," whereas he is not inspired in anything; and who says, "I will reveal the like of what Allâh has revealed." And if you could but see when the Zâlimûn (polytheists and wrongdoers, etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allâh other than the truth. And you used to reject His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect![]"
- PK** Who is guilty of more wrong than he who forgeth a lie against Allah, or saith: I am inspired, when he is not inspired in aught; and who saith: I will reveal the like of that which Allah hath revealed? If thou couldst see, when the wrong-doers reach the pangs of death and the angels stretch their hands out (saying): Deliver up your souls. This day ye are awarded doom of degradation for that ye spake concerning Allah other than the truth, and used to scorn His portents.
- SH** And who is more unjust than he who forges a lie against Allah, or says: It has been revealed to me; while nothing has been revealed to him, and he who says: I can reveal the like of what Allah has revealed? and if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands: Give up your souls; today shall you be recompensed with an ignominious chastisement because you spoke against Allah other than the truth and (because) you showed pride against His communications.
- YU** Who can be more wicked than one who inventeth a lie against Allah, or saith, "I have received inspiration," when he hath received none, or (again) who saith, "I can reveal the like of what Allah hath revealed"? If thou couldst but see how the wicked (do fare) in the flood of confusion at death! - the angels stretch forth their hands, (saying),"Yield up your souls: this day shall ye receive your reward,- a penalty of shame, for that ye used to tell lies against Allah, and scornfully to reject of His signs!"

94.

- AA** "You have come before Us all alone," (God will say), "as when you were created first, leaving behind all that We had bestowed on you. We do not see your intercessors with you who, you imagined, had partnership with you. Shattered lie your ties with them now, and gone are the claims you made."
- NQ** And truly you have come unto Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allâh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.
- PK** Now have ye come unto Us solitary as We did create you at the first, and ye have left behind you all that We bestowed upon you, and We behold not with you those your intercessors, of whom ye claimed that they possessed a share in you. Now is the bond between you severed, and that which ye presumed hath failed you.
- SH** And certainly you have come to Us alone as We created you at first, and you have left behind your backs the things which We gave you, and We do not

see with you your intercessors about whom you asserted that they were (Allah's) associates in respect to you; certainly the ties between you are now cut off and what you asserted is gone from you.

YU "And behold! ye come to us bare and alone as We created you for the first time: ye have left behind you all (the favours) which We bestowed on you: We see not with you your intercessors whom ye thought to be partners in your affairs: so now all relations between you have been cut off, and your (pet) fancies have left you in the lurch!"

95.

AA Indeed it is God who splits up the seed and the kernel, and brings forth the living from the dead, the dead from the living. This is God: So whither do you stray?

NQ Verily! It is Allâh Who causes the seedgrain and the fruitstone (like datestone, etc.) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allâh, then how are you deluded away from the truth?

PK Lo! Allah (it is) Who splitteth the grain of corn and the date-stone (for sprouting). He bringeth forth the living from the dead, and is the bringer-forth of the dead from the living. Such is Allah. How then are ye perverted?

SH Surely Allah causes the grain and the stone to germinate; He brings forth the living from the dead and He is the bringer forth of the dead from the living; that is Allah! how are you then turned away.

YU It is Allah Who causeth the seed-grain and the date-stone to split and sprout. He causeth the living to issue from the dead, and He is the one to cause the dead to issue from the living. That is Allah: then how are ye deluded away from the truth?

96.

AA He ushers in the dawn, and made the night for rest, the sun and moon a computation. Such is the measure appointed by Him, the omnipotent and all-wise.

NQ (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the AllMighty, the AllKnowing.

PK He is the Cleaver of the Daybreak, and He hath appointed the night for stillness, and the sun and the moon for reckoning. That is the measuring of the Mighty, the Wise.

SH He causes the dawn to break; and He has made the night for rest, and the sun and the moon for reckoning; this is an arrangement of the Mighty, the Knowing.

YU He it is that cleaveth the day-break (from the dark): He makes the night for rest and tranquillity, and the sun and moon for the reckoning (of time): Such is the judgment and ordering of (Him), the Exalted in Power, the Omniscient.

97.

AA It is He who made the stars by which you reckon your way through the darkness of the desert and the sea. Distinct have We made Our signs for those who recognise.

NQ It is He Who has set the stars[] for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our Ayât (proofs, evidences, verses, lessons, signs, Revelations, etc.) for people who know.

PK And He it is Who hath set for you the stars that ye may guide your course by them amid the darkness of the land and the sea. We have detailed Our

revelations for a people who have knowledge.

- SH And He it is Who has made the stars for you that you might follow the right way thereby in the darkness of the land and the sea; truly We have made plain the communications for a people who know.
- YU It is He Who maketh the stars (as beacons) for you, that ye may guide yourselves, with their help, through the dark spaces of land and sea: We detail Our signs for people who know.

98.

- AA It is He who produced you from a single cell, and appointed a place of sojourning, (the womb of the mother), and a place of depositing, (the grave). How clear have We made Our signs for those who understand.
- NO It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage [in the earth (in your graves) or in your father's loins]. Indeed, We have explained in detail Our revelations (this Qur'ân) for people who understand.
- PK And He it is Who hath produced you from a single being, and (hath given you) a habitation and a repository. We have detailed Our revelations for a people who have understanding.
- SH And He it is Who has brought you into being from a single soul, then there is (for you) a resting-place and a depository; indeed We have made plain the communications for a people who understand.
- YU It is He Who hath produced you from a single person: here is a place of sojourn and a place of departure: We detail Our signs for people who understand.

99.

- AA It is He who sends down water from the skies, and brings out of it everything that grows, the green foliage, the grain lying close, the date palm trees with clusters of dates, and the gardens of grapes, and of olives and pomegranates, so similar yet so unlike. Look at the fruits, how they appear on the trees, and they ripen. In all these are signs for those who believe.
- NO It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the datepalm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily! In these things there are signs for people who believe.
- PK He it is Who sendeth down water from the sky, and therewith We bring forth buds of every kind; We bring forth the green blade from which We bring forth the thick-clustered grain; and from the date-palm, from the pollen thereof, spring pendant bunches; and (We bring forth) gardens of grapes, and the olive and the pomegranate, alike and unlike. Look upon the fruit thereof, when they bear fruit, and upon its ripening. Lo! herein verily are portents for a people who believe.
- SH And He it is Who sends down water from the cloud, then We bring forth with it buds of all (plants), then We bring forth from it green (foliage) from which We produce grain piled up (in the ear); and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach, and gardens of grapes and olives and pomegranates, alike and unlike; behold the fruit of it when it yields the fruit and the ripening of it; most surely there are signs in this for a people who believe.
- YU It is He Who sendeth down rain from the skies: with it We produce vegetation

of all kinds: from some We produce green (crops), out of which We produce grain, heaped up (at harvest); out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes, and olives, and pomegranates, each similar (in kind) yet different (in variety): when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! in these things there are signs for people who believe.

100.

- AA Yet they ascribe to jinns a partnership with God, although He created them; and they ascribe to Him sons and daughters, without possessing any knowledge. All praise be to Him. He is much too exalted for things they associate (with Him).
- NQ Yet, they join the jinns as partners in worship with Allâh, though He has created them (the jinns), and they attribute falsely without knowledge sons and daughters to Him. Be He Glorified and Exalted above (all) that they attribute to Him.
- PK Yet they ascribe as partners unto Him the jinn, although He did create them, and impute falsely, without knowledge, sons and daughters unto Him. Glorified be He and High Exalted above (all) that they ascribe (unto Him).
- SH And they make the jinn associates with Allah, while He created them, and they falsely attribute to Him sons and daughters without knowledge; glory be to Him, and highly exalted is He above what they ascribe (to Him).
- YU Yet they make the Jinns equals with Allah, though Allah did create the Jinns; and they falsely, having no knowledge, attribute to Him sons and daughters. Praise and glory be to Him! (for He is) above what they attribute to Him!

