

# 8

## Al-Anfâl

### Spoils of War Booty

 **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. THEY ASK YOU of (benefits accruing as) spoils of war. Tell them: "The benefits belong to God and His Messenger." So fulfil your duty to God and keep peace among yourselves. Obey God and the Prophet, If you really believe.
- NQ** They ask you (O Muhammad SAW) about the spoils of war. Say: "The spoils are for Allâh and the Messenger." So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad SAW), if you are believers.
- PK** They ask thee (O Muhammad) of the spoils of war. Say: The spoils of war belong to Allah and the messenger, so keep your duty to Allah, and adjust the matter of your difference, and obey Allah and His messenger, if ye are (true) believers.
- SH** They ask you about the windfalls. Say: The windfalls are for Allah and the Messenger. So be careful of (your duty to) Allah and set aright matters of your difference, and obey Allah and His Messenger if you are believers.
- YU** They ask thee concerning (things taken as) spoils of war. Say: "(such) spoils are at the disposal of Allah and the Messenger: So fear Allah, and keep straight the relations between yourselves: Obey Allah and His Messenger, if ye do believe."

#### 2.

- AA** Only they are true believers whose hearts fill up with awe when the name of God is mentioned; and their faith is further strengthened when His messages are read out to them; and those who place their trust in their Lord,
- NQ** The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);
- PK** They only are the (true) believers whose hearts feel fear when Allah is mentioned, and when His revelations are recited unto them they increase their faith, and who trust in their Lord;
- SH** Those only are believers whose hearts become full of fear when Allah is mentioned, and when His communications are recited to them they increase them in faith, and in their Lord do they trust.
- YU** For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord;

#### 3.

- AA** Who are firm in devotion, and spend of what We have given them,

- NO Who perform As-Salât (IqâmatasSalât) and spend out of that We have provided them.
- PK Who establish worship and spend of that We have bestowed on them.
- SH Those who keep up prayer and spend (benevolently) out of what We have given them.
- YU Who establish regular prayers and spend (freely) out of the gifts We have given them for sustenance:

**4.**

- AA Are true believers. There are for them (high) ranks with their Lord, and pardon and noble provision.
- NO It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise).
- PK Those are they who are in truth believers. For them are grades (of honour) with their Lord, and pardon, and a bountiful provision.
- SH These are the believers in truth; they shall have from their Lord exalted grades and forgiveness and an honorable sustenance.
- YU Such in truth are the believers: they have grades of dignity with their Lord, and forgiveness, and generous sustenance:

**5.**

- AA As your Lord sent you from your home (to fight) for the true cause, a section of the faithful were averse,
- NO As your Lord caused you (O Muhammad SAW) to go out from your home with the truth, and verily, a party among the believers disliked it;
- PK Even as thy Lord caused thee (Muhammad) to go forth from thy home with the Truth, and lo! a party of the believers were averse (to it).
- SH Even as your Lord caused you to go forth from your house with the truth, though a party of the believers were surely averse;
- YU Just as thy Lord ordered thee out of thy house in truth, even though a party among the Believers disliked it,

**6.**

- AA Who argued with you about the matter even after it had become quite clear, as if they were being pushed into (the arms of) death as they waited.
- NO Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).
- PK Disputing with thee of the Truth after it had been made manifest, as if they were being driven to death visible.
- SH They disputed with you about the truth after it had become clear, (and they went forth) as if they were being driven to death while they saw (it).
- YU Disputing with thee concerning the truth after it was made manifest, as if they were being driven to death and they (actually) saw it.

**7.**

- AA Though God promised that one of two columns (would fall to you), you desired the one that was not armed. But God wished to confirm the truth by His words, and wipe the unbelievers out to the last,
- NO And (remember) when Allâh promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours, you wished that the one not armed (the caravan) should be yours, but Allâh willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the battle of Badr).

And when Allah promised you one of the two bands (of the enemy) that it

- PK should be yours, and ye longed that other than the armed one might be yours. And Allah willed that He should cause the Truth to triumph by His words, and cut the root of the disbelievers;
- SH And when Allah promised you one of the two parties that it shall be yours and you loved that the one not armed should be yours and Allah desired to manifest the truth of what was true by His words and to cut off the root of the unbelievers.
- YU Behold! Allah promised you one of the two (enemy) parties, that it should be yours: Ye wished that the one unarmed should be yours, but Allah willed to justify the Truth according to His words and to cut off the roots of the Unbelievers; -

**8.**

- AA So that Truth may be affirmed and falsehood negated, even though the sinners be averse.
- NQ That He might cause the truth to triumph and bring falsehood to nothing, even though the Mujrimûn (disbelievers, polytheists, sinners, criminals, etc.) hate it.
- PK That He might cause the Truth to triumph and bring vanity to naught, however much the guilty might oppose;
- SH That He may manifest the truth of what was true and show the falsehood of what was false, though the guilty disliked.
- YU That He might justify Truth and prove Falsehood false, distasteful though it be to those in guilt.

**9.**

- AA Remember when you prayed to your Lord for help, He heard you and said: "I shall send a thousand angels following behind you for your aid."
- NQ (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."
- PK When ye sought help of your Lord and He answered you (saying): I will help you with a thousand of the angels, rank on rank.
- SH When you sought aid from your Lord, so He answered you: I will assist you with a thousand of the angels following one another.
- YU Remember ye implored the assistance of your Lord, and He answered you: "I will assist you with a thousand of the angels, ranks on ranks."

**10.**

- AA He gave you the good news only to reassure your hearts, for victory comes from God alone, and certainly God is all-mighty and all-wise.
- NQ Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise.
- PK Allah appointed it only as good tidings, and that your hearts thereby might be at rest. Victory cometh only by the help of Allah. Lo! Allah is Mighty, Wise.
- SH And Allah only gave it as a good news and that your hearts might be at ease thereby; and victory is only from Allah; surely Allah is Mighty, Wise.
- YU Allah made it but a message of hope, and an assurance to your hearts: (in any case) there is no help except from Allah: and Allah is Exalted in Power, Wise.

**11.**

- AA A blanketing sleep came over you as a (measure of) security from Him, and He sent down rain from the skies to cleanse you, and to remove the plague of Satan, and to strengthen your hearts and steady your steps.
- NQ (Remember) when He covered you with a slumber as a security from Him, and

He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil-suggestions, etc.) of Shaitân (Satan), and to strengthen your hearts, and make your feet firm thereby.

- PK When He made the slumber fall upon you as a reassurance from him and sent down water from the sky upon you, that thereby He might purify you, and remove from you the fear of Satan, and make strong your hearts and firm (your) feet thereby.
- SH When He caused calm to fall on you as a security from Him and sent down upon you water from the cloud that He might thereby purify you, and take away from you the uncleanness of the Shaitan, and that He might fortify your hearts and steady (your) footsteps thereby.
- YU Remember He covered you with a sort of drowsiness, to give you calm as from Himself, and he caused rain to descend on you from heaven, to clean you therewith, to remove from you the stain of Satan, to strengthen your hearts, and to plant your feet firmly therewith.

## 12.

- AA And the Lord said to the angels: "I am with you; go and strengthen the faithful. I shall fill the hearts of infidels with terror. So smite them on their necks and every joint, (and incapacitate them),"
- NQ (Remember) when your Lord inspired the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."
- PK When thy Lord inspired the angels, (saying): I am with you. So make those who believe stand firm. I will throw fear into the hearts of those who disbelieve. Then smite the necks and smite of them each finger.
- SH When your Lord revealed to the angels: I am with you, therefore make firm those who believe. I will cast terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them.
- YU Remember thy Lord inspired the angels (with the message): "I am with you: give firmness to the Believers: I will instil terror into the hearts of the Unbelievers: smite ye above their necks and smite all their finger-tips off them."

## 13.

- AA For they had opposed God and His Apostle; but whosoever opposes God and his Apostle (should know) that God is severe in retribution.
- NQ This is because they defied and disobeyed Allâh and His Messenger. And whoever defies and disobeys Allâh and His Messenger, then verily, Allâh is Severe in punishment.
- PK That is because they opposed Allah and His messenger. Whoso opposeth Allah and His messenger, (for him) lo! Allah is severe in punishment.
- SH This is because they acted adversely to Allah and His Messenger; and whoever acts adversely to Allah and His Messenger-- then surely Allah is severe in requiting (evil).
- YU This because they contended against Allah and His Messenger: If any contend against Allah and His Messenger, Allah is strict in punishment.

## 14.

- AA For you is this (punishment) to taste, for the infidels the torment of Hell.
- NQ This is the torment, so taste it, and surely for the disbelievers is the torment of the Fire.
- PK That (is the award), so taste it, and (know) that for disbelievers is the torment

of the Fire.

- SH This-- taste it, and (know) that for the unbelievers is the chastisement of fire.  
 YU Thus (will it be said): "Taste ye then of the (punishment): for those who resist Allah, is the penalty of the Fire."

### 15.

- AA O believers, when you meet unbelievers on the field of battle, do not turn your backs to them.  
 NQ O you who believe! When you meet those who disbelieve, in a battle-field, never turn your backs to them.  
 PK O ye who believe! When ye meet those who disbelieve in battle, turn not your backs to them.  
 SH O you who believe! when you meet those who disbelieve marching for war, then turn not your backs to them.  
 YU O ye who believe! when ye meet the Unbelievers in hostile array, never turn your backs to them.

### 16.

- AA For any one who turns his back on that day, except to manoeuvre or rally to his side, will bring the wrath of God on himself, and have Hell as abode; and what an evil destination!  
 NQ And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his own), - he indeed has drawn upon himself wrath from Allāh. And his abode is Hell, and worst indeed is that destination!  
 PK Whoso on that day turneth his back to them, unless manoeuvring for battle or intent to join a company, he truly hath incurred wrath from Allah, and his habitation will be hell, a hapless journey's end.  
 SH And whoever shall turn his back to them on that day-- unless he turn aside for the sake of fighting or withdraws to a company-- then he, indeed, becomes deserving of Allah's wrath, and his abode is hell; and an evil destination shall it be.  
 YU If any do turn his back to them on such a day - unless it be in a stratagem of war, or to retreat to a troop (of his own)- he draws on himself the wrath of Allah, and his abode is Hell,- an evil refuge (indeed)!

### 17.

- AA It was not you who killed them, but God did so. You did not throw what you threw, (sand into the eyes of the enemy at Badr), but God, to bring out the best in the faithful by doing them a favour of His own. God is all-hearing and all-knowing.  
 NQ You killed them not, but Allāh killed them. And you (Muhammad SAW) threw not when you did throw but Allāh threw, that He might test the believers by a fair trial from Him. Verily, Allāh is All-Hearer, All- Knower.  
 PK Ye (Muslims) slew them not, but Allah slew them. And thou (Muhammad) threwest not when thou didst throw, but Allah threw, that He might test the believers by a fair test from Him. Lo! Allah is Hearer, Knower.  
 SH So you did not slay them, but it was Allah Who slew them, and you did not smite when you smote (the enemy), but it was Allah Who smote, and that He might confer upon the believers a good gift from Himself; surely Allah is Hearing, Knowing.  
 YU It is not ye who slew them; it was Allah: when thou threwest (a handful of dust), it was not thy act, but Allah's: in order that He might test the Believers by a gracious trial from Himself: for Allah is He Who heareth and knoweth (all

things).

### 18.

- AA That was that, but remember God will make the plots of the unbelievers contemptible.
- NO This (is the fact) and surely, Allâh weakens the deceitful plots of the disbelievers.
- PK That (is the case); and (know) that Allah (it is) Who maketh weak the plan of disbelievers.
- SH This, and that Allah is the weakener of the struggle of the unbelievers.
- YU That, and also because Allah is He Who makes feeble the plans and stratagem of the Unbelievers.

### 19.

- AA You had asked for a judgement, so the judgement has come to you (In the form of victory for the faithful). So, if you desist it will be better for you. If you come back to it, We shall do the same, and your forces, however large, will not be of the least avail, for God is with those who believe. O believers, obey God and His Messenger, and do not turn away from him when you hear (him speak);
- NO (O disbelievers) if you ask for a judgement, now has the judgement come unto you and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous it be, and verily, Allâh is with the believers.
- PK (O Qureysh!) If ye sought a judgment, now hath the judgment come unto you. And if ye cease (from persecuting the believers) it will be better for you, but if ye return (to the attack) We also shall return. And your host will avail you naught, however numerous it be, and (know) that Allah is with the believers (in His Guidance).
- SH If you demanded a judgment, the judgment has then indeed come to you; and if you desist, it will be better for you; and if you turn back (to fight), We (too) shall turn back, and your forces shall avail you nothing, though they may be many, and (know) that Allah is with the believers.
- YU (O Unbelievers!) if ye prayed for victory and judgment, now hath the judgment come to you: if ye desist (from wrong), it will be best for you: if ye return (to the attack), so shall We. Not the least good will your forces be to you even if they were multiplied: for verily Allah is with those who believe!

### 20.

- NO O you who believe! Obey Allâh and His Messenger, and turn not away from him (i.e. Messenger Muhammad SAW) while you are hearing.
- PK O ye who believe! Obey Allah and His messenger, and turn not away from him when ye hear (him speak).
- SH O you who believe! obey Allah and His Messenger and do not turn back from Him while you hear.
- YU O ye who believe! Obey Allah and His Messenger, and turn not away from him when ye hear (him speak).