101.

- AA Creator of the heavens and the earth from nothingness, how could He have a son when He has no mate? He created all things, and has knowledge of all things.
- NQ He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything[.].
- PK The Originator of the heavens and the earth! How can He have a child, when there is for Him no consort, when He created all things and is Aware of all things?
- SH Wonderful Originator of the heavens and the earth! How could He have a son when He has no consort, and He (Himself) created everything, and He is the Knower of all things.
- YU To Him is due the primal origin of the heavens and the earth: How can He have a son when He hath no consort? He created all things, and He hath full knowledge of all things.

102.

- AA This is God, your Lord; there is no god but He, the creator of all things. So pay homage to Him, for He takes care of everything.
- NQ Such is Allâh, your Lord! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakîl (Trustee, Disposer of affairs, Guardian, etc.) over all things.
- PK Such is Allah, your Lord. There is no Allah save Him, the Creator of all things, so worship Him. And He taketh care of all things.
- SH That is Allah, your Lord, there is no god but He; the Creator of all things, therefore serve Him, and He has charge of all things.
- That is Allah, your Lord! there is no god but He, the Creator of all things: then

YU worship ye Him: and He hath power to dispose of all affairs.

103.

AA No eyes can penetrate Him, but He penetrates all eyes, and He knows all the mysteries, for He is all-knowing.

NQ No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, WellAcquainted with all things.

PK Vision comprehendeth Him not, but He comprehendeth (all) vision. He is the Subtile, the Aware.

SH Vision comprehends Him not, and He comprehends (all) vision; and He is the Knower of subtleties, the Aware.

YU No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.

104.

AA To you have come signs from your Lord, (and the light of understanding). So any one who sees (and understands) does so for himself, and any one who turns blind shall suffer the consequences alone. (Say:) "I am not a guardian over you (to make you understand)."

NQ Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad SAW) am not a watcher over you.

PK Proofs have come unto you from your Lord, so whoso seeth, it is for his own good, and whoso is blind is blind to his own hurt. And I am not a keeper over you.

SH Indeed there have come to you clear proofs from your Lord; whoever will therefore see, it is for his own soul and whoever will be blind, it shall be against himself and I am not a keeper over you.

YU "Now have come to you, from your Lord, proofs (to open your eyes): if any will see, it will be for (the good of) his own soul; if any will be blind, it will be to his own (harm): I am not (here) to watch over your doings."

105.

AA Thus in varied ways We explain Our signs so that they may say: "You have been instructed," and that We might make it clear to those who understand.

NQ Thus We explain variously the Verses so that they (the disbelievers) may say: "You have studied (the Books of the people of the Scripture and brought this Qur'ân from that)" and that We may make the matter clear for the people who have knowledge.

PK Thus do We display Our revelations that they may say (unto thee, Muhammad): "Thou hast studied," and that We may make (it) clear for people who have knowledge.

SH And thus do We repeat the communications and that they may say: You have read; and that We may make it clear to a people who know.

YU Thus do we explain the signs by various (symbols): that they may say, "Thou hast taught (us) diligently," and that We may make the matter clear to those who know.

106.

AA So follow what is sent down to you by your Lord, for homage is due to no one but God, and turn away from idolaters.

NQ Follow what has been inspired to you (O Muhammad SAW) from your Lord, Lâ ilâha illa Huwa (none has the right to be worshipped but He) and turn aside from Al-Mushrikûn.[]

- PK Follow that which is inspired in thee from thy Lord; there is no Allah save Him; and turn away from the idolaters.
- SH Follow what is revealed to you from your Lord; there is no god but He; and withdraw from the polytheists.
- YU Follow what thou art taught by inspiration from thy Lord: there is no god but He: and turn aside from those who join gods with Allah.

107.

- AA Had He willed they would not have been idolaters. We have not appointed you their guardian, nor are you their pleader.
- NO Had Allâh willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you set over them to dispose of their affairs.
- PK Had Allah willed, they had not been idolatrous. We have not set thee as a keeper over them, nor art thou responsible for them.
- SH And if Allah had pleased, they would not have set up others (with Him) and We have not appointed you a keeper over them, and you are not placed in charge of them.
- YU If it had been Allah's plan, they would not have taken false gods: but We made thee not one to watch over their doings, nor art thou set over them to dispose of their affairs.

108.

- AA Do not revile those who invoke others apart from God, lest they begin to revile God out of malice and ignorance. We have made attractive their deeds to every people. They have to go back to their Lord, when He will tell them what they used to do.
- NO And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge. Thus We have made fairseeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.[]
- PK Revile not those unto whom they pray beside Allah lest they wrongfully revile Allah through ignorance. Thus unto every nation have We made their deed seem fair. Then unto their Lord is their return, and He will tell them what they used to do.
- SH And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance. Thus have We made fair seeming to every people their deeds; then to their Lord shall be their return, so He will inform them of what they did.
- YU Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did.

109.

- AA They solemnly swear by God: "If a sign comes to us we shall certainly believe in it." Tell them: "The signs are with God." Yet for all you know they will not believe if the signs came to them.
- NO And they swear their strongest oaths by Allâh, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allâh and what will make you (Muslims) perceive that (even) if it (the sign) came, they will not believe?"
- PK And they swear a solemn oath by Allah that if there come unto them a portent they will believe therein. Say; Portents are with Allah and (so is) that which telleth you that if such came unto them they would not believe.

- SH And they swear by Allah with the strongest of their oaths, that if a sign came to them they would most certainly believe in it. Say: Signs are only with Allah; and what should make you know that when it comes they will not believe?
- YU They swear their strongest oaths by Allah, that if a (special) sign came to them, by it they would believe. Say: "Certainly (all) signs are in the power of Allah: but what will make you (Muslims) realise that (even) if (special) signs came, they will not believe."?

110.

- AA We shall turn their hearts and their eyes, for they did not believe them at the very first, and leave them to wander perplexed in bewilderment.
- NQ And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.
- PK We confound their hearts and their eyes. As they believed not therein at the first, We let them wander blindly on in their contumacy.
- SH And We will turn their hearts and their sights, even as they did not believe in it the first time, and We will leave them in their inordinacy, blindly wandering on.
- YU We (too) shall turn to (confusion) their hearts and their eyes, even as they refused to believe in this in the first instance: We shall leave them in their trespasses, to wander in distraction.

111.

- AA Even if We send down the angels to them, and the dead should speak to them, and We gather all things before their eyes, they will not believe, unless God should will, for most of them are ignorant.
- NQ And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allâh willed, but most of them behave ignorantly.
- PK And though We should send down the angels unto them, and the dead should speak unto them, and We should gather against them all things in array, they would not believe unless Allah so willed. Howbeit, most of them are ignorant.
- SH And even if We had sent down to them the angels and the dead had spoken to them and We had brought together all things before them, they would not believe unless Allah pleases, but most of them are ignorant.
- YU Even if We did send unto them angels, and the dead did speak unto them, and We gathered together all things before their very eyes, they are not the ones to believe, unless it is in Allah's plan. But most of them ignore (the truth).

112.