### 21.

- AA And do not be like those who say: "We have heard," but do not hear.
- NO And be not like those who say: "We have heard," but they hear not.
- PK Be not as those who say, we hear, and they hear not.
- SH And be not like those who said, We hear, and they did not obey.
- YU Nor be like those who say, "We hear," but listen not:

**22.**

- AA The worst of creatures in the eyes of God are those who are deaf and dumb and devoid of sense.
- NQ Verily! The worst of (moving) living creatures with Allâh are the deaf and the dumb, those who understand not (i.e. the disbelievers).
- PK Lo! the worst of beasts in Allah's sight are the deaf, the dumb, who have no sense.
- SH Surely the vilest of animals, in Allah's sight, are the deaf, the dumb, who do not understand.
- YU For the worst of beasts in the sight of Allah are the deaf and the dumb,- those who understand not.

**23.**

- AA If God had seen any good in them He would surely have made them hear. Now even if He makes them hear they will turn away (in obduracy).
- NQ Had Allâh known of any good in them, He would indeed have made them listen, and even if He had made them listen, they would but have turned away, averse (to the truth).
- PK Had Allah known of any good in them He would have made them hear, but had He made them hear they would have turned away, averse.
- SH And if Allah had known any good in them He would have made them hear, and if He makes them hear they would turn back while they withdraw.
- YU If Allah had found in them any good. He would indeed have made them listen: (As it is), if He had made them listen, they would but have turned back and declined (Faith).

**24.**

- AA O believers, respond to the call of God and His Prophet when he calls you to what will give you life (and preservation). Remember that God intervenes between man and his heart, and that you will be gathered before Him.
- NQ O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (SAW) calls you[] to that which will give you life,[] and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily to Him you shall (all) be gathered.
- PK O ye who believe! Obey Allah, and the messenger when He calleth you to that which quickeneth you, and know that Allah cometh in between the man and his own heart, and that He it is unto Whom ye will be gathered.
- SH O you who believe! answer (the call of) Allah and His Messenger when he calls you to that which gives you life; and know that Allah intervenes between man and his heart, and that to Him you shall be gathered.
- YU O ye who believe! give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to Whom ye shall (all) be gathered.

**25.**

- AA Beware of sedition, which does not affect the oppressors alone among you, and know that the punishment of God is severe.
- NQ And fear the Fitnah (affliction and trial, etc.) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment.
- PK And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong-doers, and know that Allah is severe in punishment.

- SH And fear an affliction which may not smite those of you in particular who are unjust; and know that Allah is severe in requiting (evil).
- YU And fear tumult or oppression, which affecteth not in particular (only) those of you who do wrong: and know that Allah is strict in punishment.

**26.**

- AA Remember, when you were few and powerless in the land, afraid of despoliation at the hands of men. But then God sheltered and helped you to strength, and provided for you good things that you may perhaps be grateful.
- NQ And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful.
- PK And remember, when ye were few and reckoned feeble in the land, and were in fear lest men should extirpate you, how He gave you refuge, and strengthened you with His help, and made provision of good things for you, that haply ye might be thankful.
- SH And remember when you were few, deemed weak in the land, fearing lest people might carry you off by force, but He sheltered you and strengthened you with His aid and gave you of the good things that you may give thanks.
- YU Call to mind when ye were a small (band), despised through the land, and afraid that men might despoil and kidnap you; But He provided a safe asylum for you, strengthened you with His aid, and gave you Good things for sustenance: that ye might be grateful.

**27.**

- AA O you who believe, do not be faithless to God and His Apostle, nor violate ur trusts knowingly.
- NQ O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your Amânât (things entrusted to you, and all the duties which Allâh has ordained for you).[]
- PK O ye who believe! Betray not Allah and His messenger, nor knowingly betray your trusts.
- SH O you who believe! be not unfaithful to Allah and the Messenger, nor be unfaithful to your trusts while you know.
- YU O ye that believe! betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you.

**28.**

- AA Know that your worldly possessions and your children are just a temptation, and that God has greater rewards with Him.
- NQ And know that your possessions and your children are but a trial and that surely with Allâh is a mighty reward.
- PK And know that your possessions and your children are a test, and that with Allah is immense reward.
- SH And know that your property and your children are a temptation, and that Allah is He with Whom there is a mighty reward.
- YU And know ye that your possessions and your progeny are but a trial; and that it is Allah with Whom lies your highest reward.

**29.**

- AA O believers, if you follow the path shown by God, He will give you a standard (of right and wrong), and overlook your sins, and forgive you. God is abounding in benevolence.



- NO** O you who believe! If you obey and fear Allāh, He will grant you Furqān a criterion [(to judge between right and wrong), or (Makhraj, i.e. making a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you, and Allāh is the Owner of the Great Bounty.
- PK** O ye who believe! If ye keep your duty to Allah, He will give you discrimination (between right and wrong) and will rid you of your evil thoughts and deeds, and will forgive you. Allah is of Infinite Bounty.
- SH** O you who believe! If you are careful of (your duty to) Allah, He will grant you a distinction and do away with your evils and forgive you; and Allah is the Lord of mighty grace.
- YU** O ye who believe! if ye fear Allah, He will grant you a criterion (to judge between right and wrong), remove from you (all) evil (that may afflict) you, and forgive you: for Allah is the Lord of grace unbounded.

**30.**

- AA** Remember, when the infidels contrived to make you a prisoner or to murder or expel you, they plotted, but God also planned; and God's plan is the best.
- NO** And (remember) when the disbelievers plotted against you (O Muhammad SAW) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allāh too was planning, and Allāh is the Best of the planners.
- PK** And when those who disbelieve plot against thee (O Muhammad) to wound thee fatally, or to kill thee or to drive thee forth; they plot, but Allah (also) plotteth; and Allah is the best of plotters.
- SH** And when those who disbelieved devised plans against you that they might confine you or slay you or drive you away; and they devised plans and Allah too had arranged a plan; and Allah is the best of planners.
- YU** Remember how the Unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out (of thy home). They plot and plan, and Allah too plans; but the best of planners is Allah.

**31.**

- AA** When Our messages were read out to them, they said: "We have heard. We could certainly compose (writings) like them if we choose. They are but only tales of long ago."
- NO** And when Our Verses (of the Qur'ân) are recited to them, they say: "We have heard this (the Qur'ân); if we wish we can say the like of this. This is nothing but the tales of the ancients."
- PK** And when Our revelations are recited unto them they say: We have heard. If we wish we can speak the like of this. Lo! this is naught but fables of the men of old.
- SH** And when Our communications are recited to them, they say: We have heard indeed; if we pleased we could say the like of it; this is nothing but the stories of the ancients.
- YU** When Our Signs are rehearsed to them, they say: "We have heard this (before): if we wished, we could say (words) like these: these are nothing but tales of the ancients."