- AA That is how We have made for each apostle opponents, the satans among men and jinns, who inspire one another with deceitful talk. But if your Lord had willed they would not have done so. Pay no attention to them and to what they fabricate.
- NQ And so We have appointed for every Prophet enemies - Shayâtin (devils) among mankind and jinns, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications. (Tafseer Qurtubi, Vol.7, Page 67)
- PK Thus have We appointed unto every prophet an adversary - devils of humankind and jinn who inspire in one another plausible discourse through

guile. If thy Lord willed, they would not do so; so leave them alone with their devising;

SH And thus did We make for every prophet an enemy, the Shaitans from among men and jinn, some of them suggesting to others varnished falsehood to deceive (them), and had your Lord pleased they would not have done it, therefore leave them and that which they forge.

YU Likewise did We make for every Messenger an enemy,- evil ones among men and jinns, inspiring each other with flowery discourses by way of deception. If thy Lord had so planned, they would not have done it: so leave them and their inventions alone.

113.

AA Let those who do not believe in the life to come, listen to it and be pleased with it, and let them gain what they may gain.

NQ (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds, etc.).

PK That the hearts of those who believe not in the Hereafter may incline thereto, and that they may take pleasure therein, and that they may earn what they are earning.

SH And that the hearts of those who do not believe in the hereafter may incline to it and that they may be well pleased with it and that they may earn what they are going to earn (of evil).

YU To such (deceit) let the hearts of those incline, who have no faith in the hereafter: let them delight in it, and let them earn from it what they may.

114.

AA (Say): "Then should I seek (the source of) law elsewhere than God, when it is He who has revealed this Book to you, which distinctly explains (everything)?" Those to whom We have given the Book know it has been sent by your Lord in truth. So be not a sceptic.

NQ [Say (O Muhammad SAW)] "Shall I seek a judge other than Allāh while it is He Who has sent down unto you the Book (The Qur'ān), explained in detail." Those unto whom We gave the Scripture [the Taurāt (Torah) and the Injeel (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt.

PK Shall I seek other than Allah for judge, when He it is Who hath revealed unto you (this) Scripture, fully explained? Those unto whom We gave the Scripture (aforetime) know that it is revealed from thy Lord in truth. So be not thou (O Muhammad) of the waverers.

SH Shall I then seek a judge other than Allah? And He it is Who has revealed to you the Book (which is) made plain; and those whom We have given the Book know that it is revealed by your Lord with truth, therefore you should not be of the disputers.

YU Say: "Shall I seek for judge other than Allah? - when He it is Who hath sent unto you the Book, explained in detail." They know full well, to whom We have given the Book, that it hath been sent down from thy Lord in truth. Never be then of those who doubt.

115.

AA Perfected are the laws of your Lord in truth and justice, and there is no changing His laws. He is all-hearing and all-knowing.

NQ And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the AllHearer, the AllKnower.

- PK Perfected is the Word of thy Lord in truth and justice. There is naught that can change His words. He is the Hearer, the Knower.
- SH And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing.
- YU The word of thy Lord doth find its fulfilment in truth and in justice: None can change His words: for He is the one who heareth and knoweth all.

116.

- AA If you follow the majority of people on the earth, they will lead you astray from the path of God, for they follow only conjecture and surmise.
- NQ And if you obey most of those on earth, they will mislead you far away from Allâh's Path. They follow nothing but conjectures, and they do nothing but lie.
- PK If thou obeyedst most of those on earth they would mislead thee far from Allah's way. They follow naught but an opinion, and they do but guess.
- SH And if you obey most of those in the earth, they will lead you astray from Allah's way; they follow but conjecture and they only lie.
- YU Wert thou to follow the common run of those on earth, they will lead thee away from the way of Allah. They follow nothing but conjecture: they do nothing but lie.

117.

- AA Your Lord surely knows those who have strayed from his path, and knows those who are rightly guided.
- NQ Verily, your Lord! It is He Who knows best who strays from His Way, and He knows best the rightly guided ones.
- PK Lo! thy Lord, He knoweth best who erreth from His way; and He knoweth best (who are) the rightly guided.
- SH Surely your Lord-- He best knows who goes astray from His way, and He best knows those who follow the right course.
- YU Thy Lord knoweth best who strayeth from His way: He knoweth best who they are that receive His guidance.

118.

- AA Eat only that over which the name of God has been pronounced, if you truly believe in His commands.
- NQ So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
- PK Eat of that over which the name of Allah hath been mentioned, if ye are believers in His revelations.
- SH Therefore eat of that on which Allah's name has been mentioned if you are believers in His communications.
- YU So eat of (meats) on which Allah's name hath been pronounced, if ye have faith in His signs.

119.

- AA And why should you not eat of that over which the name of God has been pronounced, when He has made it distinctly clear what is forbidden, unless you are constrained to do so. Surely many (men) mislead others into following their vain desires through lack of knowledge. Your Lord certainly knows the transgressors.
- NQ And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of

necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.

PK How should ye not eat of that over which the name of Allah hath been mentioned, when He hath explained unto you that which is forbidden unto you unless ye are compelled thereto. But lo! many are led astray by their own lusts through ignorance. Lo! thy Lord, He is Best Aware of the transgressors.

SH And what reason have you that you should not eat of that on which Allah's name has been mentioned, and He has already made plain to you what He has forbidden to you-- excepting what you are compelled to; and most surely many would lead (people) astray by their low desires out of ignorance; surely your Lord-- He best knows those who exceed the limits.

YU Why should ye not eat of (meats) on which Allah's name hath been pronounced, when He hath explained to you in detail what is forbidden to you - except under compulsion of necessity? But many do mislead (men) by their appetites unchecked by knowledge. Thy Lord knoweth best those who transgress.

120.

AA Discard both the visible and invisible sin. For those who sin will be punished for what they have done.

NO Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.

PK Forsake the outwardness of sin and the inwardness thereof. Lo! those who garner sin will be awarded that which they have earned.

SH And abandon open and secret sin; surely they who earn sin shall be recompensed with what they earned.

YU Eschew all sin, open or secret: those who earn sin will get due recompense for their "earnings."

121.

AA Do not eat of that over which God's name has not been pronounced, for that would amount to exceeding the limits of law. Certainly the devils inspire their proteges to dispute with you: If you obey them, you will surely become an idolater.

NO Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh). And certainly, the Shayâtin (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [] [by making AlMaytatah (a dead animal) legal by eating it], then you would indeed be Mushrikûn (polytheists) [because they (devils and their friends) made lawful to you to eat that which Allâh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them, and to worship others besides Allâh is polytheism].

PK And eat not of that whereon Allah's name hath not been mentioned, for lo! it is abomination. Lo! the devils do inspire their minions to dispute with you. But if ye obey them, ye will be in truth idolaters.

SH And do not eat of that on which Allah's name has not been mentioned, and that is most surely a transgression; and most surely the Shaitans suggest to their friends that they should contend with you; and if you obey them, you shall most surely be polytheists.

YU Eat not of (meats) on which Allah's name hath not been pronounced: That would be impiety. But the evil ones ever inspire their friends to contend with you if ye were to obey them, ye would indeed be Pagans.

122.

- AA Can he who was lifeless, to whom We gave life, and gave him a light in whose glow he walks among men, be like him who is used to darkness from which he can never emerge? Thus have been their doings made attractive to unbelievers.
- NQ Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fairseeming to the disbelievers that which they used to do.
- PK Is he who was dead and We have raised him unto life, and set for him a light wherein he walketh among men, as him whose similitude is in utter darkness whence he cannot emerge? Thus is their conduct made fairseeming for the disbelievers.
- SH Is he who was dead then We raised him to life and made for him a light by which he walks among the people, like him whose likeness is that of one in utter darkness whence he cannot come forth? Thus what they did was made fair seeming to the unbelievers.
- YU Can he who was dead, to whom We gave life, and a light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never come out? Thus to those without faith their own deeds seem pleasing.

123.

- AA And thus have We placed in every city the greatest of the sinners to contrive and deceive; yet they contrive against no one but themselves even though they do not know.
- NQ And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their own selves, and they perceive (it) not.
- PK And thus have We made in every city great ones of its wicked ones, that they should plot therein. They do but plot against themselves, though they perceive not.
- SH And thus have We made in every town the great ones to be its guilty ones, that they may plan therein; and they do not plan but against their own souls, and they do not perceive.
- YU Thus have We placed leaders in every town, its wicked men, to plot (and burrow) therein: but they only plot against their own souls, and they perceive it not.

124.

- AA Every time a sign comes to them they say: "We shall never believe till what God's apostles had been given comes to us." God knows best where to direct His messages. A degradation will befall the sinners and chastisement from God for deceiving.
- NQ And when there comes to them a sign (from Allâh) they say: "We shall not believe until we receive the like of that which the Messengers of Allâh had received." Allâh knows best with whom to place His Message. Humiliation and disgrace from Allâh and a severe torment will overtake the criminals (polytheists, sinners, etc.) for that which they used to plot.
- PK And when a token cometh unto them, they say: We will not believe till we are given that which Allah's messengers are given. Allah knoweth best with whom to place His message. Humiliation from Allah and heavy punishment will smite the guilty for their scheming.
- SH And when a communication comes to them they say: We will not believe till we are given the like of what Allah's messengers are given. Allah best knows

where He places His message. There shall befall those who are guilty humiliation from Allah and severe chastisement because of what they planned.

- YU When there comes to them a sign (from Allah), They say: "We shall not believe until we receive one (exactly) like those received by Allah's messengers." Allah knoweth best where (and how) to carry out His mission. Soon will the wicked be overtaken by humiliation before Allah, and a severe punishment, for all their plots.

125.

- AA Thus God guides whomsoever He please by opening wide his breast to surrender; and Straitens the breasts of those He allows to go astray, (who feel suffocated) as if they were ascending the skies. Thus will God punish those who do not believe.
- NQ And whomsoever Allâh wills to guide, He opens his breast to Islâm, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not.[]
- PK And whomsoever it is Allah's will to guide, He expandeth his bosom unto the Surrender, and whomsoever it is His Will to send astray, He maketh his bosom close and narrow as if he were engaged in sheer ascent. Thus Allah layeth ignominy upon those who believe not.
- SH Therefore (for) whomsoever Allah intends that He would guide him aright, He expands his breast for Islam, and (for) whomsoever He intends that He should cause him to err, He makes his breast strait and narrow as though he were ascending upwards; thus does Allah lay uncleanness on those who do not believe.
- YU Those whom Allah (in His plan) willetth to guide, - He openeth their breast to Islam; those whom He willetth to leave straying, - He maketh their breast close and constricted, as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe.

126.

- AA This is the straight path of your Lord. Distinct have We made Our signs for those who reflect.
- NQ And this is the Path of your Lord (the Qur'ân and Islâm) leading Straight. We have detailed Our Revelations for a people who take heed.
- PK This is the path of thy Lord, a straight path. We have detailed Our revelations for a people who take heed.
- SH And this is the path of your Lord, (a) right (path); indeed We have made the communications clear for a people who mind.
- YU This is the way of thy Lord, leading straight: We have detailed the signs for those who receive admonition.

127.

- AA For them is an abode of peace with their Lord. He will be their defender as reward for what they did.
- NQ For them will be the home of peace (Paradise) with their Lord. And He will be their Walî (Helper and Protector) because of what they used to do.
- PK For them is the abode of peace with their Lord. He will be their Protecting Friend because of what they used to do.
- SH They shall have the abode of peace with their Lord, and He is their guardian because of what they did.
- YU For them will be a home of peace in the presence of their Lord: He will be

their friend, because they practised (righteousness).

128.

- AA On the day He will gather them together, (He will say:) "O you assembly of jinns, you made great use of men." But their proteges among men will say: "O our Lord, we lived a life of mutual gain, but have now reached the term You ordained for us." "Your abode is Hell," He will say, "where you will dwell for ever, unless God please otherwise." Verily your Lord is wise and all-knowing.
- NO And on the Day when He will gather them (all) together (and say): "O you assembly of jinns! Many did you mislead of men," and their Auliya' (friends and helpers, etc.) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwellingplace, you will dwell therein forever, except as Allâh may will. Certainly your Lord is AllWise, AllKnowing."
- PK In the day when He will gather them together (He will say): O ye assembly of the jinn! Many of humankind did ye seduce. And their adherents among humankind will say: Our Lord! We enjoyed one another, but now we have arrived at the appointed term which Thou appointedst for us. He will say: Fire is your home. Abide therein for ever, save him whom Allah willeth (to deliver). Lo! thy Lord is Wise, Aware.
- SH And on the day when He shall gather them all together: O assembly of jinn! you took away a great part of mankind. And their friends from among the men shall say: Our Lord! some of us profited by others and we have reached our appointed term which Thou didst appoint for us. He shall say: The fire is your abode, to abide in it, except as Allah is pleased; surely your Lord is Wise, Knowing.
- YU One day will He gather them all together, (and say): "O ye assembly of Jinns! Much (toll) did ye take of men." Their friends amongst men will say: "Our Lord! we made profit from each other: but (alas!) we reached our term - which thou didst appoint for us." He will say: "The Fire be your dwelling-place: you will dwell therein for ever, except as Allah willeth." for thy Lord is full of wisdom and knowledge.

129.

- AA Thus do We place some sinners over others as requital for their deeds.
- NO And thus We do make the Zâlimûn (polytheists and wrongdoers, etc.) Auliya' (supporters and helpers) one to another (in committing crimes etc.), because of that which they used to earn.
- PK Thus We let some of the wrong-doers have power over others because of what they are wont to earn.
- SH And thus do We make some of the iniquitous to befriend others on account of what they earned.
- YU Thus do we make the wrong-doers turn to each other, because of what they earn.

130.

- AA O you assembly of jinns and men, did not apostles come to you from among you, communicating My signs to you, bringing warnings of this your day (of Doom)?" They will answer: "We bear witness to our sins." They were surely deluded by the life of the world, and bore witness against themselves because they were unbelievers.
- NO O you assembly of jinns and mankind! "Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you

of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.

- PK O ye assembly of the jinn and humankind! Came there not unto you messengers of your own who recounted unto you My tokens and warned you of the meeting of this your Day? They will say: We testify against ourselves. And the life of the world beguiled them. And they testify against themselves that they were disbelievers.
- SH O assembly of jinn and men! did there not come to you messengers from among you, relating to you My communications and warning you of the meeting of this day of yours? They shall say: We bear witness against ourselves; and this world's life deceived them, and they shall bear witness against their own souls that they were unbelievers.
- YU "O ye assembly of Jinns and men! came there not unto you messengers from amongst you, setting forth unto you My signs, and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. So against themselves will they bear witness that they rejected Faith.

131.

- AA And this (so that it may be clear) that your Lord does not destroy towns and cities arbitrarily while the citizens remain unaware.
- NQ This is because your Lord would not destroy the (populations of) towns for their wrongdoing (i.e. associating others in worship along with Allâh) while their people were unaware (so the Messengers were sent).
- PK This is because thy Lord destroyeth not the townships arbitrarily while their people are unconscious (of the wrong they do).
- SH This is because your Lord would not destroy towns unjustly while their people were negligent.
- YU (The messengers were sent) thus, for thy Lord would not destroy for their wrong-doing men's habitations whilst their occupants were unwarned.

132.

- AA Every one has his place according to his deeds, for your Lord is not negligent of what you do.
- NQ For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do.
- PK For all there will be ranks from what they did. Thy Lord is not unaware of what they do.
- SH And all have degrees according to what they do; and your Lord is not heedless of what they do.
- YU To all are degrees (or ranks) according to their deeds: for thy Lord is not unmindful of anything that they do.