**32.**

- AA** They had also said: "If this be the truth from you, O God, then rain down on us stones from the skies, or inflict a grievous punishment upon us."
- NO** And (remember) when they said: "O Allāh! If this (the Qur'ân) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."

- PK And when they said: O Allah! If this be indeed the truth from Thee, then rain down stones on us or bring on us some painful doom!
- SH And when they said: O Allah! if this is the truth from Thee, then rain upon us stones from heaven or inflict on us a painful punishment.
- YU Remember how they said: "O Allah if this is indeed the Truth from Thee, rain down on us a shower of stones form the sky, or send us a grievous penalty."

**33.**

- AA But God would not choose to punish them while you are in their midst, nor afflict them when they are seeking forgiveness.
- NQ And Allâh would not punish them while you (Muhammad SAW) are amongst them, nor will He punish them while they seek (Allâh's) Forgiveness.
- PK But Allah would not punish them while thou wast with them, nor will He punish them while they seek forgiveness.
- SH But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness.
- YU But Allah was not going to send them a penalty whilst thou wast amongst them; nor was He going to send it whilst they could ask for pardon.

**34.**

- AA But what is there so special they have that God should not punish them when they obstruct people from the Holy Mosque, though they are not its (appointed) guardians? Its guardians could be only those who are pious and devout. But most of them do not know.
- NQ And why should not Allâh punish them while they stop (men) from Al-Masjid-al-Harâm, and they are not its guardians? None can be its guardian except Al-Muttaqûn (the pious - see V.2:2), but most of them know not.
- PK What (plea) have they that Allah should not punish them, when they debar (His servants) from the Inviolable Place of Worship, though they are not its fitting guardians. Its fitting guardians are those only who keep their duty to Allah. But most of them know not.
- SH And what (excuse) have they that Allah should not chastise them while they hinder (men) from the Sacred Mosque and they are not (fit to be) guardians of it; its guardians are only those who guard (against evil), but most of them do not know.
- YU But what plea have they that Allah should not punish them, when they keep out (men) from the sacred Mosque - and they are not its guardians? No men can be its guardians except the righteous; but most of them do not understand.

**35.**

- AA Their worship in the House of God has been no more than whistling and clapping. So they have to taste the punishment for disbelief.
- NQ Their Salât (prayer) at the House (of Allâh, i.e. the Ka'bah at Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.
- PK And their worship at the (holy) House is naught but whistling and hand-clapping. Therefore (it is said unto them): Taste of the doom because ye disbelieve.
- SH And their prayer before the House is nothing but whistling and clapping of hands; taste then the chastisement, for you disbelieved.
- YU Their prayer at the House (of Allah) is nothing but whistling and clapping of hands: (Its only answer can be), "Taste ye the penalty because ye blasphemed."

**36.**

- AA Those who disbelieve spend their possessions on turning men away from God. They will go on spending and rue it in the end, and will be subdued. But those who remain disbelievers shall be gathered into Hell
- NQ Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.
- PK Lo! those who disbelieve spend their wealth in order that they may debar (men) from the way of Allah. They will spend it, then it will become an anguish for them, then they will be conquered. And those who disbelieve will be gathered unto hell,
- SH Surely those who disbelieve spend their wealth to hinder (people) from the way of Allah; so they shall spend it, then it shall be to them an intense regret, then they shall be overcome; and those who disbelieve shall be driven together to hell.
- YU The Unbelievers spend their wealth to hinder (man) from the path of Allah, and so will they continue to spend; but in the end they will have (only) regrets and sighs; at length they will be overcome: and the Unbelievers will be gathered together to Hell; -

**37.**

- AA That God may separate the bad from the good, and link the wicked together and cast them into Hell. These are verily the people who will lose.
- NQ In order that Allâh may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islâmic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one on another, heap them together and cast them into Hell. Those! it is they who are the losers.
- PK That Allah may separate the wicked from the good, The wicked will He place piece upon piece, and heap them all together, and consign them unto hell. Such verily are the losers.
- SH That Allah might separate the impure from the good, and put the impure, some of it upon the other, and pile it up together, then cast it into hell; these it is that are the losers.
- YU In order that Allah may separate the impure from the pure, put the impure, one on another, heap them together, and cast them into Hell. They will be the ones to have lost.

**38.**

- AA You tell the unbelievers in case they desist whatever has happened will be forgiven them. If they persist, they should remember the fate of those who have gone before them.
- NQ Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).
- PK Tell those who disbelieve that if they cease (from persecution of believers) that which is past will be forgiven them; but if they return (thereto) then the example of the men of old hath already gone (before them, for a warning).
- SH Say to those who disbelieve, if they desist, that which is past shall be forgiven to them; and if they return, then what happened to the ancients has already passed.
- YU Say to the Unbelievers, if (now) they desist (from Unbelief), their past would be forgiven them; but if they persist, the punishment of those before them is

already (a matter of warning for them).

### 39.

- AA So, fight them till all opposition ends, and obedience is wholly God's. If they desist then verily God sees all they do.
- NO And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allâh) and the religion (worship) will all be for Allâh Alone [in the whole of the world[]]. But if they cease (worshipping others besides Allâh), then certainly, Allâh is All-Seer of what they do.[]
- PK And fight them until persecution is no more, and religion is all for Allah. But if they cease, then lo! Allah is Seer of what they do.
- SH And fight with them until there is no more persecution and religion should be only for Allah; but if they desist, then surely Allah sees what they do.
- YU And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do.

### 40.

- AA But if they are obstinate, know that God is your helper and protector: How excellent a helper, and how excellent a protector is He!
- NO And if they turn away, then know that Allâh is your Maulâ (Patron, Lord, Protector and Supporter, etc.), (what) an Excellent Maulâ, and (what) an Excellent Helper!
- PK And if they turn away, then know that Allah is your Befriender - a Transcendent Patron, a Transcendent Helper!
- SH And if they turn back, then know that Allah is your Patron; most excellent is the Patron and most excellent the Helper.
- YU If they refuse, be sure that Allah is your Protector - the best to protect and the best to help.

### 41.

- AA Know that one-fifth of what you acquire as booty (of war) is for God and His Apostle, and for relatives and orphans, the poor and wayfarers, if you truly believe in God and what We revealed to Our votary on the day of victory over the infidels when the two armies clashed (at Badr). For God has the power to do any thing.
- NO And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allâh, and to the Messenger, and to the near relatives [of the Messenger (Muhammad SAW)], (and also) the orphans, Al-Masâkin (the poor) and the wayfarer, if you have believed in Allâh and in that which We sent down to Our slave (Muhammad SAW) on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr) - And Allâh is Able to do all things.
- PK And know that whatever ye take as spoils of war, lo! a fifth thereof is for Allah, and for the messenger and for the kinsman (who hath need) and orphans and the needy and the wayfarer, if ye believe in Allah and that which We revealed unto Our slave on the Day of Discrimination, the day when the two armies met. And Allah is Able to do all things.
- SH And know that whatever thing you gain, a fifth of it is for Allah and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met; and Allah has power over all things.
- YU And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah,- and to the Messenger, and to near relatives, orphans, the

needy, and the wayfarer, - if ye do believe in Allah and in the revelation We sent down to Our servant on the Day of Testing, - the Day of the meeting of the two forces. For Allah hath power over all things.