133.

- AA Your Lord is all-sufficient and full of benevolence. He can take you away if He please, and make whom He will succeed you, as He had raised you from the progeny of others.
- NQ And your Lord is Rich (Free of all wants), full of Mercy, if He will, He can destroy you, and in your place make whom He will as your successors, as He raised you from the seed of other people.
- PK Thy Lord is the Absolute, the Lord of Mercy. If He will, He can remove you and can cause what He will to follow after you, even as He raised you from the seed of other folk.

SH And your Lord is the Self-sufficient one, the Lord of mercy; if He pleases, He may take you off, and make whom He pleases successors after you, even as He raised you up from the seed of another people.

YU Thy Lord is self-sufficient, full of Mercy: if it were His will, He could destroy you, and in your place appoint whom He will as your successors, even as He raised you up from the posterity of other people.

134.

AA The promise that was made to you is bound to be fulfilled. It is not in your power to defeat it.

NQ Surely, that which you are promised will verily come to pass, and you cannot escape (from the Punishment of Allâh).

PK Lo! that which ye are promised will surely come to pass, and ye cannot escape.

SH Surely what you are threatened with must come to pass and you cannot escape (it).

YU All that hath been promised unto you will come to pass: nor can ye frustrate it (in the least bit).

135.

AA Tell them: "O my people, go on acting on your part, I am acting on mine. You will soon know whose is the guerdon of life to come." The wicked will not succeed.

NQ Say (O Muhammad SAW): "O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the Zâlimûn (polytheists and wrongdoers, etc.) will not be successful."

PK Say (O Muhammad): O my people! Work according to your power. Lo! I too am working. Thus ye will come to know for which of us will be the happy sequel. Lo! the wrong-doers will not be successful.

SH Say: O my people! act according to your ability; I too am acting; so you will soon come to know, for whom (of us) will be the (good) end of the abode; surely the unjust shall not be successful.

YU Say: "O my people! Do whatever ye can: I will do (my part): soon will ye know who it is whose end will be (best) in the Hereafter: certain it is that the wrong-doers will not prosper."

136.

AA They allocate a share from God's own created fields and cattle to God, and they say: "This is God's" -- or so they think -- "and that, of the compeers of God," so that what belongs to the compeers does not reach God, but that which is God's may reach the compeers (set up by them). How bad is the judgement that they make!

NQ And they assign to Allâh a share of the tilth and cattle which He has created, and they say: "This is for Allâh according to their pretending, and this is for our (Allâh's so-called) partners." But the share of their (Allâh's so-called) "partners" reaches not Allâh, while the share of Allâh reaches their (Allâh's so-called) "partners"! Evil is the way they judge!

PK They assign unto Allah, of the crops and cattle which He created, a portion, and they say: "This is Allah's" - in their make-believe - "and this is for (His) partners in regard to us." Thus that which (they assign) unto His partners in them reacheth not Allah and that which (they assign) unto Allah goeth to their (so-called) partners. Evil is their ordinance.

SH And they set apart a portion for Allah out of what He has created of tilth and cattle, and say: This is for Allah-- so they assert-- and this for our associates;

then what is for their associates, it reaches not to Allah, and whatever is (set apart) for Allah, it reaches to their associates; evil is that which they judge.

- YU Out of what Allah hath produced in abundance in tilth and in cattle, they assigned Him a share: they say, according to their fancies: "This is for Allah, and this" - for our "partners"! but the share of their "partners" reacheth not Allah, whilst the share of Allah reacheth their "partners" ! evil (and unjust) is their assignment!

137.

- AA In the same way have their companions shown many unbelievers the killing of their children as desirable in order to ruin them and falsify their faith. If God had so willed they would never have done so. Leave them to their falsehoods.
- NQ And so to many of the Mushrikûn (polytheists - see V.2:105) their (Allâh's so-called) "partners" have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allâh had willed they would not have done so. So leave them alone with their fabrications.
- PK Thus have their (so-called) partners (of Allah) made the killing of their children to seem fair unto many of the idolaters, that they may ruin them and make their faith obscure for them. Had Allah willed (it otherwise), they had not done so. So leave them alone with their devices.
- SH And thus their associates have made fair seeming to most of the polytheists the killing of their children, that they may cause them to perish and obscure for them their religion; and if Allah had pleased, they would not have done it, therefore leave them and that which they forge.
- YU Even so, in the eyes of most of the pagans, their "partners" made alluring the slaughter of their children, in order to lead them to their own destruction, and cause confusion in their religion. If Allah had willed, they would not have done so: But leave alone them and their inventions.

138.

- AA They also say: "These cattle and these crops are consecrated. None may eat of them other than those we permit," -- so they assert. "And the use of these cattle is forbidden for carrying burden." They do not pronounce the name of God on certain animals, inventing lies against Him. He will punish them for what they fabricate.
- NQ And according to their pretending, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden or any other work, and cattle on which (at slaughtering) the Name of Allâh is not pronounced; lying against Him (Allâh). He will recompense them for what they used to fabricate.
- PK And they say: Such cattle and crops are forbidden. No-one is to eat of them save whom we will - in their make-believe - cattle whose backs are forbidden, cattle over which they mention not the name of Allah. (All that is) a lie against Him. He will repay them for that which they invent.
- SH And they say: These are cattle and tilth prohibited, none shall eat them except such as We please-- so they assert-- and cattle whose backs are forbidden, and cattle on which they would not mention Allah's name-- forging a lie against Him; He shall requite them for what they forged.
- YU And they say that such and such cattle and crops are taboo, and none should eat of them except those whom - so they say - We wish; further, there are cattle forbidden to yoke or burden, and cattle on which, (at slaughter), the name of Allah is not pronounced; - inventions against Allah's name: soon will

He requite them for their inventions.

139.

- AA And they say: "Whatever is in the wombs of these cattle is only meant for men and forbidden our women; but in case it should be still-born both could eat it." God will punish them for what they assert. He is all-wise and all-knowing.
- NQ And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allāh). Verily, He is AllWise, All-Knower. (Tafsir AtTabarī, Vol. 8, Page 49).
- PK And they say: That which is in the bellies of such cattle is reserved for our males and is forbidden to our wives; but if it be born dead, then they (all) may be partakers thereof. He will reward them for their attribution (of such ordinances unto Him). Lo, He is Wise, Aware.
- SH And they say: What is in the wombs of these cattle is specially for our males, and forbidden to our wives, and if it be stillborn, then they are all partners in it; He will reward them for their attributing (falsehood to Allah); surely He is Wise, Knowing.
- YU They say: "What is in the wombs of such and such cattle is specially reserved (for food) for our men, and forbidden to our women; but if it is still-born, then all have share therein. For their (false) attribution (of superstitions to Allah), He will soon punish them: for He is full of wisdom and knowledge.

140.

- AA They will surely perish who kill their offspring in ignorance foolhardily, and forbid the food that God has given them by fabricating lies against God. Misguided are they surely, and will never come to guidance.
- NQ Indeed lost are they who have killed their children, from folly, without knowledge, and have forbidden that which Allāh has provided for them, inventing a lie against Allāh. They have indeed gone astray and were not guided.
- PK They are losers who besottedly have slain their children without knowledge, and have forbidden that which Allah bestowed upon them, inventing a lie against Allah. They indeed have gone astray and are not guided.
- SH They are lost indeed who kill their children foolishly without knowledge, and forbid what Allah has given to them forging a lie against Allah; they have indeed gone astray, and they are not the followers of the right course.
- YU Lost are those who slay their children, from folly, without knowledge, and forbid food which Allah hath provided for them, inventing (lies) against Allah. They have indeed gone astray and heeded no guidance.

141.

- AA It is He who grew the gardens, trellised and bowered, and palm trees and land sown with corn and many other seeds, and olives and pomegranates, alike and yet unlike. So eat of their fruit when they are in fruit, and give on the day of harvesting His due, and do not be extravagant, for God does not love those who are prodigal.
- NQ And it is He Who produces gardens trellised and untrellised, and datepalms, and crops of different shape and taste (its fruits and its seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its Zakât, according to Allāh's Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance[.]. Verily, He likes not Al-Musrifūn (those who waste by extravagance),

- PK He it is Who produceth gardens trellised and untrellised, and the date-palm, and crops of divers flavour, and the olive and the pomegranate, like and unlike. Eat ye of the fruit thereof when it fruiteth, and pay the due thereof upon the harvest day, and be not prodigal. Lo! Allah loveth not the prodigals.
- SH And He it is Who produces gardens (of vine), trellised and untrellised, and palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates, like and unlike; eat of its fruit when it bears fruit, and pay the due of it on the day of its reaping, and do not act extravagantly; surely He does not love the extravagant.
- YU It is He Who produceth gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters.

142.

- AA He has created beasts of burden and cattle for slaughter. So eat of what God has given you for food, and do not walk in the footsteps of Satan who is surely your declared enemy.
- NQ And of the cattle (are some) for burden (like camels etc.) and (some are) small (unable to carry burden like sheep, goats etc. for food, meat, milk, wool etc.). Eat of what Allâh has provided for you, and follow not the footsteps of Shaitân (Satan). Surely he is to you an open enemy.
- PK And of the cattle (He produceth) some for burdens, some for food. Eat of that which Allah hath bestowed upon you, and follow not the footsteps of the devil, for lo! he is an open foe to you.
- SH And of cattle (He created) beasts of burden and those which are fit for slaughter only; eat of what Allah has given you and do not follow the footsteps of the Shaitan; surely he is your open enemy.
- YU Of the cattle are some for burden and some for meat: eat what Allah hath provided for you, and follow not the footsteps of Satan: for he is to you and avowed enemy.

143.

- AA There are eight pairs, two of the species of sheep and two of goats. Ask them which has He forbidden, the two males or the two females, or what the females carry in their wombs? Produce the sanction if you are truthful.
- NQ Eight pairs; of the sheep two (male and female)[], and of the goats two (male and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful."
- PK Eight pairs: Of the sheep twain, and of the goats twain. Say: Hath He forbidden the two males or the two females, or that which the wombs of the two females contain? Expound to me (the case) with knowledge, if ye are truthful.
- SH Eight in pairs-- two of sheep and two of goats. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Inform me with knowledge if you are truthful.
- YU (Take) eight (head of cattle) in (four) pairs: of sheep a pair, and of goats a pair; say, hath He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose? Tell me with knowledge if ye are truthful:

144.

- AA And there are two of camels and two of oxen. Ask them: "Which has He

forbidden, the two males or the two females, or what the females carry in their wombs?" Were you present at the time God issued this command?" Who then could be more wicked than he who fabricates a lie and ascribes it to God to mislead men, without any knowledge? God does not guide the miscreants.

- NQ** And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allâh ordered you such a thing? Then who does more wrong than one who invents a lie against Allâh, to lead mankind astray without knowledge. Certainly Allâh guides not the people who are Zâlimûn (polytheists and wrongdoers, etc.)."
- PK** And of the camels twain and of the oxen twain. Say: Hath He forbidden the two males or the two females, or that which the wombs of the two females contain; or were ye by to witness when Allah commanded you (all) this? Then who doth greater wrong than he who deviseth a lie concerning Allah, that he may lead mankind astray without knowledge. Lo! Allah guideth not wrongdoing folk.
- SH** And two of camels and two of cows. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah enjoined you this? Who, then, is more unjust than he who forges a lie against Allah that he should lead astray men without knowledge? Surely Allah does not guide the unjust people.
- YU** Of camels a pair, and oxen a pair; say, hath He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose? - Were ye present when Allah ordered you such a thing? But who doth more wrong than one who invents a lie against Allah, to lead astray men without knowledge? For Allah guideth not people who do wrong.

145.

- AA** You tell them: "In all the commands revealed to me I find nothing which men have been forbidden to eat except carrion and running blood and flesh of the swine for it is unclean, or meat consecrated in the name of some other than God, which is profane. But if one is constrained to eat of these without craving or reverting to it, then surely your Lord is forgiving and kind."
- NQ** Say (O Muhammad SAW): "I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maytatah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork, etc.) for that surely is impure, or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, etc., or on which Allâh's Name has not been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits, (for him) certainly, your Lord is OftForgiving, Most Merciful."
- PK** Say: I find not in that which is revealed unto me aught prohibited to an eater that he eat thereof, except it be carrion, or blood poured forth, or swineflesh - for that verily is foul - or the abomination which was immolated to the name of other than Allah. But whoso is compelled (thereto), neither craving nor transgressing, (for him) lo! thy Lord is Forgiving, Merciful.
- SH** Say: I do not find in that which has been revealed to me anything forbidden for an eater to eat of except that it be what has died of itself, or blood poured forth, or flesh of swine-- for that surely is unclean-- or that which is a transgression, other than (the name of) Allah having been invoked on it; but whoever is driven to necessity, not desiring nor exceeding the limit, then surely your Lord is Forgiving, Merciful.
- YU** Say: "I find not in the message received by me by inspiration any (meat)

forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine, - for it is an abomination - or, what is impious, (meat) on which a name has been invoked, other than Allah's". But (even so), if a person is forced by necessity, without wilful disobedience, nor transgressing due limits, - thy Lord is Oft-forgiving, Most Merciful.

146.

- AA We made unlawful for the Jews all animals with claws or nails, and the at of the oxen and sheep, except that on their backs or their intestines, which remains attached to their bones. This was the punishment for their nsubordination; and what We say is true.
- NO And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets, eating of Ribâ (usury), etc.]. And verily, We are Truthful.
- PK Unto those who are Jews We forbade every animal with claws. And of the oxen and the sheep forbade We unto them the fat thereof save that upon the backs or the entrails, or that which is mixed with the bone. That we awarded them for their rebellion. And lo! we verily are truthful.
- SH And to those who were Jews We made unlawful every animal having claws, and of oxen and sheep We made unlawful to them the fat of both, except such as was on their backs or the entrails or what was mixed with bones: this was a punishment We gave them on account of their rebellion, and We are surely Truthful.
- YU For those who followed the Jewish Law, We forbade every (animal) with undivided hoof, and We forbade them that fat of the ox and the sheep, except what adheres to their backs or their entrails, or is mixed up with a bone: this in recompense for their wilful disobedience: for We are true (in Our ordinances).

147.

- AA If they call you a liar, tell them infinite is the mercy of your Lord; but His vengeance will not be turned back from the sinners.
- NO If they (Jews) belie you (Muhammad SAW) say you: "Your Lord is the Owner of Vast Mercy, and never will His Wrath be turned back from the people who are Mujrimûn (criminals, polytheists, sinners, etc.)."
- PK So if they give the lie to thee (Muhammad), say: Your Lord is a Lord of All-Embracing Mercy, and His wrath will never be withdrawn from guilty folk.
- SH But if they give you the lie, then say: Your Lord is the Lord of All-encompassing mercy; and His punishment cannot be averted from the guilty people.
- YU If they accuse thee of falsehood, say: "Your Lord is full of mercy all-embracing; but from people in guilt never will His wrath be turned back.

148.