**42.**

- AA** (That day) when you were at one end of the valley, (the unbelievers) at the other, and the caravan below you (on the lowland by the coast), you would surely have declined to fight if (the Makkans) had offered you battle. (But the battle did take place) that God may end the matter which had been accomplished, so that he who had to die may perish after a clear demonstration, and he who had to live may survive in the light of positive proof, for God hears all and knows everything.
- NO** (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allâh might accomplish a matter already ordained (in His Knowledge); so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allâh is All-Hearer, All-Knower.
- PK** When ye were on the near bank (of the valley) and they were on the yonder bank, and the caravan was below you (on the coast plain). And had ye trusted to meet one another ye surely would have failed to keep the tryst, but (it happened, as it did, without the forethought of either of you) that Allah might conclude a thing that must be done; that he who perished (on that day) might perish by a clear proof (of His Sovereignty) and he who survived might survive by a clear proof (of His Sovereignty). Lo! Allah in truth is Hearer, Knower.
- SH** When you were on the nearer side (of the valley) and they were on the farthest side, while the caravan was in a lower place than you; and if you had mutually made an appointment, you would certainly have broken away from the appointment, but-- in order that Allah might bring about a matter which was to be done, that he who would perish might perish by clear proof, and he who would live might live by clear proof; and most surely Allah is Hearing, Knowing;
- YU** Remember ye were on the hither side of the valley, and they on the farther side, and the caravan on lower ground than ye. Even if ye had made a mutual appointment to meet, ye would certainly have failed in the appointment: But (thus ye met), that Allah might accomplish a matter already enacted; that those who died might die after a clear Sign (had been given), and those who lived might live after a Clear Sign (had been given). And verily Allah is He Who heareth and knoweth (all things).

**43.**

- AA** God showed (the Makkans) to be few in your dream, for if He had shown them to be many you would surely have lost courage and disagreed about the (wisdom) of the battle. But God spared you this, for He surely knows what is in the hearts of men.
- NO** (And remember) when Allâh showed them to you as few in your (i.e. Muhammad's SAW) dream, if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allâh saved (you). Certainly, He is the All-Knower of what is in the breasts.
- PK** When Allah showed them unto thee (O Muhammad) in thy dream as few in number, and if He had shown them to thee as many, ye (Muslims) would have faltered and would have quarrelled over the affair. But Allah saved (you). Lo! He knoweth what is in the breasts (of men).

- SH When Allah showed them to you in your dream as few; and if He had shown them to you as many you would certainly have become weak-hearted and you would have disputed about the matter, but Allah saved (you); surely He is the Knower of what is in the breasts.
- YU Remember in thy dream Allah showed them to thee as few: if He had shown them to thee as many, ye would surely have been discouraged, and ye would surely have disputed in (your) decision; but Allah saved (you): for He knoweth well the (secrets) of (all) hearts.

**44.**

- AA When you faced them He made (the enemy) seem few to you in numbers, and made you appear fewer in their eyes, (it was) so that God could accomplish what had been decreed; for all things rest with God.
- NQ And (remember) when you met (the army of the disbelievers on the Day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allâh might accomplish a matter already ordained (in His Knowledge), and to Allâh return all matters (for decision).
- PK And when He made you (Muslims), when ye met (them), see them with your eyes as few, and lessened you in their eyes, (it was) that Allah might conclude a thing that must be done. Unto Allah all things are brought back.
- SH And when He showed them to you, when you met, as few in your eyes and He made you to appear little in their eyes, in order that Allah might bring about a matter which was to be done, and to Allah are all affairs returned.
- YU And remember when ye met, He showed them to you as few in your eyes, and He made you appear as contemptible in their eyes: that Allah might accomplish a matter already enacted. For to Allah do all questions go back (for decision).

**45.**

- AA O believers, when you meet an army, stand firm, and think of God a great deal that you may be blessed with success.
- NQ O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful.
- PK O ye who believe! When ye meet an army, hold firm and think of Allah much, that ye may be successful.
- SH O you who believe! when you meet a party, then be firm, and remember Allah much, that you may be successful.
- YU O ye who believe! When ye meet a force, be firm, and call Allah in remembrance much (and often); that ye may prosper:

**46.**

- AA Obey God and His Apostle, and do not disagree among yourselves or you will be unmanned and lose courage. Persevere, for God is with those who endure.
- NQ And obey Allâh and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allâh is with those who are As-Sâbirin (the patient ones, etc.).
- PK And obey Allah and His messenger, and dispute not one with another lest ye falter and your strength depart from you; but be steadfast! Lo! Allah is with the steadfast.
- SH And obey Allah and His Messenger and do not quarrel for then you will be weak in hearts and your power will depart, and be patient; surely Allah is with the patient.
- YU And obey Allah and His Messenger; and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: For Allah is with those

who patiently persevere:

#### 47.

- AA Do not be like those who went out of their homes full of their own importance, ostentatiously, trying to hinder others from the way of God. But God encompasses all they do.
- NQ And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allāh. and Allāh is Muḥitun (encircling and thoroughly comprehending) all that they do.
- PK Be not as those who came forth from their dwellings boastfully and to be seen of men, and debar (men) from the way of Allah, while Allah is surrounding all they do.
- SH And be not like those who came forth from their homes in great exultation and to be seen of men, and (who) turn away from the way of Allah, and Allah comprehends what they do.
- YU And be not like those who started from their homes insolently and to be seen of men, and to hinder (men) from the path of Allah: For Allah compasseth round about all that they do.

#### 48.

- AA Satan made their deeds look alluring to them, and said: "None will prevail over you this day, for I shall be near at hand." Yet when the two armies appeared face to face, he turned back and fled, saying: "I am not with you, for I can see what you cannot perceive. I fear God, for His punishment is severe."
- NQ And (remember) when Shaitān (Satan) made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this Day (of the battle of Badr) and verily, I am your neighbour (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily! I see what you see not. Verily! I fear Allāh for Allāh is Severe in punishment."
- PK And when Satan made their deeds seem fair to them and said: No-one of mankind can conquer you this day, for I am your protector. But when the armies came in sight of one another, he took flight, saying: Lo! I am guiltless of you. Lo! I see that which ye see not. Lo! I fear Allah. And Allah is severe in punishment.
- SH And when the Shaitan made their works fair seeming to them, and said: No one can overcome you this day, and surely I am your protector: but when the two parties came in sight of each other he turned upon his heels, and said: Surely I am clear of you, surely I see what you do not see, surely I fear Allah; and Allah is severe in requiting (evil).
- YU Remember Satan made their (sinful) acts seem alluring to them, and said: "No one among men can overcome you this day, while I am near to you": But when the two forces came in sight of each other, he turned on his heels, and said: "Lo! I am clear of you; lo! I see what ye see not; Lo! I fear Allah: for Allah is strict in punishment."

#### 49.

- AA The hypocrites, and those who had doubts in their hearts, said: "Their faith has misled them." But whoever places his trust in God will find God mighty and wise.
- NQ When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allāh, then surely, Allāh is All- Mighty, All-Wise.
- PK When the hypocrites and those in whose hearts is a disease said: Their religion hath deluded these. Whoso putteth his trust in Allah (will find that) lo! Allah is

Mighty, Wise.

- SH When the hypocrites and those in whose hearts was disease said: Their religion has deceived them; and whoever trusts in Allah, then surely Allah is Mighty, Wise.
- YU Lo! the hypocrites say, and those in whose hearts is a disease: "These people, - their religion has misled them." But if any trust in Allah, behold! Allah is Exalted in might, Wise.

## 50.

- AA If you could only see the infidels as the angels draw away their souls and strike their faces and their backs, (saying): "Taste the torment of burning
- NO And if you could see when the angels take away the souls of those who disbelieve (at death), they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire."
- PK If thou couldst see how the angels receive those who disbelieve, smiting faces and their backs and (saying): Taste the punishment of burning!
- SH And had you seen when the angels will cause to die those who disbelieve, smiting their faces and their backs, and (saying): Taste the punishment of burning.
- YU If thou couldst see, when the angels take the souls of the Unbelievers (at death), (How) they smite their faces and their backs, (saying): "Taste the penalty of the blazing Fire-

## 51.

- AA For what you have brought upon yourselves." God is surely not unjust to His creatures, (they are unjust to themselves).
- NO "This is because of that which your hands had forwarded. And verily, Allâh is not unjust to His slaves."
- PK This is for that which your own hands have sent before (to the Judgment), and (know) that Allah is not a tyrant to His slaves.
- SH This is for what your own hands have sent on before, and because Allah is not in the least unjust to the servants;
- YU "Because of (the deeds) which your (own) hands sent forth; for Allah is never unjust to His servants:

## 52.

- AA Their case is like that of Pharaoh's people, and of those before them, who denied the revelations of God, and were punished for their sins by God, and God is all powerful and Severe His punishment.
- NO Similar to the behaviour of the people of Fir'aun (Pharaoh), and of those before them; they rejected the Ayât (proofs, verses, etc.) of Allâh, so Allâh punished them for their sins. Verily, Allâh is All- Strong, Severe in punishment.
- PK (Their way is) as the way of Pharaoh's folk and those before them; they disbelieved the revelations of Allah, and Allah took them in their sins. Lo! Allah is Strong, severe in punishment.
- SH In the manner of the people of Firon and those before them; they disbelieved in Allah's communications, therefore Allah destroyed them on account of their faults; surely Allah is strong, severe in requiting (evil).
- YU "(Deeds) after the manner of the people of Pharaoh and of those before them: They rejected the Signs of Allah, and Allah punished them for their crimes: for Allah is Strong, and Strict in punishment:

## 53.

- AA God does not withdraw a favour bestowed upon a people unless they change



themselves, for God hears all and knows everything.

- NQ That is so because Allāh will never change a grace which He has bestowed on a people until they change what is in their own selves. And verily, Allāh is All-Hearer, All-Knower.
- PK That is because Allah never changeth the grace He hath bestowed on any people until they first change that which is in their hearts, and (that is) because Allah is Hearer, Knower.
- SH This is because Allah has never changed a favor which He has conferred upon a people until they change their own condition; and because Allah is Hearing, Knowing;
- YU "Because Allah will never change the grace which He hath bestowed on a people until they change what is in their (own) souls: and verily Allah is He Who heareth and knoweth (all things)."

#### 54.

- AA This was the case with the people of Pharaoh and those before them, who rejected the signs of their Lord and were destroyed for their sins, and We drowned the people of Pharaoh as they were oppressors.
- NQ Similar to the behaviour of the people of Fir'aun (Pharaoh), and those before them. They belied the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'aun (Pharaoh) for they were all Zâlimûn (polytheists and wrong-doers, etc.).
- PK (Their way is) as the way of Pharaoh's folk and those before them; they denied the revelations of their Lord, so We destroyed them in their sins. And We drowned the folk of Pharaoh. All were evil-doers.
- SH In the manner of the people of Firon and those before them; they rejected the communications of their Lord, therefore We destroyed them on account of their faults and We drowned Firon's people, and they were all unjust.
- YU (Deeds) after the manner of the people of Pharaoh and those before them": They treated as false the Signs of their Lord: so We destroyed them for their crimes, and We drowned the people of Pharaoh: for they were all oppressors and wrong-doers.

#### 55.

- AA Verily the worst of creatures in the sight of God are those who deny (the truth), and will not believe.
- NQ Verily, The worst of moving (living) creatures before Allāh are those who disbelieve[], - so they shall not believe.
- PK Lo! the worst of beasts in Allah's sight are the ungrateful who will not believe.
- SH Surely the vilest of animals in Allah's sight are those who disbelieve, then they would not believe.
- YU For the worst of beasts in the sight of Allah are those who reject Him: They will not believe.

#### 56.

- AA As for those with whom you have made a treaty and who abrogate it every time, and do not fear God,
- NQ They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allāh.
- PK Those of them with whom thou madest a treaty, and then at every opportunity they break their treaty, and they keep not duty (to Allah).
- SH Those with whom you make an agreement, then they break their agreement every time and they do not guard (against punishment).

YU They are those with whom thou didst make a covenant, but they break their covenant every time, and they have not the fear (of Allah).

### 57.

AA If you meet them in battle, inflict on them such a defeat as would be a lesson for those who come after them, and that they may be warned.

NQ So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.

PK If thou comest on them in the war, deal with them so as to strike fear in those who are behind them, that haply they may remember.

SH Therefore if you overtake them in fighting, then scatter by (making an example of) them those who are in their rear, that they may be mindful.

YU If ye gain the mastery over them in war, disperse, with them, those who follow them, that they may remember.

### 58.

AA If you apprehend treachery from a people (with whom you have a treaty), retaliate by breaking off (relations) with them, for God does not like those who are treacherous.

NQ If you (O Muhammad SAW) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allâh likes not the treacherous.

PK And if thou fearest treachery from any folk, then throw back to them (their treaty) fairly. Lo! Allah loveth not the treacherous.

SH And if you fear treachery on the part of a people, then throw back to them on terms of equality; surely Allah does not love the treacherous.

YU If thou fearest treachery from any group, throw back (their covenant) to them, (so as to be) on equal terms: for Allah loveth not the treacherous.

### 59.

AA The infidels should not think that they can bypass (the law of God). Surely they cannot get away.

NQ And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allâh's Punishment).

PK And let not those who disbelieve suppose that they can outstrip (Allah's Purpose). Lo! they cannot escape.

SH And let not those who disbelieve think that they shall come in first; surely they will not escape.

YU Let not the unbelievers think that they can get the better (of the godly): they will never frustrate (them).

### 60.

AA Prepare against them whatever arms and cavalry you can muster, that you may strike terror in (the hearts of) the enemies of God and your own, and others besides them not known to you, but known to God. Whatever you spend in the way of God will be paid back to you in full, and no wrong will be done to you.

NQ And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery, etc.) to threaten the enemy of Allâh and your enemy, and others besides whom, you may not know but whom Allâh does know. And whatever you shall spend in the Cause of Allâh shall be repaid unto you, and you shall not be treated unjustly.

PK Make ready for them all thou canst of (armed) force and of horses tethered,

that thereby ye may dismay the enemy of Allah and your enemy, and others beside them whom ye know not. Allah knoweth them. Whatsoever ye spend in the way of Allah it will be repaid to you in full, and ye will not be wronged.

- SH And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you do not know (but) Allah knows them; and whatever thing you will spend in Allah's way, it will be paid back to you fully and you shall not be dealt with unjustly.
- YU Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly.

## 61.

- AA But if they are inclined to peace, make peace with them, and have trust in God, for He hears all and knows everything.
- NQ But if they incline to peace, you also incline to it, and (put your) trust in Allāh. Verily, He is the All- Hearer, the All-Knower.
- PK And if they incline to peace, incline thou also to it, and trust in Allah. Lo! He, even He, is the Hearer, the Knower.
- SH And if they incline to peace, then incline to it and trust in Allah; surely He is the Hearing, the Knowing.
- YU But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah: for He is One that heareth and knoweth (all things).

## 62.

- AA If they try to cheat you, God is surely sufficient for you. It is He who has strengthened you with His help and with believers
- NQ And if they intend to deceive you, then verily, Allāh is All-Sufficient for you. He it is Who has supported you with His Help and with the believers.
- PK And if they would deceive thee, then lo! Allah is Sufficient for thee. He it is Who supporteth thee with His help and with the believers,
- SH And if they intend to deceive you-- then surely Allah is sufficient for you; He it is Who strengthened you with His help and with the believers
- YU Should they intend to deceive thee,- verily Allah sufficeth thee: He it is That hath strengthened thee with His aid and with (the company of) the Believers;

## 63.

- AA Whose hearts He cemented with love. You could never have united their hearts even if you had spent whatever (wealth) is in the earth; but God united them with love, for He is all-mighty and all-wise.
- NQ And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has united them. Certainly He is All-Mighty, All-Wise.
- PK And (as for the believers) hath attuned their hearts. If thou hadst spent all that is in the earth thou couldst not have attuned their hearts, but Allah hath attuned them. Lo! He is Mighty, Wise.
- SH And united their hearts; had you spent all that is in the earth, you could not have united their hearts, but Allah united them; surely He is Mighty, Wise.
- YU And (moreover) He hath put affection between their hearts: not if thou hadst spent all that is in the earth, couldst thou have produced that affection, but Allah hath done it: for He is Exalted in might, Wise.

## 64.

- AA God is sufficient for you, O Prophet, and the faithful who follow you.
- NO O Prophet (Muhammad SAW)! Allāh is Sufficient for you and for the believers who follow you.
- PK O Prophet! Allah is Sufficient for thee and those who follow thee of the believers.
- SH O Prophet! Allah is sufficient for you and (for) such of the believers as follow you.
- YU O Prophet! sufficient unto thee is Allah,- (unto thee) and unto those who follow thee among the Believers.

**65.**

- AA O Prophet, urge the faithful to fight. If there are twenty among you with determination they will vanquish two hundred; and if there are a hundred then they will vanquish a thousand unbelievers, for they are people devoid of understanding.
- NO O Prophet (Muhammad SAW)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.
- PK O Prophet! Exhort the believers to fight. If there be of you twenty steadfast they shall overcome two hundred, and if there be of you a hundred (steadfast) they shall overcome a thousand of those who disbelieve, because they (the disbelievers) are a folk without intelligence.
- SH O Prophet! urge the believers to war; if there are twenty patient ones of you they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand of those who disbelieve, because they are a people who do not understand.
- YU O Prophet! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding.

**66.**

- AA God has lightened your burden as He knows you are weak: So, if there are a hundred men of firm determination among you, they will vanquish two hundred; and if there are a thousand of you they will vanquish two thousand by the will of God, for God is with those who are determined.
- NO Now Allāh has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast persons, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allāh. And Allāh is with As-Sābirin (the patient ones, etc.).
- PK Now hath Allah lightened your burden, for He knoweth that there is weakness in you. So if there be of you a steadfast hundred they shall overcome two hundred, and if there be of you a thousand (steadfast) they shall overcome two thousand by permission of Allah. Allah is with the steadfast.
- SH For the present Allah has made light your burden, and He knows that there is weakness in you; so if there are a hundred patient ones of you they shall overcome two hundred, and if there are a thousand they shall overcome two thousand by Allah's permission, and Allah is with the patient.
- YU For the present, Allah hath lightened your (task), for He knoweth that there is a weak spot in you: But (even so), if there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of Allah: for Allah is with those who

patiently persevere.

### 67.

- AA No apostle should take captives until he has battled and subdued the country. You desire the vanities of this world, but God wills (for you the reward) of the world to come; and God is all-mighty and all-wise.
- NQ It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allāh desires (for you) the Hereafter. And Allāh is All- Mighty, All-Wise.
- PK It is not for any prophet to have captives until he hath made slaughter in the land. Ye desire the lure of this world and Allah desireth (for you) the Hereafter, and Allah is Mighty, Wise.
- SH It is not fit for a prophet that he should take captives unless he has fought and triumphed in the land; you desire the frail goods of this world, while Allah desires (for you) the hereafter; and Allah is Mighty, Wise.
- YU It is not fitting for a prophet that he should have prisoners of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allah looketh to the Hereafter: And Allah is Exalted in might, Wise.

### 68.

- AA Had this not been decreed by God in advance, you would have suffered a grievous punishment for what you took (as booty).
- NQ Were it not a previous ordainment from Allāh, a severe torment would have touched you for what you took.
- PK Had it not been for an ordinance of Allah which had gone before, an awful doom had come upon you on account of what ye took.
- SH Were it not for an ordinance from Allah that had already gone forth, surely there would have befallen you a great chastisement for what you had taken to.
- YU Had it not been for a previous ordainment from Allah, a severe penalty would have reached you for the (ransom) that ye took.

### 69.

- AA But now use such of the spoils as are lawful and good, and fear God, for God is forgiving and kind.
- NQ So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allāh. Certainly, Allāh is Oft-Forgiving, Most Merciful.
- PK Now enjoy what ye have won, as lawful and good, and keep your duty to Allah. Lo! Allah is Forgiving, Merciful.
- SH Eat then of the lawful and good (things) which you have acquired in war, and be careful of (your duty to) Allah; surely Allah is Forgiving, Merciful.
- YU But (now) enjoy what ye took in war, lawful and good: but fear Allah: for Allah is Oft-forgiving, Most Merciful.

### 70.

- AA O Prophet, tell the captives you have taken: "If God finds some good in your hearts, He will reward you with something better than was taken away from you, and forgive your sins, for God is forgiving and kind."
- NQ O Prophet! Say to the captives that are in your hands: "If Allāh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allāh is Oft-Forgiving, Most Merciful."
- PK O Prophet! Say unto those captives who are in your hands: If Allah knoweth

any good in your hearts He will give you better than that which hath been taken from you, and will forgive you. Lo! Allah is Forgiving, Merciful.

- SH O Prophet! say to those of the captives who are in your hands: If Allah knows anything good in your hearts, He will give to you better than that which has been taken away from you and will forgive you, and Allah is Forgiving, Merciful.
- YU O Prophet! say to those who are captives in your hands: "If Allah findeth any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you: for Allah is Oft-forgiving, Most Merciful."

## 71.

- AA If they try to deceive you, remember they have deceived God before. So He gave you mastery over them, for God is all-knowing and all-wise.
- NO But if they intend to betray you (O Muhammad SAW), they have already betrayed Allāh before. So He gave (you) power over them. And Allāh is All-Knower, All-Wise.
- PK And if they would betray thee, they betrayed Allah before, and He gave (thee) power over them. Allah is Knower, Wise.
- SH And if they intend to act unfaithfully towards you, so indeed they acted unfaithfully towards Allah before, but He gave (you) mastery over them; and Allah is Knowing, Wise.
- YU But if they have treacherous designs against thee, (O Messenger!), they have already been in treason against Allah, and so hath He given (thee) power over them. And Allah so He Who hath (full) knowledge and wisdom.

## 72.

- AA Those who accepted the faith and set out of their homes, and fought in the way of God wealth and soul, and those who gave them shelter and helped them, are friends of one another. You are not responsible for protecting those who embraced the faith but did not leave their homes, until they do so. In ease they ask for your help in the name of faith, you are duty bound to help them, except against a people with whom you have a treaty; for God sees all that you do.
- NO Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allāh as well as those who gave (them) asylum and help, - these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad SAW), you owe no duty of protection to them until they emigrate[], but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance, and Allāh is the All-Seer of what you do.
- PK Lo! those who believed and left their homes and strove with their wealth and their lives for the cause of Allah, and those who took them in and helped them: these are protecting friends one of another. And those who believed but did not leave their homes, ye have no duty to protect them till they leave their homes; but if they seek help from you in the matter of religion then it is your duty to help (them) except against a folk between whom and you there is a treaty. Allah is Seer of what ye do.
- SH Surely those who believed and fled (their homes) and struggled hard in Allah's way with their property and their souls, and those who gave shelter and helped-- these are guardians of each other; and (as for) those who believed and did not fly, not yours is their guardianship until they fly; and if they seek aid from you in the matter of religion, aid is incumbent on you except against a people between whom and you there is a treaty, and Allah sees what you do.
- YU Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of Allah, as well as those who gave

(them) asylum and aid,- these are (all) friends and protectors, one of another. As to those who believed but came not into exile, ye owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of mutual alliance. And (remember) Allah seeth all that ye do.

**73.**

- AA Those who are infidels aid one another. Unless you do the same there will be discord in the land and anarchy.
- NO And those who disbelieve are allies to one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one united block with one Khalifah - chief Muslim ruler for the whole Muslim world to make victorious Allâh's Religion of Islâmic Monotheism), there will be Fitnah (wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (appearance of polytheism).[]
- PK And those who disbelieve are protectors one of another - If ye do not so, there will be confusion in the land, and great corruption.
- SH And (as for) those who disbelieve, some of them are the guardians of others; if you will not do it, there will be in the land persecution and great mischief.
- YU The Unbelievers are protectors, one of another: Unless ye do this, (protect each other), there would be tumult and oppression on earth, and great mischief.

**74.**

- AA Those who accepted the faith and abandoned their homes, and struggled in the cause of God, and those who gave them shelter and helped them, are veritably true believers. For them is forgiveness and noble sustenance.
- NO And those who believed, and emigrated and strove hard in the Cause of Allâh (Al-Jihâd), as well as those who gave (them) asylum and aid; - these are the believers in truth, for them is forgiveness and Rizqun Karîm (a generous provision i.e. Paradise).
- PK Those who believed and left their homes and strove for the cause of Allah, and those who took them in and helped them - these are the believers in truth. For them is pardon, and bountiful provision.
- SH And (as for) those who believed and fled and struggled hard in Allah's way, and those who gave shelter and helped, these are the believers truly; they shall have forgiveness and honorable provision.
- YU Those who believe, and adopt exile, and fight for the Faith, in the cause of Allah as well as those who give (them) asylum and aid,- these are (all) in very truth the Believers: for them is the forgiveness of sins and a provision most generous.

**75.**

- AA Those who accepted the faith and left their homes and fought by your side, are your brothers; yet those who are related by blood are closer to one another according to the decree of God. Verily God knows everything.
- NO And those who believed afterwards, and emigrated and strove hard along with you, (in the Cause of Allâh) they are of you. But kindred by blood are nearer to one another regarding inheritance in the decree ordained by Allâh. Verily, Allâh is the All-Knower of everything.
- PK And those who afterwards believed and left their homes and strove along with you, they are of you; and those who are akin are nearer one to another in the ordinance of Allah. Lo! Allah is Knower of all things.
- SH And (as for) those who believed afterwards and fled and struggled hard along with you, they are of you; and the possessors of relationships are nearer to

each other in the ordinance of Allah; surely Allah knows all things.

- ۞ And those who accept Faith subsequently, and adopt exile, and fight for the Faith in your company, - they are of you. But kindred by blood have prior rights against each other in the Book of Allah. Verily Allah is well-acquainted with all things.