- AA But the idolaters say: "If God had so willed we would not have associated (others with Him), nor would have our fathers, nor would we have forbidden any thing." So had others denied before them, and had to taste Our punishment in the end. Ask them: "Have you any knowledge? Then display it. You follow nothing but conjecture, and are nothing but liars."
- NO Those who took partners (in worship) with Allâh will say: "If Allâh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)."
Likewise belied those who were before them, (they argued falsely with Allâh's

Messengers), till they tasted of Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."

- PK They who are idolaters will say: Had Allah willed, we had not ascribed (unto Him) partners neither had our fathers, nor had we forbidden aught. Thus did those who were before them give the lie (to Allah's messengers) till they tasted of the fear of Us. Say: Have ye any knowledge that ye can adduce for Us? Lo! ye follow naught but an opinion, Lo! ye do but guess.
- SH Those who are polytheists will say: If Allah had pleased we would not have associated (aught with Him) nor our fathers, nor would we have forbidden (to ourselves) anything; even so did those before them reject until they tasted Our punishment. Say: Have you any knowledge with you so you should bring it forth to us? You only follow a conjecture and you only tell lies.
- YU Those who give partners (to Allah) will say: "If Allah had wished, we should not have given partners to Him nor would our fathers; nor should we have had any taboos." So did their ancestors argue falsely, until they tasted of Our wrath. Say: "Have ye any (certain) knowledge? If so, produce it before us. Ye follow nothing but conjecture: ye do nothing but lie."

149.

- AA Say: "To God belongs the consummate argument. Had He willed He would surely have guided all of you aright."
- NQ Say: "With Allâh is the perfect proof and argument, (i.e. the Oneness of Allâh, the sending of His Messengers and His Holy Books, etc. to mankind), had He so willed, He would indeed have guided you all."
- PK Say - For Allah's is the final argument - Had He willed He could indeed have guided all of you.
- SH Say: Then Allah's is the conclusive argument; so if He please, He would certainly guide you all.
- YU Say: "With Allah is the argument that reaches home: if it had been His will, He could indeed have guided you all."

150.

- AA Tell them: "Bring your witnesses to testify that God has forbidden this (and this)." Then even if they testify, you should not testify with them; and do not follow the wishes of those who deny Our signs and believe not in the Hereafter, and make others the equal of their Lord.
- NQ Say: "Bring forward your witnesses, who can testify that Allâh has forbidden this. Then if they testify, testify not you (O Muhammad SAW) with them. And you should not follow the vain desires of such as treat Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord."
- PK Say: Come, bring your witnesses who can bear witness that Allah forbade (all) this. And if they bear witness, do not thou bear witness with them. Follow thou not the whims of those who deny Our revelations, those who believe not in the Hereafter and deem (others) equal with their Lord.
- SH Say: Bring your witnesses who should bear witness that Allah has forbidden this, then if they bear witness, do not bear witness with them; and follow not the low desires of those who reject Our communications and of those who do not believe in the hereafter, and they make (others) equal to their Lord.
- YU Say: "Bring forward your witnesses to prove that Allah did forbid so and so." If they bring such witnesses, be not thou amongst them: Nor follow thou the vain desires of such as treat our signs as falsehoods, and such as believe not in the Hereafter: for they hold others as equal with their Guardian-Lord.

151.

- AA Tell them: "Come, I will read out what your Lord has made binding on you: That you make none the equal of God, and be good to your parents, and do not abandon your children out of poverty, for We give you food and We shall provide for them; and avoid what is shameful, whether open or hidden, and do not take a life which God has forbidden, unless for some just cause. These things has God enjoined on you. Haply you may understand.
- NO Say (O Muhammad SAW): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawâhish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmîc law). This He has commanded you that you may understand.
- PK Say: Come, I will recite unto you that which your Lord hath made a sacred duty for you: That ye ascribe no thing as partner unto Him and that ye do good to parents, and that ye slay not your children because of penury - We provide for you and for them - and that ye draw not nigh to lewd things whether open or concealed. And that ye slay not the life which Allah hath made sacred, save in the course of justice. This He hath command you, in order that ye may discern.
- SH Say: Come I will recite what your Lord has forbidden to you-- (remember) that you do not associate anything with Him and show kindness to your parents, and do not slay your children for (fear of) poverty-- We provide for you and for them-- and do not draw nigh to indecencies, those of them which are apparent and those which are concealed, and do not kill the soul which Allah has forbidden except for the requirements of justice; this He has enjoined you with that you may understand.
- YU Say: "Come, I will rehearse what Allah hath (really) prohibited you from": Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want; - We provide sustenance for you and for them; - come not nigh to shameful deeds. Whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom.

152.

- AA Do not spend the belongings of the orphans but for their betterment, until they come of age; and give in full measure, and weigh justly on the balance. God does not burden a soul beyond capacity. When you say a thing, let it be just, even though the matter relate to a relative of yours, and fulfil a promise made to God. These are the things that He has enjoined that you may take heed.
- NO "And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfill the Covenant of Allâh, This He commands you, that you may remember.[]
- PK And approach not the wealth of the orphan save with that which is better, till he reach maturity. Give full measure and full weight, in justice. We task not any soul beyond its scope. And if ye give your word, do justice thereunto, even though it be (against) a kinsman; and fulfil the covenant of Allah. This He commandeth you that haply ye may remember.
- SH And do not approach the property of the orphan except in the best manner until he attains his maturity, and give full measure and weight with justice--

We do not impose on any soul a duty except to the extent of its ability; and when you speak, then be just though it be (against) a relative, and fulfill Allah's covenant; this He has enjoined you with that you may be mindful;

- YU And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength; give measure and weight with (full) justice; - no burden do We place on any soul, but that which it can bear; - whenever ye speak, speak justly, even if a near relative is concerned; and fulfil the covenant of Allah: thus doth He command you, that ye may remember.

153.

- AA (He has further commanded:) 'This is My straight path, so walk along , and do not follow other ways, lest you should turn away from the right one.' All this has He commanded. You may perhaps take heed for yourselves."
- NQ "And verily, this (i.e. Allâh's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious - see V.2:2)."
- PK And (He commandeth you, saying): This is My straight path, so follow it. Follow not other ways, lest ye be parted from His way. This hath He ordained for you, that ye may ward off (evil).
- SH And (know) that this is My path, the right one therefore follow it, and follow not (other) ways, for they will lead you away from His way; this He has enjoined you with that you may guard (against evil).
- YU Verily, this is My way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you. that ye may be righteous.

154.

- AA To that end We gave the Book to Moses, a perfect law, distinctly explaining all things, and a guidance and grace, so that they should believe in the meeting with their Lord.
- NQ Then, We gave Mûsa (Moses) the Book [the Taurât (Torah)], to complete (Our Favour) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the meeting with their Lord.
- PK Again, We gave the Scripture unto Moses, complete for him who would do good, an explanation of all things, a guidance and a mercy, that they might believe in the meeting with their Lord.
- SH Again, We gave the Book to Musa to complete (Our blessings) on him who would do good (to others), and making plain all things and a guidance and a mercy, so that they should believe in the meeting of their Lord.
- YU Moreover, We gave Moses the Book, completing (Our favour) to those who would do right, and explaining all things in detail,- and a guide and a mercy, that they might believe in the meeting with their Lord.

155.

- AA Blessed is this Book We have revealed; so follow it and preserve yourself from evil that you may qualify for grace,
- NQ And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. saved from the torment of Hell).
- PK And this is a blessed Scripture which We have revealed. So follow it and ward off (evil), that ye may find mercy.
- SH And this is a Book We have revealed, blessed; therefore follow it and guard (against evil) that mercy may be shown to you.

YU And this is a Book which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy:

156.

AA Lest you say: "The Book that was sent before was meant only for two groups; we were not aware of their teachings;"

NQ Lest you (pagan Arabs) should say: "The Book was only sent down to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied."

PK Lest ye should say: The Scripture was revealed only to two sects before us, and we in sooth were unaware of what they read;

SH Lest you say that the Book was only revealed to two parties before us and We were truly unaware of what they read.

YU Lest ye should say: "The Book was sent down to two Peoples before us, and for our part, we remained unacquainted with all that they learned by assiduous study:"

157.

AA Or that: "Had the Book been sent down to us we would surely have been guided better than they." So you have now received from your Lord a clear proof and a guidance and grace. Then who is more wicked than he who denies the signs of God and turns away from them? We shall punish those severely who turn away: A requital indeed for having turned aside.

NQ Or lest you (pagan Arabs) should say: "If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians)." So now has come unto you a clear proof (the Qur'ân) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and turns away therefrom? We shall requite those who turn away from Our Ayât with an evil torment, because of their turning away (from them). [Tafsir At-Tabari, Vol. 8, Page 95]

PK Or lest ye should say: If the Scripture had been revealed unto us, we surely had been better guided than are they. Now hath there come unto you a clear proof from your Lord, a guidance and mercy; and who doeth greater wrong than he who denieth the revelations of Allah, and turneth away from them? We award unto those who turn away from Our revelations an evil doom because of their aversion.

SH Or lest you should say: If the Book had been revealed to us, we would certainly have been better guided than they, so indeed there has come to you clear proof from your Lord, and guidance and mercy. Who then is more unjust than he who rejects Allah's communications and turns away from them? We will reward those who turn away from Our communications with an evil chastisement because they turned away.

YU Or lest ye should say: "If the Book had only been sent down to us, we should have followed its guidance better than they." Now then hath come unto you a clear (sign) from your Lord,- and a guide and a mercy: then who could do more wrong than one who rejecteth Allah's signs, and turneth away therefrom? In good time shall We requite those who turn away from Our signs, with a dreadful penalty, for their turning away.

158.

AA What are the people waiting for? For the angels to come down, or your Lord to appear, or some signs from your Lord? The day when certain signs appear from your Lord, the embracing of faith shall not be of any avail to one who did not come to belief at first, or who did not perform good deeds by virtue of his faith. Tell them: "Wait on, we are waiting too (for the good and evil to

become distinct)."

- NO Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., arising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting."[]
- PK Wait they, indeed, for nothing less than that the angels should come unto them, or thy Lord should come, or there should come one of the portents from thy Lord? In the day when one of the portents from thy Lord cometh, its belief availeth naught a soul which theretofore believed not, nor in its belief earned good (by works). Say: Wait ye! Lo! We (too) are waiting.
- SH They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith. Say: Wait; we too are waiting.
- YU Are they waiting to see if the angels come to them, or thy Lord (Himself), or certain of the signs of thy Lord! the day that certain of the signs of thy Lord do come, no good will it do to a soul to believe in them then if it believed not before nor earned righteousness through its faith. Say: "Wait ye: we too are waiting."

159.

- AA As for those who have created schisms in their order, and formed different sects, you have no concern with them. Their affair is with God. He will tell them the truth of what they were doing.
- NO Verily, those who divide their religion and break up into sects (all kinds of religious sects)[], you (O Muhammad SAW) have no concern in them in the least. Their affair is only with Allâh, Who then will tell them what they used to do.
- PK Lo! As for those who sunder their religion and become schismatics, no concern at all hast thou with them. Their case will go to Allah, Who then will tell them what they used to do.
- SH Surely they who divided their religion into parts and became sects, you have no concern with them; their affair is only with Allah, then He will inform them of what they did.
- YU As for those who divide their religion and break up into sects, thou hast no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did.

160.

- AA He who does a good deed will receive ten times its worth; and he who does evil will be requited to an equal degree; and no one will be wronged.
- NO Whoever brings a good deed (Islâmic Monotheism and deeds of obedience to Allâh and His Messenger SAW) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allâh and His Messenger SAW) shall have only the recompense of the like thereof, and they will not be wronged.[]
- PK Whoso bringeth a good deed will receive tenfold the like thereof, while whoso bringeth an ill-deed will be awarded but the like thereof; and they will not be wronged.
- SH Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not

be dealt with unjustly.

YU He that doeth good shall have ten times as much to his credit: He that doeth evil shall only be recompensed according to his evil: no wrong shall be done unto (any of) them.

161.

AA Tell them: "My Lord has directed me to a path that is straight, a supreme law, the creed of Abraham the upright who was not an idolater."

NO Say (O Muhammad SAW): "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrâhim (Abraham), Hanifa [i.e. the true Islâmic Monotheism - to believe in One God (Allâh i.e. to worship none but Allâh, Alone)] and he was not of Al-Mushrikûn (see V.2: 105)."

PK Say: Lo! As for me, my Lord hath guided me unto a straight path, a right religion, the community of Abraham, the upright, who was no idolater.

SH Say: Surely, (as for) me, my Lord has guided me to the right path; (to) a most right religion, the faith of Ibrahim the upright one, and he was not of the polytheists.

YU Say: "Verily, my Lord hath guided me to a way that is straight,- a religion of right,- the path (trod) by Abraham the true in Faith, and he (certainly) joined not gods with Allah."

162.

AA Tell them: "My service and sacrifice, my life and my death, are all of them for God, the creator and Lord of all the worlds.

NO Say (O Muhammad SAW): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamin (mankind, jinns and all that exists).

PK Say: Lo! my worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds.

SH Say. Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds;

YU Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds:

163.

AA No equal has He, I am commanded (to declare), and that I am the first submit."

NO "He has no partner. And of this I have been commanded, and I am the first of the Muslims."

PK He hath no partner. This am I commanded, and I am first of those who surrender (unto Him).

SH No associate has He; and this am I commanded, and I am the first of those who submit.

YU No partner hath He: this am I commanded, and I am the first of those who bow to His will.

164.

AA Say: "Shall I search for another lord apart from God when He is the only Lord of all and everything?" Each soul earns (what it earns) for itself, and no man shall bear another's burden. You have to go back to your Lord in the end when He will tell you about the things you disputed.

NO Say: "Shall I seek a lord other than Allâh, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return,

so He will tell you that wherein you have been differing."

- PK Say: Shall I seek another than Allah for Lord, when He is Lord of all things? Each soul earneth only on its own account, nor doth any laden bear another's load. Then unto your Lord is your return and He will tell you that wherein ye differed.
- SH Say: What! shall I seek a Lord other than Allah? And He is the Lord of all things; and no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another; then to your Lord is your return, so He will inform you of that in which you differed.
- YU Say: "Shall I seek for (my) Cherisher other than Allah, when He is the Cherisher of all things (that exist)? Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear of burdens can bear the burden of another. Your goal in the end is towards Allah: He will tell you the truth of the things wherein ye disputed."

165.

- AA It is He who made you trustees on the earth, and exalted some in rank over others in order to try you by what He has given you. Indeed your Lord's retribution is swift, yet He is forgiving and kind.
- NQ And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely your Lord is Swift in retribution, and certainly He is OftForgiving, Most Merciful.
- PK He it is Who hath placed you as viceroys of the earth and hath exalted some of you in rank above others, that He may try you by (the test of) that which He hath given you. Lo! Thy Lord is swift in prosecution, and Lo! He verily is Forgiving, Merciful.
- SH And He it is Who has made you successors in the land and raised some of you above others by (various) grades, that He might try you by what He has given you; surely your Lord is quick to requite (evil), and He is most surely the Forgiving, the Merciful.
- YU It is He Who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful.