

2

Al-Baqarah

The Cow

 **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. ALIF LAM MIM.
NQ Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings].
PK Alif. Lam. Mim.
SH Alif Lam Mim.
YU A.L.M.

2.

- AA** This is The Book free of doubt and involution, a guidance for those who preserve themselves from evil and follow the straight path,
NQ This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are Al-Muttaqûn [the pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)].
PK This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil).
SH This Book, there is no doubt in it, is a guide to those who guard (against evil).
YU This is the Book; in it is guidance sure, without doubt, to those who fear Allah;

3.

- AA** Who believe in the Unknown and fulfil their devotional obligations, and spend in charity of what We have given them;
NQ Who believe in the Ghaib [] and perform As-Salât (Iqâmat-as-Salât), [] and spend out of what we have provided for them [i.e. give Zakât [], spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allâh's Cause - Jihâd, etc.].
PK Who believe in the Unseen, and establish worship, and spend of that We have bestowed upon them;
SH Those who believe in the unseen and keep up prayer and spend out of what We have given them.
YU Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them;

4.

- AA** Who believe in what has been revealed to you and what was revealed to those before you, and are certain of the Hereafter.
NQ And who believe in (the Qur'ân and the Sunnah) [] which has been sent down (revealed) to you (Muhammad Peace be upon him) and in [the Taurât (Torah) and the Injeel (Gospel), etc.] which were sent down before you and

they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.).

PK And who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and are certain of the Hereafter.

SH And who believe in that which has been revealed to you and that which was revealed before you and they are sure of the hereafter.

YU And who believe in the Revelation sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter.

5.

AA They have found the guidance of their Lord and will be successful.

NQ They are on (true) guidance from their Lord, and they are the successful.

PK These depend on guidance from their Lord. These are the successful.

SH These are on a right course from their Lord and these it is that shall be successful.

YU They are on (true) guidance, from their Lord, and it is these who will prosper.

6.

AA As for those who deny, it is all the same if you warn them or not, they will not believe.

NQ Verily, those who disbelieve, it is the same to them whether you (O Muhammad Peace be upon him) warn them or do not warn them, they will not believe.

PK As for the Disbelievers, Whether thou warn them or thou warn them not it is all one for them; they believe not.

SH Surely those who disbelieve, it being alike to them whether you warn them, or do not warn them, will not believe.

YU As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe.

7.

AA God has sealed their hearts and ears, and veiled their eyes. For them is great deprivation.

NQ Allâh has set a seal on their hearts and on their hearings, (i.e. they are closed from accepting Allâh's Guidance), and on their eyes there is a covering. Theirs will be a great torment.

PK Allah hath sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom.

SH Allah has set a seal upon their hearts and upon their hearing and there is a covering over their eyes, and there is a great punishment for them.

YU Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they (incur).

8.

AA And there are some who, though they say: "We believe in God and the Last Day," (in reality) do not believe.

NQ And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not.

PK And of mankind are some who say: We believe in Allah and the Last Day, when they believe not.

SH And there are some people who say: We believe in Allah and the last day; and they are not at all believers.

YU Of the people there are some who say: "We believe in Allah and the Last

Day;" but they do not (really) believe.

9.

- AA They (try to) deceive God and those who believe, yet deceive none but themselves although they do not know.
- NQ They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not!
- PK They think to beguile Allah and those who believe, and they beguile none save themselves; but they perceive not.
- SH They desire to deceive Allah and those who believe, and they deceive only themselves and they do not perceive.
- YU Fain would they deceive Allah and those who believe, but they only deceive themselves, and realise (it) not!

10.

- AA Sick are their hearts, and God adds to their malady. For them is suffering for they lie.
- NQ In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies.
- PK In their hearts is a disease, and Allah increaseth their disease. A painful doom is theirs because they lie.
- SH There is a disease in their hearts, so Allah added to their disease and they shall have a painful chastisement because they
- YU In their hearts is a disease; and Allah has increased their disease: And grievous is the penalty they (incur), because they are false (to themselves).

11.

- AA When asked to desist from spreading corruption in the land they say: "Why, we are reformers."
- NQ And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers."
- PK And when it is said unto them: Make not mischief in the earth, they say: We are peacemakers only.
- SH And when it is said to them, Do not make mischief in the land, they say: We are but peace-makers.
- YU When it is said to them: "Make not mischief on the earth," they say: "Why, we only Want to make peace!"

12.

- AA Yet they are surely mischief-mongers, even though they do not know.
- NQ Verily! They are the ones who make mischief, but they perceive not.
- PK Are not they indeed the mischief-makers? But they perceive not.
- SH Now surely they themselves are the mischief makers, but they do not perceive.
- YU Of a surety, they are the ones who make mischief, but they realise (it) not.

13.

- AA When asked to believe as others do, they say: "Should we believe like fools?" And yet they are the fools, even though they do not know.
- NQ And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad Peace be upon him , Al-Ansâr and Al-Muhajirûn) have believed," they say: "Shall we believe as the fools have believed." Verily, they are the fools, but they know not.

PK And when it is said unto them: believe as the people believe, they say: shall we believe as the foolish believe? are not they indeed the foolish? But they know not.

SH And when it is said to them: Believe as the people believe they say: Shall we believe as the fools believe? Now surely they themselves are the fools, but they do not know.

YU When it is said to them: "Believe as the others believe:" They say: "Shall we believe as the fools believe?" Nay, of a surety they are the fools, but they do not know.

14.

AA When they meet the faithful they say: "We believe;" but when alone with the devils (their fellows), they say: "We are really with you; we were joking."

NQ And when they meet those who believe, they say: "We believe," but when they are alone with their Shayâtin (devils - polytheists, hypocrites, etc.), they say: "Truly, we are with you; verily, we were but mocking."

PK And when they fall in with those who believe, they say: We believe; but when they go apart to their devils they declare: Lo! we are with you; verily we did but mock.

SH And when they meet those who believe, they say: We believe; and when they are alone with their Shaitans, they say: Surely we are with you, we were only mocking.

YU When they meet those who believe, they say: "We believe;" but when they are alone with their evil ones, they say: "We are really with you: We (were) only jesting."

15.

AA But God will turn the joke against them and allow them to sink deeper into evil and wander perplexed in their wickedness.

NQ Allâh mocks at them and gives them increase in their wrong-doings to wander blindly.

PK Allah (Himself) doth mock them, leaving them to wander blindly on in their contumacy.

SH Allah shall pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on.

YU Allah will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones (To and fro).

16.

AA They are indeed those who bartered away good guidance for error and gained nothing from the deal, nor found the right way.

NQ These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.

PK These are they who purchase error at the price of guidance, so their commerce doth not prosper, neither are they guided.

SH These are they who buy error for the right direction, so their bargain shall bring no gain, nor are they the followers of the right direction.

YU These are they who have bartered Guidance for error: But their traffic is profitless, and they have lost true direction,

17.

AA They are like a man who kindles a fire, and when its glow has illumined the air God takes away their light leaving them in the dark where they will not be able to see.

- NQ** Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allâh took away their light and left them in darkness. (So) they could not see.
- PK** Their likeness is as the likeness of one who kindleth fire, and when it sheddeth its light around him Allah taketh away their light and leaveth them in darkness, where they cannot see,
- SH** Their parable is like the parable of one who kindled a fire but when it had illumined all around him, Allah took away their light, and left them in utter darkness-- they do not see.
- YU** Their similitude is that of a man who kindled a fire; when it lighted all around him, Allah took away their light and left them in utter darkness. So they could not see.

18.

- AA** They are deaf, dumb and blind, and shall never return;
- NQ** They are deaf, dumb, and blind, so they return not (to the Right Path).
- PK** Deaf, dumb and blind; and they return not.
- SH** Deaf, dumb (and) blind, so they will not turn back.
- YU** Deaf, dumb, and blind, they will not return (to the path).

19.

- AA** Or like rain pouring from the sky which hides within it darkness, thunder and lightning. They thrust their fingers into their ears for safety against noise and death. But God surrounds those who believe not from all sides.
- NQ** Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allâh ever encompasses the disbelievers (i.e. Allâh will gather them all together).
- PK** Or like a rainstorm from the sky, wherein is darkness, thunder and the flash of lightning. They thrust their fingers in their ears by reason of the thunder-claps, for fear of death, Allah encompasseth the disbelievers (in His guidance, His omniscience and His omnipotence).
- SH** Or like abundant rain from the cloud in which is utter darkness and thunder and lightning; they put their fingers into their ears because of the thunder peal, for fear of death, and Allah encompasses the unbelievers.
- YU** Or (another similitude) is that of a rain-laden cloud from the sky: In it are zones of darkness, and thunder and lightning: They press their fingers in their ears to keep out the stunning thunder-clap, the while they are in terror of death. But Allah is ever round the rejecters of Faith!

20.

- AA** Verily the lightning could snatch away their eyes. When it flashes forth they walk in its flare. When darkness returns they stand still. And if the Lord wills so He could take away their hearing and sight; surely God is all-powerful.
- NQ** The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allâh willed, He could have taken away their hearing and their sight. Certainly, Allâh has power over all things.
- PK** The lightning almost snatcheth away their sight from them. As often as it flasheth forth for them they walk therein, and when it darkeneth against them they stand still. If Allah willed, He could destroy their hearing and their sight. Lo! Allah is able to do all things.
- SH** The lightning almost takes away their sight; whenever it shines on them they walk in it, and when it becomes dark to them they stand still; and if Allah had

pleased He would certainly have taken away their hearing and their sight; surely Allah has power over all things.

YU The lightning all but snatches away their sight; every time the light (Helps) them, they walk therein, and when the darkness grows on them, they stand still. And if Allah willed, He could take away their faculty of hearing and seeing; for Allah hath power over all things.

21.

AA So, O you people, adore your Lord who created you, as He did those before you, that you could take heed for yourselves and fear Him

NQ O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - see V.2: 2).

PK O mankind! worship your Lord, Who hath created you and those before you, so that ye may ward off (evil).

SH O men! serve your Lord Who created you and those before you so that you may guard (against evil).

YU O ye people! Adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness;

22.

AA Who made the earth a bed for you, the sky a canopy, and sends forth rain from the skies that fruits may grow -- your food and sustenance. So, do not make another the equal of God knowingly.

NQ Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allâh (in worship) while you know (that He Alone has the right to be worshipped). []

PK Who hath appointed the earth a resting-place for you, and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah when ye know (better).

SH Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know.

YU Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith Fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth).

23.

AA If you are in doubt of what We have revealed to Our votary, then bring a Surah like this, and call any witness, apart from God, you like, if you are truthful.

NQ And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad Peace be upon him), then produce a Sûrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful.

PK And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a surah of the like thereof, and call your witness beside Allah if ye are truthful.

SH And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful.

YU And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers (If there are any) besides Allah, if your (doubts) are true.

24.

- AA But if you cannot, as indeed you cannot, then guard yourselves against the Fire whose fuel is men and rocks, which has been prepared for the infidels.
- NQ But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.
- PK And if ye do it not - and ye can never do it - then guard yourselves against the Fire prepared for disbelievers, whose fuel is of men and stones.
- SH But if you do (it) not and never shall you do (it), then be on your guard against the fire of which men and stones are the fuel; it is prepared for the unbelievers.
- YU But if ye cannot- and of a surety ye cannot- then fear the Fire whose fuel is men and stones,- which is prepared for those who reject Faith.

25.

- AA Announce to those who believe and have done good deeds, glad tidings of gardens under which rivers flow, and where, when they eat the fruits that grow, they will say: "Indeed they are the same as we were given before," so like in semblance the food would be. And they shall have fair spouses there, and live there abidingly.
- NQ And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwâjun Mutahharatun [] (purified mates or wives), (having no menses, stools, urine, etc.) and they will abide therein forever.
- PK And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: this is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions; there for ever they abide.
- SH And convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow; whenever they shall be given a portion of the fruit thereof, they shall say: This is what was given to us before; and they shall be given the like of it, and they shall have pure mates in them, and in them, they shall abide.
- YU But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (for ever).

26.

- AA God is not loath to advance the similitude of a gnat or a being more contemptible; and those who believe know whatever is from the Lord is true. But those who disbelieve say: "What does God mean by this parable?" He causes some to err this way, and some He guides; yet He turns away none but those who transgress,
- NQ Verily, Allâh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allâh intend by this parable." By it He misleads many, and many He guides thereby. And He misleads thereby only those who are Al-Fâsiqûn (the rebellious, disobedient to Allâh). []

- PK Lo! Allah disdaineth not to coin the similitude even of a gnat. Those who believe know that it is the truth from their Lord; but those who disbelieve say: What doth Allah wish (to teach) by such a similitude? He misleadeth many thereby, and He guideth many thereby; and He misleadeth thereby only miscreants;
- SH Surely Allah is not ashamed to set forth any parable-- (that of) a gnat or any thing above that; then as for those who believe, they know that it is the truth from their Lord, and as for those who disbelieve, they say: What is it that Allah means by this parable: He causes many to err by it and many He leads aright by it! but He does not cause to err by it (any) except the transgressors,
- YU Allah disdains not to use the similitude of things, lowest as well as highest. Those who believe know that it is truth from their Lord; but those who reject Faith say: "What means Allah by this similitude?" By it He causes many to stray, and many He leads into the right path; but He causes not to stray, except those who forsake (the path), -

27.

- AA Who, having sealed it, break God's covenant, dividing what He ordained cohered; and those who spread discord in the land will suffer assuredly.
- NQ Those who break Allâh's Covenant after ratifying it, and sever what Allâh has ordered to be joined (as regards Allâh's Religion of Islâmic Monotheism, and to practise its legal laws on the earth and also as regards keeping good relations with kith and kin []), and do mischief on earth, it is they who are the losers.
- PK Those who break the covenant of Allah after ratifying it, and sever that which Allah ordered to be joined, and (who) make mischief in the earth: Those are they who are the losers.
- SH Who break the covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land; these it is that are the losers.
- YU Those who break Allah's Covenant after it is ratified, and who sunder what Allah Has ordered to be joined, and do mischief on earth: These cause loss (only) to themselves.

28.

- AA Then how can you disbelieve in God? He gave you life when you were dead. He will make you die again then bring you back to life: To Him then you will return.
- NQ How can you disbelieve in Allâh. Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.
- PK How disbelieve ye in Allah when ye were dead and He gave life to you! Then He will give you death, then life again, and then unto Him ye will return.
- SH How do you deny Allah and you were dead and He gave you life? Again He will cause you to die and again bring you to life, then you shall be brought back to Him.
- YU How can ye reject the faith in Allah?- seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return.

29.

- AA He made for you all that lies within the earth, then turning to the firmament He proportioned several skies: He has knowledge of everything.
- NQ He it is Who created for you all that is on earth. Then He Istawâ (rose over) towards the heaven and made them seven heavens and He is the All-Knower

of everything.

- PK He it is Who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as seven heavens. And He is knower of all things.
- SH He it is Who created for you all that is in the earth, and He directed Himself to the heaven, so He made them complete seven heavens, and He knows all things.
- YU It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge.

30.

- AA Remember, when your Lord said to the angels: "I have to place a trustee on the earth," they said: "Will You place one there who would create disorder and shed blood, while we intone Your litanies and sanctify Your name?" And God said: "I know what you do not know."
- NQ And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." He (Allâh) said: "I know that which you do not know."
- PK And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not.
- SH And when your Lord said to the angels, I am going to place in the earth a khalif, they said: What! wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know.
- YU Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not."

31.

- AA Then He gave Adam knowledge of the nature and reality of all things and everything, and set them before the angels and said: "Tell Me the names of these if you are truthful."
- NQ And He taught Adam all the names (of everything) [], then He showed them to the angels and said, "Tell Me the names of these if you are truthful."
- PK And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these, if ye are truthful.
- SH And He taught Adam all the names, then presented them to the angels; then He said: Tell me the names of those if you are right.
- YU And He taught Adam the names of all things; then He placed them before the angels, and said: "Tell me the names of these if ye are right."

32.

- AA And they said: "Glory to You (O Lord), knowledge we have none except what You have given us, for You are all-knowing and all-wise."
- NQ They (angels) said: "Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."
- PK They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise.

SH They said: Glory be to Thee! we have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise.

YU They said: "Glory to Thee, of knowledge We have none, save what Thou Hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom."

33.

AA Then He said to Adam: "Convey to them their names." And when he had told them, God said: "Did I not tell you that I know the unknown of the heavens and the earth, and I know what you disclose and know what you hide?"

NQ He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing."

PK He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth? And I know that which ye disclose and which ye hide.

SH He said: O Adam! inform them of their names. Then when he had informed them of their names, He said: Did I not say to you that I surely know what is ghaib in the heavens and the earth and (that) I know what you manifest and what you hide?

YU He said: "O Adam! Tell them their names." When he had told them, Allah said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?"

34.

AA Remember, when We asked the angels to bow in homage to Adam, they all bowed but Iblis, who disdained and turned insolent, and so became a disbeliever.

NQ And (remember) when We said to the angels: "Prostrate yourselves before Adam.". And they prostrated except Iblis (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allāh).

PK And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all save Iblis. He demurred through pride, and so became a disbeliever.

SH And when We said to the angels: Make obeisance to Adam they did obeisance, but Iblis (did it not). He refused and he was proud, and he was one of the unbelievers.

YU And behold, We said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith.

35.

AA And We said to Adam: "Both you and your spouse live in the Garden, eat freely to your fill wherever you like, but approach not this tree or you will become transgressors.

NQ And We said: "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will, but come not near this tree or you both will be of the Zālimūn (wrong-doers)."

PK And We said: O Adam! Dwell thou and thy wife in the Garden, and eat ye freely (of the fruits) thereof where ye will; but come not nigh this tree lest ye become wrong-doers.

SH And We said: O Adam! Dwell you and your wife in the garden and eat from it a plenteous (food) wherever you wish and do not approach this tree, for then you will be of the unjust.

YU We said: "O Adam! dwell thou and thy wife in the Garden; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression."

36.

AA But Satan tempted them and had them banished from the (happy) state they were in. And We said: "Go, one the antagonist of the other, and live on the earth for a time ordained, and fend for yourselves."

NQ Then the Shaitân (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

PK But Satan caused them to deflect therefrom and expelled them from the (happy) state in which they were; and We said: Fall down, one of you a foe unto the other! There shall be for you on earth a habitation and provision for a time.

SH But the Shaitan made them both fall from it, and caused them to depart from that (state) in which they were; and We said: Get forth, some of you being the enemies of others, and there is for you in the earth an abode and a provision for a time.

YU Then did Satan make them slip from the (garden), and get them out of the state (of felicity) in which they had been. We said: "Get ye down, all (ye people), with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood - for a time."

37.

AA Then his Lord sent commands to Adam and turned towards him: Indeed He is compassionate and kind.

NQ Then Adam received from his Lord Words []. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

PK Then Adam received from his Lord words (of revelation), and He relented toward him. Lo! He is the relenting, the Merciful.

SH Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the Merciful.

YU Then learnt Adam from his Lord words of inspiration, and his Lord Turned towards him; for He is Oft-Returning, Most Merciful.

38.

AA And We said to them: "Go, all of you. When I send guidance, whoever follows it will neither have fear nor regret;

NQ We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.

PK We said: Go down, all of you, from hence; but verily there cometh unto you from Me a guidance; and whoso followeth My guidance, there shall no fear come upon them neither shall they grieve.

SH We said: Go forth from this (state) all; so surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve.

YU We said: "Get ye down all from here; and if, as is sure, there comes to you Guidance from me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve.

39.

- AA But those who deny and reject Our signs will belong to Hell , and there abide unchanged."
- NQ But those who disbelieve and belie Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire, they shall abide therein forever.
- PK But they who disbelieve, and deny Our revelations, such are rightful Peoples of the Fire. They will abide therein.
- SH And (as to) those who disbelieve in and reject My communications, they are the inmates of the fire, in it they shall abide.
- YU "But those who reject Faith and belie Our Signs, they shall be companions of the Fire; they shall abide therein."

40.

- AA O children of Israel, remember the favours I bestowed on you. So keep your pledge to Me, and I will mine to you, and be fearful of Me,
- NQ O Children of Israel! Remember My Favour which I bestowed upon you, and fulfill (your obligations to) My Covenant (with you) so that I fulfill (My Obligations to) your covenant (with Me), and fear none but Me.
- PK O Children of Israel! Remember My favour wherewith I favoured you, and fulfil your (part of the) covenant, I shall fulfil My (part of the) covenant, and fear Me.
- SH O children of Israel! call to mind My favor which I bestowed on you and be faithful to (your) covenant with Me, I will fulfill (My) covenant with you; and of Me, Me alone, should you be afraid.
- YU O Children of Israel! call to mind the (special) favour which I bestowed upon you, and fulfil your covenant with Me as I fulfil My Covenant with you, and fear none but Me.

41.

- AA And believe in what I have sent down which verifies what is already with you; and do not be the first to deny it, nor part with it for little gain; and beware of Me.
- NQ And believe in what I have sent down (this Qur'ân), confirming that which is with you, [the Taurât (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy not with My Verses [the Taurât (Torah) and the Injeel (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. (Tafsir At-Tabarî, Vol. I, Page 253).
- PK And believe in that which I reveal, confirming that which ye possess already (of the Scripture), and be not first to disbelieve therein, and part not with My revelations for a trifling price, and keep your duty unto Me.
- SH And believe in what I have revealed, verifying that which is with you, and be not the first to deny it, neither take a mean price in exchange for My communications; and Me, Me alone should you fear.
- YU And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me, and Me alone.

42.

- AA Do not confuse truth with falsehood, nor conceal the truth knowingly.
- NQ And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad Peace be upon him is Allâh's Messenger and his qualities are written in your Scriptures, the Taurât (Torah) and the Injeel (Gospel)] while you know (the truth) [].
- PK Confound not truth with falsehood, nor knowingly conceal the truth.

SH And do not mix up the truth with the falsehood, nor hide the truth while you know (it).

YU And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is).

43.

AA Be firm in devotion; give zakat (the due share of your wealth for the welfare of others), and bow with those who bow (before God).

NQ And perform As-Salât (Iqâmat-as-Salât), and give Zakât, and Irka' (i.e. bow down or submit yourselves with obedience to Allâh) along with ArRaki'ûn. []

PK Establish worship, pay the poor-due, and bow your heads with those who bow (in worship).

SH And keep up prayer and pay the poor-rate and bow down with those who bow down.

YU And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down (in worship).

44.

AA Will you enjoin good deeds on the others and forget your own selves? You also read the Scriptures, why do you then not understand?

NQ Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves, [] while you recite the Scripture [the Taurât (Torah)]! Have you then no sense.

PK Enjoin ye righteousness upon mankind while ye yourselves forget (to practise it)? And ye are readers of the Scripture! Have ye then no sense?

SH What! do you enjoin men to be good and neglect your own souls while you read the Book; have you then no sense?

YU Do ye enjoin right conduct on the people, and forget (To practise it) yourselves, and yet ye study the Scripture? Will ye not understand?

45.

AA Find strength in fortitude and prayer, which is heavy and exacting but for those who are humble and meek,

NQ And seek help in patience and As-Salât (the prayer) and truly it is extremely heavy and hard except for Al-Khâshi'ûn [i.e. the true believers in Allâh - those who obey Allâh with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc.)].

PK Seek help in patience and prayer; and truly it is hard save for the humble-minded,

SH And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones,

YU Nay, seek (Allah's) help with patient perseverance and prayer: It is indeed hard, except to those who bring a lowly spirit,-

46.

AA Who are conscious that they have to meet their Lord, and to Him they have to return.

NQ (They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.

PK Who know that they will have to meet their Lord, and that unto Him they are returning.

SH Who know that they shall meet their Lord and that they shall return to Him. Who bear in mind the certainty that they are to meet their Lord, and that

YU they are to return to Him.

47.

AA Remember, O children of Israel, the favours I bestowed on you, and made you exalted among the nations of the world.

NQ O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Alamīn (mankind and jinns) (of your time period, in the past).

PK O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures.

SH O children of Israel! call to mind My favor which I bestowed on you and that I made you excel the nations.

YU Children of Israel! call to mind the (special) favour which I bestowed upon you, and that I preferred you to all other (for My Message).

48.

AA Take heed of the day when no man will be useful to man in the least, when no intercession matter nor ransom avail, nor help reach them.

NQ And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped.

PK And guard yourselves against a day when no soul will in aught avail another, nor will intercession be accepted from it, nor will compensation be received from it, nor will they be helped.

SH And be on your guard against a day when one soul shall not avail another in the least, neither shall intercession on its behalf be accepted, nor shall any compensation be taken from it, nor shall they be helped.

YU Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped (from outside).

49.

AA Remember, We saved you from the Pharaoh's people who wronged and oppressed you and slew your sons but spared your women: In this was a great favour from your Lord.

NQ And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.

PK And (remember) when We did deliver you from Pharaoh's folk, who were afflicting you with dreadful torment, slaying your sons and sparing your women: that was a tremendous trial from your Lord.

SH And when We delivered you from Firon's people, who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.

YU And remember, We delivered you from the people of Pharaoh: They set you hard tasks and punishments, slaughtered your sons and let your women-folk live; therein was a tremendous trial from your Lord.

50.

AA Remember, We parted the sea and saved you, and drowned the men of Pharaoh before your very eyes.

NQ And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea-water covered them).

- PK And when We brought you through the sea and rescued you, and drowned the folk of Pharaoh in your sight.
- SH And when We parted the sea for you, so We saved you and drowned the followers of Firon and you watched by.
- YU And remember We divided the sea for you and saved you and drowned Pharaoh's people within your very sight.

51.

- AA Yet, remember, as We communed with Moses for forty nights you took the calf in his absence (and worshipped it), and you did wrong.
- NQ And (remember) when We appointed for Mûsa (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zâlimûn (polytheists and wrong-doers, etc.).
- PK And when We did appoint for Moses forty nights (of solitude), and then ye chose the calf, when he had gone from you, and were wrong-doers.
- SH And when We appointed a time of forty nights with Musa, then you took the calf (for a god) after him and you were unjust.
- YU And remember We appointed forty nights for Moses, and in his absence ye took the calf (for worship), and ye did grievous wrong.

52.

- AA Even so, We pardoned you that you may be grateful.
- NQ Then after that We forgave you so that you might be grateful.
- PK Then, even after that, We pardoned you in order that ye might give thanks.
- SH Then We pardoned you after that so that you might give thanks.
- YU Even then We did forgive you; there was a chance for you to be grateful.

53.

- AA Remember, We gave Moses the Book and Discernment of falsehood and truth, that you may be guided.
- NQ And (remember) when We gave Mûsa (Moses) the Scripture [the Taurât (Torah)] and the criterion (of right and wrong) so that you may be guided aright.
- PK And when We gave unto Moses the Scripture and the criterion (of right and wrong), that ye might be led aright.
- SH And when We gave Musa the Book and the distinction that you might walk aright.
- YU And remember We gave Moses the Scripture and the Criterion (Between right and wrong): There was a chance for you to be guided aright.

54.

- AA Remember, Moses said: "My people, by taking this calf you have done yourselves harm, so now turn to your Creator in repentance, and kill your pride, which is better with your Lord." And (the Lord) softened towards you, for He is all-forgiving and merciful.
- NQ And (remember) when Mûsa (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Lord." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.
- PK And when Moses said unto his people: O my people! Ye have wronged yourselves by your choosing of the calf (for worship) so turn in penitence to your Creator, and kill (the guilty) yourselves. That will be best for you with

your Creator and He will relent toward you. Lo! He is the Relenting, the Merciful.

SH And when Musa said to his people: O my people! you have surely been unjust to yourselves by taking the calf (for a god), therefore turn to your Creator (penitently), so kill your people, that is best for you with your Creator: so He turned to you (mercifully), for surely He is the Oft-returning (to mercy), the Merciful.

YU And remember Moses said to his people: "O my people! Ye have indeed wronged yourselves by your worship of the calf: So turn (in repentance) to your Maker, and slay yourselves (the wrong-doers); that will be better for you in the sight of your Maker." Then He turned towards you (in forgiveness): For He is Oft-Returning, Most Merciful.

55.

AA Remember, when you said to Moses: "We shall not believe in you until we see God face to face," lightning struck you as you looked.

NQ And (remember) when you said: "O Mûsa (Moses)! We shall never believe in you till we see Allâh plainly." But you were seized with a thunderbolt (lightning) while you were looking.

PK And when ye said: O Moses! We will not believe in thee till we see Allah plainly; and even while ye gazed the lightning seized you.

SH And when you said: O Musa! we will not believe in you until we see Allah manifestly, so the punishment overtook you while you looked on.

YU And remember ye said: "O Moses! We shall never believe in thee until we see Allah manifestly," but ye were dazed with thunder and lighting even as ye looked on.

56.

AA Even then We revived you after you had become senseless that you might give thanks;

NQ Then We raised you up after your death, so that you might be grateful.

PK Then We revived you after your extinction, that ye might give thanks.

SH Then We raised you up after your death that you may give thanks.

YU Then We raised you up after your death: Ye had the chance to be grateful.

57.

AA And made the cloud spread shade over you, and sent for you manna and quails that you may eat of the good things We have made for you. No harm was done to Us, they only harmed themselves.

NQ And We shaded you with clouds and sent down on you Al-Manna [] and the quails, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.

PK And We caused the white cloud to overshadow you and sent down on you the manna and the quails, (saying): Eat of the good things wherewith We have provided you - they wronged Us not, but they did wrong themselves.

SH And We made the clouds to give shade over you and We sent to you manna and quails: Eat of the good things that We have given you; and they did not do Us any harm, but they made their own souls suffer the loss.

YU And We gave you the shade of clouds and sent down to you Manna and quails, saying: "Eat of the good things We have provided for you:" (But they rebelled); to us they did no harm, but they harmed their own souls.

58.

- AA And remember, We said to you: "Enter this city, eat wherever you like, as much as you please, but pass through the gates in humility and say: 'May our sins be forgiven.' We shall forgive your trespasses and give those who do good abundance.
- NQ And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."
- PK And when We said: Go into this township and eat freely of that which is therein, and enter the gate prostrate, and say: "Repentance." We will forgive you your sins and will increase (reward) for the right-doers.
- SH And when We said: Enter this city, then eat from it a plenteous (food) wherever you wish, and enter the gate making obeisance, and say, forgiveness. We will forgive you your wrongs and give more to those who do good (to others).
- YU And remember We said: "Enter this town, and eat of the plenty therein as ye wish; but enter the gate with humility, in posture and in words, and We shall forgive you your faults and increase (the portion of) those who do good."

59.

- AA But the wicked changed and perverted the word We had spoken to a word distorted, and We sent from heaven retribution on the wicked, for they disobeyed.
- NQ But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong-doers Rijzan (a punishment) [] from the heaven because of their rebelling against Allâh's Obedience. (Tafsir At-Tabarî, Vol. I, Page 305).
- PK But those who did wrong changed the word which had been told them for another saying, and We sent down upon the evil-doers wrath from heaven for their evil-doing.
- SH But those who were unjust changed it for a saying other than that which had been spoken to them, so We sent upon those who were unjust a pestilence from heaven, because they transgressed.
- YU But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed (Our command) repeatedly.

60.

- AA And remember, when Moses asked for water for his people, We told him to strike the rock with his staff, and behold, twelve springs of gushing water gushed forth so that each of the tribes came to know its place of drinking. Eat and drink, (enjoy) God's gifts, and spread no discord in the land.
- NQ And (remember) when Mûsa (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allâh has provided and do not act corruptly, making mischief on the earth."
- PK And when Moses asked for water for his people, We said: Smite with thy staff the rock. And there gushed out therefrom twelve springs (so that) each tribe knew their drinking-place. Eat and drink of that which Allah hath provided, and do not act corruptly, making mischief in the earth.
- SH And when Musa prayed for drink for his people, We said: Strike the rock with your staff So there gushed from it twelve springs; each tribe knew its drinking place: Eat and drink of the provisions of Allah and do not act corruptly in the

land, making mischief.

YU And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff." Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the (face of the) earth.

61.

AA Remember, when you said: "O Moses, we are tired of eating the same ood (day after day), ask your Lord to give us fruits of the earth, herbs and cucumbers, grains and lentils and onions;" he said: "Would you rather exchange what is good with what is bad? Go then to the city, you shall have what you ask." So they were disgraced and became indigent, earning the anger of God, for they disbelieved the word of God, and slayed the prophets unjustly, for they transgressed and rebelled.

NO And (remember) when you said, "O Mûsa (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fûm (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower. Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allâh. That was because they used to disbelieve the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allâh, i.e. commit crimes and sins).

PK And when ye said: O Moses! We are weary of one kind of food; so call upon thy Lord for us that He bring forth for us of that which the earth groweth - of its herbs and its cucumbers and its corn and its lentils and its onions. He said: Would ye exchange that which is higher for that which is lower? Go down to settled country, thus ye shall get that which ye demand. And humiliation and wretchedness were stamped upon them and they were visited with wrath from Allah. That was because they disbelieved in Allah's revelations and slew the prophets wrongfully. That was for their disobedience and transgression.

SH And when you said: O Musa! we cannot bear with one food, therefore pray Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions. He said: Will you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for. And abasement and humiliation were brought down upon them, and they became deserving of Allah's wrath; this was so because they disbelieved in the communications of Allah and killed the prophets unjustly; this was so because they disobeyed and exceeded the limits.

YU And remember ye said: "O Moses! we cannot endure one kind of food (always); so beseech thy Lord for us to produce for us of what the earth groweth, -its pot-herbs, and cucumbers, Its garlic, lentils, and onions." He said: "Will ye exchange the better for the worse? Go ye down to any town, and ye shall find what ye want!" They were covered with humiliation and misery; they drew on themselves the wrath of Allah. This because they went on rejecting the Signs of Allah and slaying His Messengers without just cause. This because they rebelled and went on transgressing.

62.

AA Surely the believers and the Jews, Nazareans and the Sabians, whoever believes in God and the Last Day, and whosoever does right, shall have his reward with his Lord and will neither have fear nor regret.

NO Verily! Those who believe and those who are Jews and Christians, and Sabians, [] whoever believes in Allâh and the Last Day and do righteous good

deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve [].

- PK Lo! Those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews, and Christians, and Sabaeans - whoever believeth in Allah and the Last Day and doeth right - surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve.
- SH Surely those who believe, and those who are Jews, and the f Christians, and the Sabians, whoever believes in Allah and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.
- YU Those who believe (in the Qur'an), and those who follow the Jewish (scriptures), and the Christians and the Sabians, - any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.

63.

- AA Remember the day We made the covenant with you and exalted you on the Mount and said: "Hold fast to what We have given you, and remember what is therein that you may take heed."
- NQ And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become Al-Muttaqûn (the pious - see V.2:2).
- PK And (remember, O Children of Israel) when We made a covenant with you and caused the mount to tower above you, (saying): Hold fast that which We have given you, and remember that which is therein, that ye may ward off (evil).
- SH And when We took a promise from you and lifted the mountain over you: Take hold of the law (Tavrat) We have given you with firmness and bear in mind what is in it, so that you may guard (against evil).
- YU And remember We took your covenant and We raised above you (The towering height) of Mount (Sinai) : (Saying): "Hold firmly to what We have given you and bring (ever) to remembrance what is therein: Perchance ye may fear Allah."

64.

- AA But you went back (on your word), and but for the mercy and grace of God you were lost.
- NQ Then after that you turned away. Had it not been for the Grace and Mercy of Allâh upon you, indeed you would have been among the losers.
- PK Then, even after that, ye turned away, and if it had not been for the grace of Allah and His mercy ye had been among the losers.
- SH Then you turned back after that; so were it not for the grace of Allah and His mercy on you, you would certainly have been among the losers.
- YU But ye turned back thereafter: Had it not been for the Grace and Mercy of Allah to you, ye had surely been among the lost.

65.

- AA You know and have known already those among you who had broken the sanctity of the Sabbath, and to whom We had said: "Become (like) apes despised,"
- NQ And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected."

- PK And ye know of those of you who broke the Sabbath, how We said unto them: Be ye apes, despised and hated!
- SH And certainly you have known those among you who exceeded the limits of the Sabbath, so We said to them: Be (as) apes, despised and hated.
- YU And well ye knew those amongst you who transgressed in the matter of the Sabbath: We said to them: "Be ye apes, despised and rejected."

66.

- AA And whom We made an example for the people (of the day) and those after them, and warning for those who fear God.
- NQ So We made this punishment an example to their own and to succeeding generations and a lesson to those who are Al-Muttaqûn (the pious - see V.2:2).
- PK And We made it an example to their own and to succeeding generations, and an admonition to the Allah-fearing.
- SH So We made them an example to those who witnessed it and those who came after it, and an admonition to those who guard (against evil).
- YU So We made it an example to their own time and to their posterity, and a lesson to those who fear Allah.

67.

- AA Remember, when Moses said to his people: "God demands that you sacrifice a cow," they said: "Are you making fun of us?" And he said: "God forbid that I be of the ignorant."
- NQ And (remember) when Mûsa (Moses) said to his people: "Verily, Allâh commands you that you slaughter a cow." They said, "Do you make fun of us." He said, "I take Allâh's Refuge from being among Al-Jâhilûn (the ignorants or the foolish)."
- PK And when Moses said unto his people: Lo! Allah commandeth you that ye sacrifice a cow, they said: Dost thou make game of us? He answered: Allah forbid that I should be among the foolish!
- SH And when Musa said to his people: Surely Allah commands you that you should sacrifice a cow; they said: Do you ridicule us? He said: I seek the protection of Allah from being one of the ignorant.
- YU And remember Moses said to his people: "Allah commands that ye sacrifice a heifer." They said: "Makest thou a laughing-stock of us?" He said: "Allah save me from being an ignorant (fool)!"

68.

- AA "Call on your Lord for us," they said, "that He might inform us what kind she should be." "Neither old nor young, says God, but of age in between," answered Moses. "So do as you are bid."
- NQ They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded."
- PK They said: Pray for us unto thy Lord that He make clear to us what (cow) she is. (Moses) answered: Lo! He saith, Verily she is a cow neither with calf nor immature; (she is) between the two conditions; so do that which ye are commanded.
- SH They said: Call on your Lord for our sake to make it plain to us what she is. Musa said: He says, Surely she is a cow neither advanced in age nor too young, of middle age between that (and this); do therefore what you are commanded.
- YU They said: "Beseech on our behalf Thy Lord to make plain to us what (heifer)

it is!" He said; "He says: The heifer should be neither too old nor too young, but of middling age. Now do what ye are commanded!"

69.

- AA "Call on your Lord," they said, "to tell us the colour of the cow." "God says," answered Moses, "a fawn coloured cow, rich yellow, well pleasing to the eye."
- NO They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing to the beholders' "
- PK They said: Pray for us unto thy Lord that He make clear to us of what colour she is. (Moses) answered: Lo! He saith: Verily she is a yellow cow. Bright is her colour, gladdening beholders.
- SH They said: Call on your Lord for our sake to make it plain to us what her color is. Musa said: He says, Surely she is a yellow cow; her color is intensely yellow, giving delight to the beholders.
- YU They said: "Beseech on our behalf Thy Lord to make plain to us Her colour." He said: "He says: A fawn-coloured heifer, pure and rich in tone, the admiration of beholders!"

70.

- AA "Call on your Lord," they said, "to name its variety, as cows be all alike to us. If God wills we shall be guided aright."
- NO They said, "Call upon your Lord for us to make plain to us what it is. Verily to us all cows are alike, And surely, if Allāh wills, we will be guided."
- PK They said: Pray for us unto thy Lord that He make clear to us what (cow) she is. Lo! cows are much alike to us; and Lo! if Allah wills, we may be led aright.
- SH They said: Call on your Lord for our sake to make it plain to us what she is, for surely to us the cows are all alike, and if Allah please we shall surely be guided aright.
- YU They said: "Beseech on our behalf Thy Lord to make plain to us what she is: To us are all heifers alike: We wish indeed for guidance, if Allah wills."

71.

- AA And Moses said: "He says it's a cow unyoked, nor worn out by ploughing or watering the fields, one in good shape with no mark or blemish." "Now have you brought us the truth," they said; and then, after wavering, they sacrificed the cow.
- NO He [Mūsa (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow' " They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it.
- PK (Moses) answered: Lo! He saith: Verily she is a cow unyoked; she plougheth not the soil nor watereth the tilth; whole and without mark. They said: Now thou bringest the truth. So they sacrificed her, though almost they did not.
- SH Musa said: He says, Surely she is a cow not made submissive that she should plough the land, nor does she irrigate the tilth; sound, without a blemish in her. They said: Now you have brought the truth; so they sacrificed her, though they had not the mind to do (it).
- YU He said: "He says: A heifer not trained to till the soil or water the fields; sound and without blemish." They said: "Now hast thou brought the truth." Then they offered her in sacrifice, but not with good-will.

72.

- AA Remember when you killed a man and blamed each other for the deed, God brought to light what you concealed.
- NO And (remember) when you killed a man and fell into dispute among

yourselves as to the crime. But Allâh brought forth that which you were hiding.

- PK And (remember) when ye slew a man and disagreed concerning it and Allah brought forth that which ye were hiding.
- SH And when you killed a man, then you disagreed with respect to that, and Allah was to bring forth that which you were going to hide.
- YU Remember ye slew a man and fell into a dispute among yourselves as to the crime: But Allah was to bring forth what ye did hide.

73.

- AA We had pronounced already: "Slay (the murderer) for (taking a life)." Thus God preserves life from death and shows you His signs that you may understand.
- NQ So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allâh brings the dead to life and shows you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.
- PK And We said: Smite him with some of it. Thus Allah bringeth the dead to life and showeth you His portents so that ye may understand.
- SH So We said: Strike the (dead body) with part of the (Sacrificed cow), thus Allah brings the dead to life, and He shows you His signs so that you may understand.
- YU So We said: "Strike the (body) with a piece of the (heifer)." Thus Allah bringeth the dead to life and showeth you His Signs: Perchance ye may understand.

74.

- AA Yet, in spite of this, your hearts only hardened like rocks or even harder, but among rocks are those from which rivers flow; and there are also those which split open and water gushes forth; as well as those that roll down for fear of God. And God is not negligent of all that you do.
- NQ Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allâh. And Allâh is not unaware of what you do.
- PK Then, even after that, your hearts were hardened and became as rocks, or worse than rocks, for hardness. For indeed there are rocks from out which rivers gush, and indeed there are rocks which split asunder so that water floweth from them. And indeed there are rocks which fall down for the fear of Allah. Allah is not unaware of what ye do.
- SH Then your hearts hardened after that, so that they were like rocks, rather worse in hardness; and surely there are some rocks from which streams burst forth, and surely there are some of them which split asunder so water issues out of them, and surely there are some of them which fall down for fear of Allah, and Allah is not at all heedless of what you do.
- YU Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do.

75.

- AA How do you expect them to put their faith in you, when you know that some among them heard the word of God and, having understood, perverted it knowingly?
- Do you (faithful believers) covet that they will believe in your religion inspite

- NQ** of the fact that a party of them (Jewish rabbis) used to hear the Word of Allāh [the Taurāt (Torah)], then they used to change it knowingly after they understood it.
- PK** Have ye any hope that they will be true to you when a party of them used to listen to the word of Allah, then used to change it, after they had understood it, knowingly?
- SH** Do you then hope that they would believe in you, and a party from among them indeed used to hear the Word of Allah, then altered it after they had understood it, and they know (this).
- YU** Can ye (o ye men of Faith) entertain the hope that they will believe in you?- Seeing that a party of them heard the Word of Allah, and perverted it knowingly after they understood it.

76.

- AA** For when they meet the faithful, they say: "We believe;" but when among themselves, they say: "Why do you tell them what the Lord has revealed to you? They will only dispute it in the presence of your Lord. Have you no sense indeed?"
- NQ** And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allāh has revealed to you [Jews, about the description and the qualities of Prophet Muhammad Peace be upon him , that which are written in the Taurāt (Torah)] [], that they (Muslims) may argue with you (Jews) about it before your Lord." Have you (Jews) then no understanding.
- PK** And when they fall in with those who believe, they say: We believe. But when they go apart one with another they say: Prate ye to them of that which Allah hath disclosed to you that they may contend with you before your Lord concerning it? Have ye then no sense?
- SH** And when they meet those who believe they say: We believe, and when they are alone one with another they say: Do you talk to them of what Allah has disclosed to you that they may contend with you by this before your Lord? Do you not then understand?
- YU** Behold! when they meet the men of Faith, they say: "We believe": But when they meet each other in private, they say: "Shall you tell them what Allah hath revealed to you, that they may engage you in argument about it before your Lord?"- Do ye not understand (their aim)?

77.

- AA** Do they not know that God is aware of what they hide and what they disclose?
- NQ** Know they (Jews) not that Allāh knows what they conceal and what they reveal.
- PK** Are they then unaware that Allah knoweth that which they keep hidden and that which they proclaim?
- SH** Do they not know that Allah knows what they keep secret and what they make known?
- YU** Know they not that Allah knoweth what they conceal and what they reveal?

78.

- AA** Among them are heathens who know nothing of the Book but only what they wish to believe, and are only lost in fantasies.
- NQ** And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.

- PK Among them are unlettered folk who know the Scripture not except from hearsay. They but guess.
- SH And there are among them illiterates who know not the Book but only lies, and they do but conjecture.
- YU And there are among them illiterates, who know not the Book, but (see therein their own) desires, and they do nothing but conjecture.

79.

- AA But woe to them who fake the Scriptures and say: "This is from God," so that they might earn some profit thereby; and woe to them for what they fake, and woe to them for what they earn from it!
- NQ Then woe to those who write the Book with their own hands and then say, "This is from Allāh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.
- PK Therefore woe be unto those who write the Scripture with their hands and then say, "This is from Allah," that they may purchase a small gain therewith. Woe unto them for that their hands have written, and woe unto them for that they earn thereby.
- SH Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn.
- YU Then woe to those who write the Book with their own hands, and then say: "This is from Allah," to traffic with it for miserable price!- Woe to them for what their hands do write, and for the gain they make thereby.

80.

- AA Yet they say: "The Fire will not touch us for more than a few days." Say.. "Have you so received a promise from God?" "Then surely God will not withdraw His pledge. Or do you impute things to God of which you have no knowledge at all?"
- NQ And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O Muhammad Peace be upon him to them): "Have you taken a covenant from Allāh, so that Allāh will not break His Covenant. Or is it that you say of Allāh what you know not."
- PK And they say: The Fire (of punishment) will not touch us save for a certain number of days. Say: Have ye received a covenant from Allah - truly Allah will not break His covenant - or tell ye concerning Allah that which ye know not?
- SH And they say: Fire shall not touch us but for a few days. Say: Have you received a promise from Allah, then Allah will not fail to perform His promise, or do you speak against Allah what you do not know?
- YU And they say: "The Fire shall not touch us but for a few numbered days:" Say: "Have ye taken a promise from Allah, for He never breaks His promise? or is it that ye say of Allah what ye do not know?"

81.

- AA Why, they who have earned the wages of sin and are enclosed in error, are people of Hell, where they will abide for ever.
- NQ Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.
- PK Nay, but whosoever hath done evil and his sin surroundeth him; such are rightful owners of the Fire; they will abide therein.
- SH Yea, whoever earns evil and his sins beset him on every side, these are the inmates of the fire; in it they shall abide.

YU Nay, those who seek gain in evil, and are girt round by their sins,- they are companions of the Fire: Therein shall they abide (For ever).

82.

AA But those who believe and do good deeds are people of Paradise, and shall live there forever.

NQ And those who believe (in the Oneness of Allâh swt- Islâmic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.

PK And those who believe and do good works: such are rightful owners of the Garden. They will abide therein.

SH And (as for) those who believe and do good deeds, these are the dwellers of the garden; in it they shall abide.

YU But those who have faith and work righteousness, they are companions of the Garden: Therein shall they abide (For ever).

83.

AA Remember, when We made a covenant with the people of Israel and said: "Worship no one but God, and be good to your parents and your kin, and to orphans and the needy, and speak of goodness to men; observe your devotional obligations, and give zakat (the due share of your wealth for the welfare of others)," you went back (on your word), except only a few, and paid no heed.

NQ And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allâh (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Masâkin [] (the poor), [Tafsir At-Tabarî, Vol. 10, Page 158 (Verse 9:60)] and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad Peace be upon him], and perform As-Salât (Iqâmat-as-Salât), and give Zakât. Then you slid back, except a few of you, while you are backsliders. (Tafsir Al-Qurtubî, Vol. 2, Page 392).

PK And (remember) when We made a covenant with the Children of Israel, (saying): Worship none save Allah (only), and be good to parents and to kindred and to orphans and the needy, and speak kindly to mankind; and establish worship and pay the poor-due. Then, after that, ye slid back, save a few of you, being averse.

SH And when We made a covenant with the children of Israel: You shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin and to the orphans and the needy, and you shall speak to men good words and keep up prayer and pay the poor-rate. Then you turned back except a few of you and (now too) you turn aside.

YU And remember We took a covenant from the Children of Israel (to this effect): Worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practise regular charity. Then did ye turn back, except a few among you, and ye backslide (even now).

84.

AA And remember, when We made a covenant with you whereby you agreed you will neither shed blood among you nor turn your people out of their homes, you promised, and are witness to it too.

NQ And (remember) when We took your covenant (saying): Shed not the blood of your people, nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness.

PK And when We made with you a covenant (saying): Shed not the blood of your

people nor turn (a party of) your people out of your dwellings. Then ye ratified (Our covenant) and ye were witnesses (thereto).

- SH And when We made a covenant with you: You shall not shed your blood and you shall not turn your people out of your cities; then you gave a promise while you witnessed.
- YU And remember We took your covenant (to this effect): Shed no blood amongst you, nor turn out your own people from your homes: and this ye solemnly ratified, and to this ye can bear witness.

85.

- AA But you still kill one another, and you turn a section of your people from their homes, assisting one another against them with guilt and oppression. Yet when they are brought to you as captives you ransom them, although forbidden it was to drive them away.
- NO After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest. Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do.
- PK Yet ye it is who slay each other and drive out a party of your people from their homes, supporting one another against them by sin and transgression? - and if they came to you as captives ye would ransom them, whereas their expulsion was itself unlawful for you - Believe ye in part of the Scripture and disbelieve ye in part thereof? And what is the reward of those who do so save ignominy in the life of the world, and on the Day of Resurrection they will be consigned to the most grievous doom. For Allah is not unaware of what ye do.
- SH Yet you it is who slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they should come to you, as captives you would ransom them-- while their very turning out was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What then is the reward of such among you as do this but disgrace in the life of this world, and on the day of resurrection they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do.
- YU After this it is ye, the same people, who slay among yourselves, and banish a party of you from their homes; assist (Their enemies) against them, in guilt and rancour; and if they come to you as captives, ye ransom them, though it was not lawful for you to banish them. Then is it only a part of the Book that ye believe in, and do ye reject the rest? but what is the reward for those among you who behave like this but disgrace in this life?- and on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what ye do.

86.

- AA Do you, then, believe a part of the Book and reject a part? There is no other award for them who so act but disgrace in the world, and on the Day of Judgement the severest of punishment; for God is not heedless of all that you do.
- AA They are those who bought the life of the world at the cost of the life to come; and neither will their torment decrease nor help reach them.
- NO Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.

- PK Such are those who buy the life of the world at the price of the Hereafter. Their punishment will not be lightened, neither will they have support.
- SH These are they who buy the life of this world for the hereafter, so their chastisement shall not be lightened nor shall they be helped.
- YU These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped.

87.

- AA Remember We gave Moses the Book and sent after him many an apostle; and to Jesus, son of Mary, We gave clear evidence of the truth, reinforcing him with divine grace. Even so, when a messenger brought to you what did not suit your mood you turned haughty, and called some imposters and some others you slew.
- NQ And indeed, We gave Mûsa (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Iesa (Jesus), the son of Maryam (Mary), clear signs and supported him with Rûh-ul-Qudus [Jibrael (Gabriel) >>]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant. Some, you disbelieved and some, you killed.
- PK And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs (of Allah's sovereignty), and We supported him with the Holy spirit. Is it ever so, that, when there cometh unto you a messenger (from Allah) with that which ye yourselves desire not, ye grow arrogant, and some ye disbelieve and some ye slay?
- SH And most certainly We gave Musa the Book and We sent messengers after him one after another; and We gave Isa, the son of Marium, clear arguments and strengthened him with the holy spirit, What! whenever then a messenger came to you with that which your souls did not desire, you were insolent so you called some liars and some you slew.
- YU We gave Moses the Book and followed him up with a succession of messengers; We gave Jesus the son of Mary Clear (Signs) and strengthened him with the holy spirit. Is it that whenever there comes to you a messenger with what ye yourselves desire not, ye are puffed up with pride?- Some ye called impostors, and others ye slay!

88.

- AA And they say: "Our hearts are enfolded in covers." In fact God has cursed them for their unbelief; and only a little do they believe.
- NQ And they say, "Our hearts are wrapped (i.e. do not hear or understand Allâh's Word)." Nay, Allâh has cursed them for their disbelief, so little is that which they believe.
- PK And they say: Our hearts are hardened. Nay, but Allah hath cursed them for their unbelief. Little is that which they believe.
- SH And they say: Our hearts are covered. Nay, Allah has cursed them on account of their unbelief; so little it is that they believe.
- YU They say, "Our hearts are the wrappings (which preserve Allah's Word: we need no more)." Nay, Allah's curse is on them for their blasphemy: Little is it they believe.

89.

- AA And when the Book was sent to them by God verifying what had been revealed to them already even though before it they used to pray for victory over the unbelievers and even though they recognised it when it came to them, they renounced it. The curse of God be on those who deny!

- NQ** And when there came to them (the Jews), a Book (this Qur'ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allâh (for coming of Muhammad Peace be upon him) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allâh be on the disbelievers.
- PK** And when there cometh unto them a scripture from Allah, confirming that in their possession - though before that they were asking for a signal triumph over those who disbelieved - and when there cometh unto them that which they know (to be the truth) they disbelieve therein. The curse of Allah is on disbelievers.
- SH** And when there came to them a Book from Allah verifying that which they have, and aforetime they used to pray for victory against those who disbelieve, but when there came to them (Prophet) that which they did not recognize, they disbelieved in him; so Allah's curse is on the unbelievers.
- YU** And when there comes to them a Book from Allah, confirming what is with them,- although from of old they had prayed for victory against those without Faith,- when there comes to them that which they (should) have recognised, they refuse to believe in it but the curse of Allah is on those without Faith.

90.

- AA** They bartered their lives ill denying the revelation of God out of spite that God should bestow His grace among His votaries on whomsoever He will, and thus earned wrath upon wrath. The punishment for disbelievers is ignominious.
- NQ** How bad is that for which they have sold their ownelves, that they should disbelieve in that which Allâh has revealed (the Qur'ân), grudging that Allâh should reveal of His Grace unto whom He will of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.
- PK** Evil is that for which they sell their souls: that they should disbelieve in that which Allah hath revealed, grudging that Allah should reveal of His bounty unto whom He will of His slaves. They have incurred anger upon anger. For disbelievers is a shameful doom.
- SH** Evil is that for which they have sold their souls-- that they should deny what Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they have made themselves deserving of wrath upon wrath, and there is a disgraceful punishment for the unbelievers.
- YU** Miserable is the price for which they have sold their souls, in that they deny (the revelation) which Allah has sent down, in insolent envy that Allah of His Grace should send it to any of His servants He pleases: Thus have they drawn on themselves Wrath upon Wrath. And humiliating is the punishment of those who reject Faith.

91.

- AA** And when it is said to them: "believe in what God has sent down," they say: "We believe what was sent to us, and do not believe what has come thereafter," although it affirms the truth they possess already. Say: "Why have you then been slaying God's apostles as of old, if you do believe?"
- NQ** And when it is said to them (the Jews), "Believe in what Allâh has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad Peace be upon him to them): "Why then have you killed the Prophets of Allâh aforetime, if you indeed have been believers."

- PK And when it is said unto them: Believe in that which Allah hath revealed, they say: We believe in that which was revealed unto us. And they disbelieve in that which cometh after it, though it is the truth confirming that which they possess. Say (unto them, O Muhammad): Why then slew ye the prophets of Allah aforetime, if ye are (indeed) believers?
- SH And when it is said to them, Believe in what Allah has revealed, they say: We believe in that which was revealed to us; and they deny what is besides that, while it is the truth verifying that which they have. Say: Why then did you kill Allah's Prophets before if you were indeed believers?
- YU When it is said to them, "Believe in what Allah Hath sent down, "they say, "We believe in what was sent down to us:" yet they reject all besides, even if it be Truth confirming what is with them. Say: "Why then have ye slain the prophets of Allah in times gone by, if ye did indeed believe?"

92.

- AA Although Moses had come to you with evidence of the truth, you chose the calf in his absence, and you transgressed.
- NQ And indeed Mûsa (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were Zâlimûn (polytheists and wrong-doers).
- PK And Moses came unto you with clear proofs (of Allah's Sovereignty), yet, while he was away, ye chose the calf (for worship) and ye were wrong-doers.
- SH And most certainly Musa came to you with clear arguments, then you took the calf (for a god) in his absence and you were unjust.
- YU There came to you Moses with clear (Signs); yet ye worshipped the calf (Even) after that, and ye did behave wrongfully.

93.

- AA Remember when We took your pledge and exalted you on the Mount (saying :) "Hold fast to what We have given you, firmly, and pay heed," you said: "We have heard and will not obey." (The image of) the calf had sunk deep into their hearts on account of unbelief. Say: "Vile is your belief if you are believers indeed!"
- NQ And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word). They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers."
- PK And when We made with you a covenant and caused the Mount to tower above you, (saying): Hold fast by that which We have given you, and hear (Our Word), they said: We hear and we rebel. And (worship of) the calf was made to sink into their hearts because of their rejection (of the covenant). Say (unto them): Evil is that which your belief enjoineth on you, if ye are believers.
- SH And when We made a covenant with you and raised the mountain over you: Take hold of what We have given you with firmness and be obedient. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief Say: Evil is that which your belief bids you if you are believers.
- YU And remember We took your covenant and We raised above you (the towering height) of Mount (Sinai): (Saying): "Hold firmly to what We have given you, and hearken (to the Law)": They said: " We hear, and we disobey:" And they had to drink into their hearts (of the taint) of the calf because of their Faithlessness. Say: "Vile indeed are the behests of your Faith if ye have any faith!"

94.

- AA Tell them: "If you think you alone will abide with God to the exclusion of the rest of Mankind, in the mansions of the world to come, then wish for death if what you say is true."
- NQ Say to (them): "If the home of the Hereafter with Allâh is indeed for you specially and not for others, of mankind, then long for death if you are truthful."
- PK Say (unto them): If the abode of the Hereafter in the providence of Allah is indeed for you alone and not for others of mankind (as ye pretend), then long for death (for ye must long for death) if ye are truthful.
- SH Say: If the future abode with Allah is specially for you to the exclusion of the people, then invoke death if you are truthful.
- YU Say: "If the last Home, with Allah, be for you specially, and not for anyone else, then seek ye for death, if ye are sincere."

95.

- AA But they will surely not wish for death because of what they had done in the past; and God knows the sinners well.
- NQ But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allâh is All-Aware of the Zâlimûn (polytheists and wrong-doers).
- PK But they will never long for it, because of that which their own hands have sent before them. Allah is aware of evil-doers.
- SH And they will never invoke it on account of what their hands have sent before, and Allah knows the unjust.
- YU But they will never seek for death, on account of the (sins) which their hands have sent on before them. and Allah is well-acquainted with the wrong-doers.

96.

- AA You will see they are covetous of life more than other men, even more than those who practise idolatry. Each one of them desires to live a thousand years, although longevity will never save them from punishment, for God sees all they do.
- NQ And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who - ascribe partners to Allâh (and do not believe in Resurrection - Magians, pagans, and idolaters, etc.). Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allâh is All-Seer of what they do.
- PK And thou wilt find them greediest of mankind for life and (greedier) than the idolaters. (Each) one of them would like to be allowed to live a thousand years. And to live (a thousand years) would be no means remove him from the doom. Allah is Seer of what they do.
- SH And you will most certainly find them the greediest of men for life (greedier) than even those who are polytheists; every one of them loves that he should be granted a life of a thousand years, and his being granted a long life will in no way remove him further off from the chastisement, and Allah sees what they do.
- YU Thou wilt indeed find them, of all people, most greedy of life, -even more than the idolaters: Each one of them wishes He could be given a life of a thousand years: But the grant of such life will not save him from (due) punishment. For Allah sees well all that they do.

97.

- AA Say: "Whosoever is the enemy of Gabriel who revealed the word of God to you by the dispensation of God, reaffirming what had been revealed before, and is a guidance and good news for those who believe, --
- NQ Say (O Muhammad Peace be upon him): "Whoever is an enemy to Jibrael (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ân) down to your heart by Allâh's Permission, confirming what came before it [i.e. the Taurât (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.
- PK Say (O Muhammad, to mankind): Who is an enemy to Gabriel! For he it is who hath revealed (this Scripture) to thy heart by Allah's leave, confirming that which was (revealed) before it, and a guidance and glad tidings to believers;
- SH Say: Whoever is the enemy of Jibreel-- for surely he revealed it to your heart by Allah's command, verifying that which is before it and guidance and good news for the believers.
- YU Say: Whoever is an enemy to Gabriel-for he brings down the (revelation) to thy heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe,-

98.

- AA Whosoever is the enemy of God and His angels and apostles, and of Gabriel and Michael, then God is the enemy of such unbelievers."
- NQ "Whoever is an enemy to Allâh, His Angels, His Messengers, Jibrael (Gabriel) and Mikael (Michael), then verily, Allâh is an enemy to the disbelievers."
- PK Who is an enemy to Allah, and His angels and His messengers, and Gabriel and Michael! Then, lo! Allah (Himself) is an enemy to the disbelievers.
- SH Whoever is the enemy of Allah and His angels and His messengers and Jibreel and Meekaeel, so surely Allah is the enemy of the unbelievers.
- YU Whoever is an enemy to Allah and His angels and messengers, to Gabriel and Michael,- Lo! Allah is an enemy to those who reject Faith.

99.

- AA We have sent clear signs to you, such as none can deny except those who transgress the truth.
- NQ And indeed We have sent down to you manifest Ayât (these Verses of the Qur'ân which inform in detail about the news of the Jews and their secret intentions, etc.), and none disbelieve in them but Fâsiqûn (those who rebel against Allâh's Command).
- PK Verily We have revealed unto thee clear tokens, and only miscreants will disbelieve in them.
- SH And certainly We have revealed to you clear communications and none disbelieve in them except the transgressors.
- YU We have sent down to thee Manifest Signs (ayat); and none reject them but those who are perverse.

100.

- AA And every time they made a pledge some of them pushed it aside, and many of them do not believe.
- NQ Is it not (the case) that every time they make a covenant, some party among them throw it aside. Nay! the truth is most of them believe not.
- PK Is it ever so that when they make a covenant a party of them set it aside? The truth is, most of them believe not.
- SH What! whenever they make a covenant, a party of them cast it aside? Nay, most of them do not believe.

YU Is it not (the case) that every time they make a covenant, some party among them throw it aside?- Nay, Most of them are faithless.

101.

AA When a messenger was sent to them by God affirming the Books they had already received, some of them put (His message) behind their backs as if they had no knowledge of it.

NQ And when there came to them a Messenger from Allāh (i.e. Muhammad Peace be upon him) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allāh behind their backs as if they did not know!

PK And when there cometh unto them a messenger from Allah, confirming that which they possess, a party of those who have received the Scripture fling the Scripture of Allah behind their backs as if they knew not,

SH And when there came to them a Messenger from Allah verifying that which they have, a party of those who were given the Book threw the Book of Allah behind their backs as if they knew nothing.

YU And when there came to them a messenger from Allah, confirming what was with them, a party of the people of the Book threw away the Book of Allah behind their backs, as if (it had been something) they did not know!

102.

AA And they follow what devilish beings used to chant against the authority of Solomon, though Solomon never disbelieved and only the devils denied, who taught sorcery to men, which, they said, had been revealed to the angels of Babylon, Harut and Marut, who, however, never taught it without saying: "We have been sent to deceive you, so do not renounce (your faith)." They learnt what led to discord between husband and wife. Yet they could not harm any one or without the dispensation of God. And they learnt what harmed them and brought no gain. They knew indeed whoever bought this had no place in the world to come, and that surely they had sold themselves for something that was vile. If only they had sense!

NQ They followed what the Shayātin (devils) gave out (falsely of the magic) in the lifetime of Sulaimān (Solomon). Sulaimān did not disbelieve, but the Shayātin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hārūt and Mārūt, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allāh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.

PK And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angles) people learn that by which they cause division between man and wife; but they injure thereby no-one save by Allah's leave. And they learn that which harmeth them and profiteth them not. And surely they do know that he who trafficketh therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew.

SH And they followed what the Shaitans chanted of sorcery in the reign of

Sulaiman, and Sulaiman was not an unbeliever, but the Shaitans disbelieved, they taught men sorcery and that was sent down to the two angels at Babel, Harut and Marut, yet these two taught no man until they had said, "Surely we are only a trial, therefore do not be a disbeliever." Even then men learned from these two, magic by which they might cause a separation between a man and his wife; and they cannot hurt with it any one except with Allah's permission, and they learned what harmed them and did not profit them, and certainly they know that he who bought it should have no share of good in the hereafter and evil was the price for which they sold their souls, had they but known this.

- YU They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers Were, not Solomon, but the evil ones, teaching men Magic, and such things as came down at babylon to the angels Harut and Marut. But neither of these taught anyone (Such things) without saying: "We are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew!

103.

- AA Had they come to believe instead, and taken heed for themselves, they would surely have earned from God a far better reward. If only they had sense!
- NQ And if they had believed, and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew!
- PK And if they had believed and kept from evil, a recompense from Allah would be better, if they only knew.
- SH And if they had believed and guarded themselves (against evil), reward from Allah would certainly have been better; had they but known (this).
- YU If they had kept their Faith and guarded themselves from evil, far better had been the reward from their Lord, if they but knew!

104.

- AA Say not (to the Prophet), O Believers: "Have regard for us (ra'ina)," but "look at us (unzurna)," and obey him in what he says. Painful is the nemesis for disbelievers.
- NQ O you who believe! Say not (to the Messenger Peace be upon him) Râ'ina [] but say Unzurna (Do make us understand) and hear. And for the disbelievers there is a painful torment. (See Verse 4:46)
- PK O ye who believe, say not (unto the Prophet): "Listen to us" but say "Look upon us," and be ye listeners. For disbelievers is a painful doom.
- SH O you who believe! do not say Raina and say Unzurna and listen, and for the unbelievers there is a painful chastisement.
- YU O ye of Faith! Say not (to the Messenger) words of ambiguous import, but words of respect; and hearken (to him): To those without Faith is a grievous punishment.

105.

- AA Those without faith among the people of the Book, and those who worship idols, do not wish that good should come to you from your Lord. But God chooses whom He likes for His grace; and the bounty of God is infinite.
- NQ Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al-Mushrikûn (the disbelievers in the Oneness of Allâh,

idolaters, polytheists, pagans, etc.) like that there should be sent down unto you any good from your Lord. But Allāh chooses for His Mercy whom He wills. And Allāh is the Owner of Great Bounty.

- PK Neither those who disbelieve among the people of the Scripture nor the idolaters love that there should be sent down unto you any good thing from your Lord. But Allah chooseth for His mercy whom He will, and Allah is of Infinite Bounty.
- SH Those who disbelieve from among the followers of the Book do not like, nor do the polytheists, that the good should be sent down to you from your Lord, and Allah chooses especially whom He pleases for His mercy, and Allah is the Lord of mighty grace.
- YU It is never the wish of those without Faith among the People of the Book, nor of the Pagans, that anything good should come down to you from your Lord. But Allah will choose for His special Mercy whom He will - for Allah is Lord of grace abounding.

106.

- AA When We cancel a message (sent to an earlier prophet) or throw it into oblivion, We replace it with one better or one similar. Do you not know that God has power over all things?
- NQ Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allāh is able to do all things.
- PK Nothing of our revelation (even a single verse) do we abrogate or cause be forgotten, but we bring (in place) one better or the like thereof. Knowest thou not that Allah is Able to do all things?
- SH Whatever communications We abrogate or cause to be forgotten, We bring one better than it or like it. Do you not know that Allah has power over all things?
- YU None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that Allah Hath power over all things?

107.

- AA Do you not know that God's is the kingdom of the heavens and the earth, and that there is none to save and protect you apart from God?
- NQ Know you not that it is Allāh to Whom belongs the dominion of the heavens and the earth. And besides Allāh you have neither any Walī (protector or guardian) nor any helper.
- PK Knowest thou not that it is Allah unto Whom belongeth the Sovereignty of the heavens and the earth; and ye have not, beside Allah, any guardian or helper?
- SH Do you not know that Allah's is the kingdom of the heavens and the earth, and that besides Allah you have no guardian or helper?
- YU Knowest thou not that to Allah belongeth the dominion of the heavens and the earth? And besides Him ye have neither patron nor helper.

108.

- AA Do you too, O believers, wish to question your Apostle as Moses was in the past? But he who takes unbelief in exchange for belief only strays from the right path.
- NQ Or do you want to ask your Messenger (Muhammad Peace be upon him) as Mūsa (Moses) was asked before (i.e. show us openly our Lord.) And he who changes Faith for disbelief, verily, he has gone astray from the right way.

- PK Or would ye question your messenger as Moses was questioned aforetime? He who chooseth disbelief instead of faith, verily he hath gone astray from a plain road.
- SH Rather you wish to put questions to your Messenger, as Musa was questioned before; and whoever adopts unbelief instead of faith, he indeed has lost the right direction of the way.
- YU Would ye question your Messenger as Moses was questioned of old? but whoever changeth from Faith to Unbelief, Hath strayed without doubt from the even way.

109.

- AA How many of the followers of the Books having once known the truth desire in their hearts, out of envy, to turn you into infidels again even after the truth has become clear to them! But you forbear and overlook till God fulfil His plan; and God has power over all things.
- NQ Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even, after the truth (that Muhammad Peace be upon him is Allâh's Messenger) has become manifest unto them. But forgive and overlook, till Allâh brings His Command. Verily, Allâh is Able to do all things.
- PK Many of the people of the Scripture long to make you disbelievers after your belief, through envy on their own account, after the truth hath become manifest unto them. Forgive and be indulgent (toward them) until Allah give command. Lo! Allah is Able to do all things.
- SH Many of the followers of the Book wish that they could turn you back into unbelievers after your faith, out of envy from themselves, (even) after the truth has become manifest to them; but pardon and forgive, so that Allah should bring about His command; surely Allah has power over all things.
- YU Quite a number of the People of the Book wish they could Turn you (people) back to infidelity after ye have believed, from selfish envy, after the Truth hath become Manifest unto them: But forgive and overlook, Till Allah accomplish His purpose; for Allah Hath power over all things.

110.

- AA Fulfil your devotional obligations and pay the zakat. And what you send ahead of good you will find with God, for He sees all that you do ill.
- NQ And perform As-Salât (Iqâmat-as-Salât), and give Zakât, and whatever of good (deeds that Allâh loves) you send forth for yourselves before you, you shall find it with Allâh. Certainly, Allâh is All-Seer of what you do.
- PK Establish worship, and pay the poor-due; and whatever of good ye send before (you) for your souls, ye will find it with Allah. Lo! Allah is Seer of what ye do.
- SH And keep up prayer and pay the poor-rate and whatever good you send before for yourselves, you shall find it with Allah; surely Allah sees what you do.
- YU And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees Well all that ye do.

111.

- AA And they say: "None will go to Paradise but the Jews and the Christians;" but this is only wishful thinking. Say: "Bring the proof if you are truthful."
- NQ And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad Peace be upon him), "Produce your proof if you are truthful."

- PK And they say: None entereth paradise unless he be a Jew or a Christian. These are their own desires. Say: Bring your proof (of what ye state) if ye are truthful.
- SH And they say: None shall enter the garden (or paradise) except he who is a Jew or a Christian. These are their vain desires. Say: Bring your proof if you are truthful.
- YU And they say: "None shall enter Paradise unless he be a Jew or a Christian." Those are their (vain) desires. Say: "Produce your proof if ye are truthful."

112.

- AA Only he who surrenders to God with all his heart and also does good, will find his reward with his Lord, and will have no fear or regret.
- NO Yes, but whoever submits his face (himself) to Allāh (i.e. follows Allāh's Religion of Islāmic Monotheism) and he is a Muhsin (good-doer i.e. performs good deeds totally for Allāh's sake only without any show off or to gain praise or fame, etc., and in accordance with the Sunnah of Allāh's Messenger Muhammad Peace be upon him) then his reward is with his Lord (Allāh), on such shall be no fear, nor shall they grieve. [See Tafsir Ibn Kathīr, Vol.1, Page 154].
- PK Nay, but whosoever surrendereth his purpose to Allah while doing good, his reward is with his Lord; and there shall no fear come upon them neither shall they grieve.
- SH Yes! whoever submits himself entirely to Allah and he is the doer of good (to others) he has his reward from his Lord, and there is no fear for him nor shall he grieve.
- YU Nay, -whoever submits His whole self to Allah and is a doer of good, - He will get his reward with his Lord; on such shall be no fear, nor shall they grieve.

113.

- AA The Jews say: "The Christians are not right," and the Christians say: "The Jews are in the wrong;" yet both read the Scriptures; and this is what the unread had said too. God alone will judge between them in their differences on the Day of Reckoning.
- NO The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said (the pagans) who know not. Allāh will judge between them on the Day of Resurrection about that wherein they have been differing.
- PK And the Jews say the Christians follow nothing (true), and the Christians say the Jews follow nothing (true); yet both are readers of the Scripture. Even thus speak those who know not. Allah will judge between them on the Day of Resurrection concerning that wherein they differ.
- SH And the Jews say: The Christians do not follow anything (good) and the Christians say: The Jews do not follow anything (good) while they recite the (same) Book. Even thus say those who have no knowledge, like to what they say; so Allah shall judge between them on the day of resurrection in what they differ.
- YU The Jews say: "The Christians have naught (to stand) upon; and the Christians say: "The Jews have naught (To stand) upon." Yet they (Profess to) study the (same) Book. Like unto their word is what those say who know not; but Allah will judge between them in their quarrel on the Day of Judgment.

114.

- AA And who is more unjust than he who prohibits the name of God being used in His mosques, who hurries to despoil them even though he has no right to

enter them except in reverence? For them is ignominy in the world and severe punishment in the life to come.

- NO And who is more unjust than those who forbid that Allâh's Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allâh's Mosques and strive for their ruin. It was not fitting that such should themselves enter them (Allâh's Mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.
- PK And who doth greater wrong than he who forbiddeth the approach to the sanctuaries of Allah lest His name should be mentioned therein, and striveth for their ruin. As for such, it was never meant that they should enter them except in fear. Theirs in the world is ignominy and theirs in the Hereafter is an awful doom.
- SH And who is more unjust than he who prevents (men) from the masjids of Allah, that His name should be remembered in them, and strives to ruin them? (As for) these, it was not proper for them that they should have entered them except in fear; they shall meet with disgrace in this world, and they shall have great chastisement in the hereafter.
- YU And who is more unjust than he who forbids that in places for the worship of Allah, Allah's name should be celebrated?-whose zeal is (in fact) to ruin them? It was not fitting that such should themselves enter them except in fear. For them there is nothing but disgrace in this world, and in the world to come, an exceeding torment.

115.

- AA To God belong the East and the West. Wherever you turn the glory of God is everywhere: All-pervading is He and all-knowing.
- NO And to Allâh belong the east and the west, so wherever you turn yourselves or your faces there is the Face of Allâh (and He is High above, over His Throne). Surely! Allâh is All-Sufficient for His creatures' needs, All-Knowing.
- PK Unto Allah belong the East and the West, and whithersoever ye turn, there is Allah's Countenance. Lo! Allah is All-Embracing, All-Knowing.
- SH And Allah's is the East and the West, therefore, whither you turn, thither is Allah's purpose; surely Allah is Amplegiving, Knowing.
- YU To Allah belong the east and the West: Whithersoever ye turn, there is the presence of Allah. For Allah is all-Pervading, all-Knowing.

116.

- AA Yet they say that God has begotten a son. May He be praised! Indeed everything in the heavens and the earth belongs to Him, and all are obedient to God.
- NO And they (Jews, Christians and pagans) say: Allâh has begotten a son (children or offspring). [] Glory be to Him (Exalted be He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.
- PK And they say: Allah hath taken unto Himself a son. Be He glorified! Nay, but whatsoever is in the heavens and the earth is His. All are subservient unto Him.
- SH And they say: Allah has taken to himself a son. Glory be to Him; rather, whatever is in the heavens and the earth is His; all are obedient to Him.
- YU They say: "Allah hath begotten a son" : Glory be to Him.-Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him.

117.

- AA Creator of the heavens and the earth from nothingness, He has only to say when He wills a thing: "Be", and it is.

- NQ** The Originator of the heavens and the earth. When He decrees a matter, He only says to it : "Be!" - and it is.
- PK** The Originator of the heavens and the earth! When He decreeth a thing, He saith unto it only: Be! and it is.
- SH** Wonderful Originator of the heavens and the earth, and when He decrees an affair, He only says to it, Be, so there it is.
- YU** To Him is due the primal origin of the heavens and the earth: When He decreeth a matter, He saith to it: "Be," and it is.

118.

- AA** But those who are ignorant say: "Why does God not speak or show us a sign?" The same question had been asked by men before them, who were like them in their hearts. But to those who are firm in their faith We have shown Our signs already.
- NQ** And those who have no knowledge say: "Why does not Allâh speak to us (face to face) or why does not a sign come to us." So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.
- PK** And those who have no knowledge say: Why doth not Allah speak unto us, or some sign come unto us? Even thus, as they now speak, spake those (who were) before them. Their hearts are all alike. We have made clear the revelations for people who are sure.
- SH** And those who have no knowledge say: Why does not Allah speak to us or a sign come to us? Even thus said those before them, the like of what they say; their hearts are all alike. Indeed We have made the communications clear for a people who are sure.
- YU** Say those without knowledge: "Why speaketh not Allah unto us? or why cometh not unto us a Sign?" So said the people before them words of similar import. Their hearts are alike. We have indeed made clear the Signs unto any people who hold firmly to Faith (in their hearts).

119.

- AA** And We have sent you with the truth to give glad tidings and to warn. You will not be questioned about those and who are inmates of Hell.
- NQ** Verily, We have sent you (O Muhammad Peace be upon him) with the truth (Islâm), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, they will enter the Hell-fire). [] And you will not be asked about the dwellers of the blazing Fire.
- PK** Lo! We have sent thee (O Muhammad) with the truth, a bringer of glad tidings and a warner. And thou wilt not be asked about the owners of hell-fire.
- SH** Surely We have sent you with the truth as a bearer of good news and as a warner, and you shall not be called upon to answer for the companions of the flaming fire.
- YU** Verily We have sent thee in truth as a bearer of glad tidings and a warner: But of thee no question shall be asked of the Companions of the Blazing Fire.

120.

- AA** The Jews and Christians will never be pleased with you until you follow their way. Say: "God's guidance alone is true guidance;" for if you give in to their wishes after having received the (Book of) knowledge from God, then none will you have as friend or helper to save you.
- NQ** Never will the Jews nor the Christians be pleased with you (O Muhammad Peace be upon him) till you follow their religion. Say: "Verily, the Guidance of

Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance. And if you (O Muhammad Peace be upon him) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ân), then you would have against Allâh neither any Walî (protector or guardian) nor any helper.

PK And the Jews will not be pleased with thee, nor will the Christians, till thou follow their creed. Say: Lo! the guidance of Allah (Himself) is Guidance. And if thou shouldst follow their desires after the knowledge which hath come unto thee, then wouldst thou have from Allah no protecting guardian nor helper.

SH And the Jews will not be pleased with you, nor the Christians until you follow their religion. Say: Surely Allah's guidance, that is the (true) guidance. And if you follow their desires after the knowledge that has come to you, you shall have no guardian from Allah, nor any helper.

YU Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "The Guidance of Allah,-that is the (only) Guidance." Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither Protector nor helper against Allah.

121.

AA Those to whom We have sent down the Book, and who read it as it should be read, believe in it truly; but those who deny it will be losers.

NQ Those (who embraced Islâm from Banî Israel) to whom We gave the Book [the Taurât (Torah)] [or those (Muhammad's Peace be upon him companions) to whom We have given the Book (the Qur'ân)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones that believe therein. And whoso disbelieves in it (the Qur'ân), those are they who are the losers. (Tafsir Al-Qurtubî. Vol. 2, Page 95).

PK Those unto whom We have given the Scripture, who read it with the right reading, those believe in it. And whoso disbelieveth in it, those are they who are the losers.

SH Those to whom We have given the Book read it as it ought to be read. These believe in it; and whoever disbelieves in it, these it is that are the losers.

YU Those to whom We have sent the Book study it as it should be studied: They are the ones that believe therein: Those who reject faith therein,- the loss is their own.

122.

AA O children of Israel, remember the favours I bestowed on you, and made you exalted among the nations of the world.

NQ O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Alamîn (mankind and jinns) (of your time-period, in the past).

PK O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures.

SH O children of Israel, call to mind My favor which I bestowed on you and that I made you excel the nations.

YU O Children of Israel! call to mind the special favour which I bestowed upon you, and that I preferred you to all others (for My Message).

123.

AA Fear the day when no man will stand up for man in the least, and no ransom avail nor intercession matter nor help reach.

NQ And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to

him, nor shall they be helped.

- PK And guard (yourselves) against a day when no soul will in aught avail another, nor will compensation be accepted from it, nor will intercession be of use to it; nor will they be helped.
- SH And be on your guard against a day when no soul shall avail another in the least neither shall any compensation be accepted from it, nor shall intercession profit it, nor shall they be helped.
- YU Then guard yourselves against a-Day when one soul shall not avail another, nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped (from outside).

124.

- AA Remember, when his Lord tried Abraham by a number of commands which he fulfilled, God said to him: "I will make you a leader among men." And when Abraham asked: "From my progeny too?" the Lord said: "My pledge does not include transgressors."
- NQ And (remember) when the Lord of Ibrâhim (Abraham) [i.e., Allâh] tried him with (certain) Commands, which he fulfilled. He (Allâh) said (to him), "Verily, I am going to make you a leader (Prophet) of mankind." [Ibrâhim (Abraham)] said, "And of my offspring (to make leaders)." (Allâh) said, "My Covenant (Prophethood, etc.) includes not Zâlimûn (polytheists and wrong-doers)."
- PK And (remember) when his Lord tried Abraham with (His) commands, and he fulfilled them, He said: Lo! I have appointed thee a leader for mankind. (Abraham) said: And of my offspring (will there be leaders)? He said: My covenant includeth not wrong-doers.
- SH And when his Lord tried Ibrahim with certain words, he fulfilled them. He said: Surely I will make you an Imam of men. Ibrahim said: And of my offspring? My covenant does not include the unjust, said He.
- YU And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make thee an Imam to the Nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But My Promise is not within the reach of evil-doers."

125.

- AA Remember, We made the House (of Ka'bah) a place of congregation and safe retreat, and said: "Make the spot where Abraham stood the place of worship;" and enjoined upon Abraham and Ishmael to keep Our House immaculate for those who shall walk around it and stay in it for contemplation and prayer, and for bowing in adoration.
- NQ And (remember) when We made the House (the Ka'bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqâm (place) of Ibrâhim (Abraham) [or the stone on which Ibrâhim (Abraham) >> stood while he was building the Ka'bah] as a place of prayer (for some of your prayers, e.g. two Rak'at after the Tawâf of the Ka'bah at Makkah), and We commanded Ibrâhim (Abraham) and Ismâ'il (Ishmael) that they should purify My House (the Ka'bah at Makkah) for those who are circumambulating it, or staying (I'tik âf), or bowing or prostrating themselves (there, in prayer).
- PK And when We made the House (at Makka) a resort for mankind and sanctuary, (saying): Take as your place of worship the place where Abraham stood (to pray). And We imposed a duty upon Abraham and Ishmael, (saying): Purify My house for those who go around and those who meditate therein and those who bow down and prostrate themselves (in worship).
- SH And when We made the House a pilgrimage for men and a (place of) security, and: Appoint for yourselves a place of prayer on the standing-place of Ibrahim. And We enjoined Ibrahim and Ismail saying: Purify My House for

those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves.

- YU Remember We made the House a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer).

126.

- AA And when Abraham said: "O Lord, make this a city of peace, and give those of its citizens who believe in God and the Last Day fruits for food," He answered: "To those will I also give a little who believe not, for a time, then drag them to Hell, a dreadful destination!"
- NQ And (remember) when Ibrâhim (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allâh and the Last Day." He (Allâh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"
- PK And when Abraham prayed: My Lord! Make this a region of security and bestow upon its people fruits, such of them as believe in Allah and the Last Day, He answered: As for him who disbelieveth, I shall leave him in contentment for a while, then I shall compel him to the doom of Fire - a hapless journey's end!
- SH And when Ibrahim said: My Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day. He said: And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive him to the chastisement of the fire; and it is an evil destination.
- YU And remember Abraham said: "My Lord, make this a City of Peace, and feed its people with fruits,-such of them as believe in Allah and the Last Day." He said: "(Yea), and such as reject Faith,-for a while will I grant them their pleasure, but will soon drive them to the torment of Fire,- an evil destination (indeed)!"

127.

- AA And when Abraham was raising the plinth of the House with Ishmael, (he prayed): "Accept this from us, O Lord, for You hear and know everything;
- NQ And (remember) when Ibrâhim (Abraham) and (his son) Ismâ'il (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower." []
- PK And when Abraham and Ishmael were raising the foundations of the House, (Abraham prayed): Our Lord! Accept from us (this duty). Lo! Thou, only Thou, art the Hearer, the Knower.
- SH And when Ibrahim and Ismail raised the foundations of the House: Our Lord! accept from us; surely Thou art the Hearing, the Knowing:
- YU And remember Abraham and Isma'il raised the foundations of the House (With this prayer): "Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing.

128.

- AA And make us submit, O Lord, to Your will, and our progeny a people submissive to You. Teach us the way of worship and forgive our trespasses, for You are compassionate and merciful;
- NQ "Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manâsik [] (all the ceremonies of

pilgrimage - Hajj and 'Umrah, etc.), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

- PK Our Lord! And make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent toward us. Lo! Thou, only Thou, art the Relenting, the Merciful.
- SH Our Lord! and make us both submissive to Thee and (raise) from our offspring a nation submitting to Thee, and show us our ways of devotion and turn to us (mercifully), surely Thou art the Oft-returning (to mercy), the Merciful.
- YU "Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (will); and show us our place for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful.

129.

- AA And send to them, O Lord, an apostle from among them to impart Your messages to them, and teach them the Book and the wisdom, and correct them in every way; for indeed You are mighty and wise.
- NQ "Our Lord! Send amongst them a Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad Peace be upon him), who shall recite unto them Your Verses and instruct them in the Book (this Qur'ân) and Al-Hikmah (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise."
- PK Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise.
- SH Our Lord! and raise up in them a Messenger from among them who shall recite to them Thy communications and teach them the Book and the wisdom, and purify them; surely Thou art the Mighty, the Wise.
- YU "Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in scripture and wisdom, and sanctify them: For Thou art the Exalted in Might, the Wise."

130.

- AA Who will turn away from the creed of Abraham but one dull of soul? We made him the chosen one here in the world, and one of the best in the world to come,
- NQ And who turns away from the religion of Ibrâhim (Abraham) (i.e. Islâmic Monotheism) except him who befools himself. Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.
- PK And who forsaketh the religion of Abraham save him who befooleth himself? Verily We chose him in the world, and lo! in the Hereafter he is among the righteous.
- SH And who forsakes the religion of Ibrahim but he who makes himself a fool, and most certainly We chose him in this world, and in the hereafter he is most surely among the righteous.
- YU And who turns away from the religion of Abraham but such as debase their souls with folly? Him We chose and rendered pure in this world: And he will be in the Hereafter in the ranks of the Righteous.

131.

- AA (For) when his Lord said to him: "Obey," he replied: "I submit to the Lord of all the worlds."

- NQ** When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Alamîn (mankind, jinns and all that exists)."
- PK** When his Lord said unto him: Surrender! he said: I have surrendered to the Lord of the Worlds.
- SH** When his Lord said to him, Be a Muslim, he said: I submit myself to the Lord of the worlds.
- YU** Behold! his Lord said to him: "Bow (thy will to Me):" He said: "I bow (my will) to the Lord and Cherisher of the Universe."

132.

- AA** And Abraham left this legacy to his sons, and to Jacob, and said: "O my sons, God has chosen this as the faith for you. Do not die but as those who have submitted (to God)."
- NQ** And this (submission to Allâh, Islâm) was enjoined by Ibrâhim (Abraham) upon his sons and by Ya'qûb (Jacob), (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims - Islâmic Monotheism)."
- PK** The same did Abraham enjoin upon his sons, and also Jacob, (saying): O my sons! Lo! Allah hath chosen for you the (true) religion; therefore die not save as men who have surrendered (unto Him).
- SH** And the same did Ibrahim enjoin on his sons and (so did) Yaqoub. O my sons! surely Allah has chosen for you (this) faith, therefore die not unless you are Muslims.
- YU** And this was the legacy that Abraham left to his sons, and so did Jacob; "Oh my sons! Allah hath chosen the Faith for you; then die not except in the Faith of Islam."

133.

- AA** Were you present at the hour of Jacob's death? "What will you worship after me?" he asked his sons, and they answered: "We shall worship your God and the God of your fathers, of Abraham and Ishmael and Isaac, the one and only God; and to Him we submit."
- NQ** Or were you witnesses when death approached Ya'qûb (Jacob). When he said unto his sons, "What will you worship after me." They said, "We shall worship your Ilâh [] (God - Allâh), the Ilâh (God) of your fathers, Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), One Ilâh (God), and to Him we submit (in Islâm)."
- PK** Or were ye present when death came to Jacob, when he said unto his sons: What will ye worship after me? They said: We shall worship thy god, the god of thy fathers, Abraham and Ishmael and Isaac, One Allah, and unto Him we have surrendered.
- SH** Nay! were you witnesses when death visited Yaqoub, when he said to his sons: What will you serve after me? They said: We will serve your god and the god of your fathers, Ibrahim and Ismail and Ishaq, one Allah only, and to Him do we submit.
- YU** Were ye witnesses when death appeared before Jacob? Behold, he said to his sons: "What will ye worship after me?" They said: "We shall worship Thy god and the god of thy fathers, of Abraham, Isma'il and Isaac,- the one (True) Allah: To Him we bow (in Islam)."

134.

- AA** Those were the people, and they have passed away. Theirs the reward for what they did, as yours will be for what you do. You will not be questioned about their deeds.

- NQ** That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.
- PK** Those are a people who have passed away. Theirs is that which they earned, and yours is that which ye earn. And ye will not be asked of what they used to do.
- SH** This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.
- YU** That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case!

135.

- AA** They say: "Become Jews or become Christians, and find the right way." Say: "No. We follow the way of Abraham the upright, who was not an idolater."
- NQ** And they say, "Be Jews or Christians, then you will be guided." Say (to them, O Muhammad Peace be upon him), "Nay, (We follow) only the religion of Ibrâhim (Abraham), Hanifa [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)], and he was not of Al-Mushrikûn (those who worshipped others along with Allâh - see V.2: 105)." []
- PK** And they say: Be Jews or Christians, then ye will be rightly guided. Say (unto them, O Muhammad): Nay, but (we follow) the religion of Abraham, the upright, and he was not of the idolaters.
- SH** And they say: Be Jews or Christians, you will be on the right course. Say: Nay! (we follow) the religion of Ibrahim, the Hanif, and he was not one of the polytheists.
- YU** They say: "Become Jews or Christians if ye would be guided (To salvation)." Say thou: "Nay! (I would rather) the Religion of Abraham the True, and he joined not gods with Allah."

136.

- AA** Say: "We believe in God and what has been sent down to us, and what had been revealed to Abraham and Ishmael and Isaac and Jacob and their progeny, and that which was given to Moses and Christ, and to all other prophets by the Lord. We make no distinction among them, and we submit to Him."
- NQ** Say (O Muslims), "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob), and to Al-Asbât [the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsa (Moses) and 'Iesa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)."
- PK** Say (O Muslims): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered.
- SH** Say: We believe in Allah and (in) that which had been revealed to us, and (in) that which was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and (in) that which was given to Musa and Isa, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them, and to Him do we submit.
- Say ye: "We believe in Allah, and the revelation given to us, and to Abraham,

YU Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: We make no difference between one and another of them: And we bow to Allah (in Islam)."

137.

AA If they come to believe as you did, they will find the right path. If they turn away then they will only oppose; but God will suffice you against them, for God hears all and knows everything.

NO So if they believe in the like of that which you believe, then they are rightly guided, but if they turn away, then they are only in opposition. So Allâh will suffice you against them. And He is the All-Hearer, the All-Knower.

PK And if they believe in the like of that which ye believe, then are they rightly guided. But if they turn away, then are they in schism, and Allah will suffice thee (for defence) against them. He is the Hearer, the Knower.

SH If then they believe as you believe in Him, they are indeed on the right course, and if they turn back, then they are only in great opposition, so Allah will suffice you against them, and He is the Hearing, the Knowing.

YU So if they believe as ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice thee as against them, and He is the All-Hearing, the All-Knowing.

138.

AA "We have taken the colouring of God; and whose shade is better than God's? Him alone we worship."

NO [Our Sibghah (religion) is] the Sibghah (Religion) of Allâh (Islâm) and which Sibghah (religion) can be better than Allâh's. And we are His worshippers. [Tafsir Ibn Kathir.]

PK (We take our) colour from Allah, and who is better than Allah at colouring. We are His worshippers.

SH (Receive) the baptism of Allah, and who is better than Allah in baptising? and Him do we serve.

YU (Our religion is) the Baptism of Allah: And who can baptize better than Allah? And it is He Whom we worship.

139.

AA Say: "Why do you dispute with us about God when He is equally your Lord and our Lord? To us belong our actions, to you yours; and we are true to Him."

NO Say (O Muhammad Peace be upon him to the Jews and Christians), "Dispute you with us about Allâh while He is our Lord and your Lord. And we are to be rewarded for our deeds and you for your deeds. [] And we are sincere to Him in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)."

PK Say (unto the People of the Scripture): Dispute ye with us concerning Allah when He is our Lord and your Lord? Ours are our works and yours your works. We look to Him alone.

SH Say: Do you dispute with us about Allah, and He is our Lord and your Lord, and we shall have our deeds and you shall have your deeds, and we are sincere to Him.

YU Say: Will ye dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that We are sincere (in our faith) in Him?

140.

AA Or do you claim that Abraham and Ishmael and Isaac and Jacob and their

offspring were Jews or Christians? Say: "Have you more knowledge than God?" Who is more wicked than he who conceals the testimony he received from God? God is not unaware of all you do.

- NO** Or say you that Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob) and Al-Asbât [the twelve sons of Ya'qûb (Jacob)] were Jews or Christians. Say, "Do you know better or does Allâh (knows better... that they all were Muslims). And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad Peace be upon him when he comes, written in their Books. (See Verse 7: 157)] he has from Allâh. And Allâh is not unaware of what you do."
- PK** Or say ye that Abraham, and Ishmael, and Isaac, and Jacob, and the tribes were Jews or Christians? Say: Do ye know best, or doth Allah? And who is more unjust than he who hideth a testimony which he hath received from Allah? Allah is not unaware of what ye do.
- SH** Nay! do you say that Ibrahim and Ismail and Yaqoub and the tribes were Jews or Christians? Say: Are you better knowing or Allah? And who is more unjust than he who conceals a testimony that he has from Allah? And Allah is not at all heedless of what you do.
- YU** Or do ye say that Abraham, Isma'il Isaac, Jacob and the Tribes were Jews or Christians? Say: Do ye know better than Allah? Ah! who is more unjust than those who conceal the testimony they have from Allah? but Allah is not unmindful of what ye do!

141.

- AA** They were the people, and they have passed away. Theirs the reward for what they did, as yours will be for what you do. You will not be questioned about their deeds.
- NO** That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.
- PK** Those are a people who have passed away; theirs is that which they earned and yours that which ye earn. And ye will not be asked of what they used to do.
- SH** This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.
- YU** That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case:

142.

- AA** The foolish will now ask and say: "What has made the faithful turn away from the Qiblah towards which they used to pray?" Say: "To God belong the East and the West. He guides who so wills to the path that is straight."
- NO** The fools (pagans, hypocrites, and Jews) among the people will say, "What has turned them (Muslims) from their Qiblah [prayer direction (towards Jerusalem)] to which they were used to face in prayer." Say, (O Muhammad SAW) "To Allâh belong both, east and the west. He guides whom He wills to a Straight Way."
- PK** The foolish of the people will say: What hath turned them from the qiblah which they formerly observed? Say: Unto Allah belong the East and the West. He guideth whom He will unto a straight path.
- SH** The fools among the people will say: What has turned them from their qiblah which they had? Say: The East and the West belong only to Allah; He guides whom He likes to the right path.

YU The fools among the people will say: "What hath turned them from the Qibla to which they were used?" Say: To Allah belong both east and West: He guideth whom He will to a Way that is straight.

143.

AA We have made you a temperate people that you act as witness over man, and the Prophet as witness over you. We decreed the Qiblah which you faced before that We may know who follow the Apostle and who turn away in haste. And this was a hard (test) except for those who were guided by God. But God will not suffer your faith to go waste, for God is to men full of mercy and grace.

NO Thus We have made you [true Muslims - real believers of Islâmic Monotheism, true followers of Prophet Muhammad SAW and his Sunnah (legal ways)], a Wasat (just) (and the best) nation, that you be witnesses over mankind[] and the Messenger (Muhammad SAW) be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad SAW) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allâh guided. And Allâh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allâh is full of kindness, the Most Merciful towards mankind.

PK Thus We have appointed you a middle nation, that ye may be witnesses against mankind, and that the messenger may be a witness against you. And We appointed the qiblah which ye formerly observed only that We might know him who followeth the messenger, from him who turneth on his heels. In truth it was a hard (test) save for those whom Allah guided. But it was not Allah's purpose that your faith should be in vain, for Allah is Full of Pity, Merciful toward mankind.

SH And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you; and We did not make that which you would have to be the qiblah but that We might distinguish him who follows the Messenger from him who turns back upon his heels, and this was surely hard except for those whom Allah has guided aright; and Allah was not going to make your faith to be fruitless; most surely Allah is Affectionate, Merciful to the people.

YU Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (From the Faith). Indeed it was (A change) momentous, except to those guided by Allah. And never would Allah Make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful.

144.

AA We have seen you turn your face to the heavens. We shall turn you to a Qiblah that will please you. So turn towards the Holy Mosque, and turn towards it wherever you be. And those who are recipients of the Book surely know that this is the truth from their Lord; and God is not negligent of all that you do.

NO Verily! We have seen the turning of your (Muhammad's SAW) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid- al-Harâm (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scriptures (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the

Ka'bah at Makkah in prayers) is the truth from their Lord. And Allāh is not unaware of what they do.

- PK** We have seen the turning of thy face to heaven (for guidance, O Muhammad). And now verily We shall make thee turn (in prayer) toward a qiblah which is dear to thee. So turn thy face toward the Inviolable Place of Worship, and ye (O Muslims), wheresoever ye may be, turn your faces (when ye pray) toward it. Lo! Those who have received the Scripture know that (this revelation) is the Truth from their Lord. And Allah is not unaware of what they do.
- SH** Indeed We see the turning of your face to heaven, so We shall surely turn you to a qiblah which you shall like; turn then your face towards the Sacred Mosque, and wherever you are, turn your face towards it, and those who have been given the Book most surely know that it is the truth from their Lord; and Allah is not at all heedless of what they do.
- YU** We see the turning of thy face (for guidance to the heavens: now Shall We turn thee to a Qibla that shall please thee. Turn then Thy face in the direction of the sacred Mosque: Wherever ye are, turn your faces in that direction. The people of the Book know well that that is the truth from their Lord. Nor is Allah unmindful of what they do.

145.

- AA** Even though you bring all the proof to the people of the Book they will not face the direction you turn to, nor you theirs, nor will they follow each other's direction. And if you follow their whims after all the knowledge that has reached you, then surely you will be among transgressors.
- NQ** And even if you were to bring to the people of the Scripture (Jews and Christians) all the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah (prayer direction). And they will not follow each other's Qiblah (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allāh), then indeed you will be one of the Zālimūn (polytheists, wrong-doers, etc.).
- PK** And even if thou broughtest unto those who have received the Scripture all kinds of portents, they would not follow thy qiblah, nor canst thou be a follower of their qiblah; nor are some of them followers of the qiblah of others. And if thou shouldst follow their desires after the knowledge which hath come unto thee, then surely wert thou of the evil-doers.
- SH** And even if you bring to those who have been given the Book every sign they would not follow your qiblah, nor can you be a follower of their qiblah, neither are they the followers of each other's qiblah, and if you follow their desires after the knowledge that has come to you, then you shall most surely be among the unjust.
- YU** Even if thou wert to bring to the people of the Book all the Signs (together), they would not follow Thy Qibla; nor art thou going to follow their Qibla; nor indeed will they follow each other's Qibla. If thou after the knowledge hath reached thee, Wert to follow their (vain) desires, -then wert thou Indeed (clearly) in the wrong.

146.

- AA** Those to whom We have sent down the Book know this even as they know their sons. Yet a section among them conceals the truth knowingly.
- NQ** Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad SAW or the Ka'bah at Makkah) as they recongise their sons. But verily, a party of them conceal the truth while they know it - [i.e. the qualities of Muhammad SAW which are written in the Taurât (Torah) and the Injeel

(Gospel)][].

- PK Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. But lo! a party of them knowingly conceal the truth.
- SH Those whom We have given the Book recognize him as they recognize their sons, and a party of them most surely conceal the truth while they know (it).
- YU The people of the Book know this as they know their own sons; but some of them conceal the truth which they themselves know.

147.

- AA The truth is from your Lord, so be not among those who are sceptics.
- NQ (This is) the truth from your Lord. So be you not one of those who doubt.
- PK It is the Truth from thy Lord (O Muhammad), so be not thou of those who waver.
- SH The truth is from your Lord, therefore you should not be of the doubters.
- YU The Truth is from thy Lord; so be not at all in doubt.

148.

- AA Each has a goal to which he turns. So strive towards piety and excel the others: God will bring you all together wheresoever you be. God has power over everything.
- NQ For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allâh will bring you together (on the Day of Resurrection). Truly, Allâh is Able to do all things.
- PK And each one hath a goal toward which he turneth; so vie with one another in good works. Wheresoever ye may be, Allah will bring you all together. Lo! Allah is Able to do all things.
- SH And every one has a direction to which he should turn, therefore hasten to (do) good works; wherever you are, Allah will bring you all together; surely Allah has power over all things.
- YU To each is a goal to which Allah turns him; then strive together (as in a race) Towards all that is good. Wheresoever ye are, Allah will bring you Together. For Allah Hath power over all things.

149.

- AA Wherever you come from turn towards the Holy Mosque: This in truth is from your Lord. God is not negligent of all you do.
- NQ And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Harâm (at Makkah), that is indeed the truth from your Lord. And Allâh is not unaware of what you do.
- PK And whencesoever thou comest forth (for prayer, O Muhammad) turn thy face toward the Inviolable Place of Worship. Lo! it is the Truth from thy Lord. Allah is not unaware of what ye do.
- SH And from whatsoever place you come forth, turn your face towards the Sacred Mosque; and surely it is the very truth from your Lord, and Allah is not at all heedless of what you do.
- YU From whencesoever Thou startest forth, turn Thy face in the direction of the sacred Mosque; that is indeed the truth from the Lord. And Allah is not unmindful of what ye do.

150.

- AA Whichever place you come from turn towards the Holy Mosque, and wherever you are, turn your faces towards it so that people may have no cause for argument against you, except such among them as are wicked. But do not fear them, fear Me that I may accomplish My favours on you, and you may

find the right way perchance.

- NO And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Harâm (at Makkah), and wheresoever you are, turn your faces towards, it (when you pray) so that men may have no argument against you except those of them that are wrong-doers, so fear them not, but fear Me! - And so that I may complete My Blessings on you and that you may be guided.
- PK Whencesoever thou comest forth turn thy face toward the Inviolable Place of Worship; and wheresoever ye may be (O Muslims) turn your faces toward it (when ye pray) so that men may have no argument against you, save such of them as do injustice - Fear them not, but fear Me! - and so that I may complete My grace upon you, and that ye may be guided.
- SH And from whatsoever place you come forth, turn your face towards the Sacred Mosque; and wherever you are turn your faces towards it, so that people shall have no accusation against you, except such of them as are unjust; so do not fear them, and fear Me, that I may complete My favor on you and that you may walk on the right course.
- YU So from whencesoever Thou startest forth, turn Thy face in the direction of the sacred Mosque; and wheresoever ye are, Turn your face thither: that there be no ground of dispute against you among the people, except those of them that are bent on wickedness; so fear them not, but fear Me; and that I may complete My favours on you, and ye May (consent to) be guided;

151.

- AA Even as We sent a messenger from among you to convey Our messages to you and cleanse you, and teach you the Book and the wisdom, and what you did not know;
- NO Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad SAW) of your own, reciting to you Our Verses (the Qur'ân) and sanctifying you, and teaching you the Book (the Qur'ân) and the Hikmah (i.e. Sunnah, Islâmic laws and Fiqh - jurisprudence), and teaching you that which you used not to know.
- PK Even as We have sent unto you a messenger from among you, who reciteth unto you Our revelations and causeth you to grow, and teacheth you the Scripture and wisdom, and teacheth you that which ye knew not.
- SH Even as We have sent among you a Messenger from among you who recites to you Our communications and purifies you and teaches you the Book and the wisdom and teaches you that which you did not know.
- YU A similar (favour have ye already received) in that We have sent among you a Messenger of your own, rehearsing to you Our Signs, and sanctifying you, and instructing you in Scripture and Wisdom, and in new knowledge.

152.

- AA So, therefore, remember Me, and I shall remember you; and give thanks and do not be ungrateful.
- NO Therefore remember Me (by praying, glorifying, etc.).[] I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.
- PK Therefore remember Me, I will remember you. Give thanks to Me, and reject not Me.
- SH Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me.
- YU Then do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith.

153.

- AA O you who believe, seek courage in fortitude and prayer, for God is with those who are patient and persevere.
- NQ O you who believe! Seek help in patience and As-Salât (the prayer). Truly! Allâh is with As-Sâbirin (the patient ones, etc.).
- PK O ye who believe! Seek help in steadfastness and prayer. Lo! Allah is with the steadfast.
- SH O you who believe! seek assistance through patience and prayer; surely Allah is with the patient.
- YU O ye who believe! seek help with patient perseverance and prayer; for Allah is with those who patiently persevere.

154.

- AA Do not say that those who are killed in the way of God, are dead, for indeed they are alive, even though you are not aware.
- NQ And say not of those who are killed in the Way of Allâh, "They are dead." Nay, they are living, but you perceive (it) not.
- PK And call not those who are slain in the way of Allah "dead." Nay, they are living, only ye perceive not.
- SH And do not speak of those who are slain in Allah's way as dead; nay, (they are) alive, but you do not perceive.
- YU And say not of those who are slain in the way of Allah: "They are dead." Nay, they are living, though ye perceive (it) not.

155.

- AA Be sure We shall try you with something of fear and hunger and loss of wealth and life and the fruits (of your labour); but give tidings of happiness to those who have patience,
- NQ And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirin (the patient ones, etc.).
- PK And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast,
- SH And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient,
- YU Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere,

156.

- AA Who say when assailed by adversity: "Surely we are for God, and to Him we shall return."
- NQ Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."
- PK Who say, when a misfortune striketh them: Lo! we are Allah's and lo! unto Him we are returning.
- SH Who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return.
- YU Who say, when afflicted with calamity: "To Allah We belong, and to Him is our return":-

157.

- AA On such men are the blessings of God and His mercy, for they are indeed on

the right path.

- NO** They are those on whom are the Salawât (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones.
- PK** Such are they on whom are blessings from their Lord, and mercy. Such are the rightly guided.
- SH** Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course.
- YU** They are those on whom (Descend) blessings from Allah, and Mercy, and they are the ones that receive guidance.

158.

- AA** Truly Safa and Marwa are the symbols of God. Whoever goes on pilgrimage to the House (of God), or on a holy visit, is not guilty of wrong if he walk around them; and he who does good of his own accord will find appreciation with God who knows everything.
- NO** Verily! As-Safâ and Al-Marwah (two mountains in Makkah) are of the Symbols of Allâh. So it is not a sin on him who perform Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawâf) between them (As-Safâ and Al-Marwah).[] And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower.
- PK** Lo! (the mountains) As-Safa and Al-Marwah are among the indications of Allah. It is therefore no sin for him who is on pilgrimage to the House (of Allah) or visiteth it, to go around them (as the pagan custom is). And he who doeth good of his own accord, (for him) lo! Allah is Responsive, Aware.
- SH** Surely the Safa and the Marwa are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is Grateful, Knowing.
- YU** Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good,- be sure that Allah is He Who recogniseth and knoweth.

159.

- AA** They who conceal Our signs and the guidance We have sent them and have made clear in the Book, are condemned of God and are condemned by those who are worthy of condemning.
- NO** Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers.
- PK** Lo! Those who hide the proofs and the guidance which We revealed, after We had made it clear to mankind in the Scripture: such are accursed of Allah and accursed of those who have the power to curse.
- SH** Surely those who conceal the clear proofs and the guidance that We revealed after We made it clear in the Book for men, these it is whom Allah shall curse, and those who curse shall curse them (too).
- YU** Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the people in the Book,-on them shall be Allah's curse, and the curse of those entitled to curse,-

160.

- AA** But those who repent and reform and proclaim (the truth), are forgiven, for I am forgiving and merciful.

- NO** Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.
- PK** Except those who repent and amend and make manifest (the truth). These it is toward whom I relent. I am the Relenting, the Merciful.
- SH** Except those who repent and amend and make manifest (the truth), these it is to whom I turn (mercifully); and I am the Oft-returning (to mercy), the Merciful.
- YU** Except those who repent and make amends and openly declare (the Truth): To them I turn; for I am Oft-returning, Most Merciful.

161.

- AA** But those who deny, and die disbelieving, bear the condemnation of God and the angels and that of all men,
- NO** Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allâh and of the angels and of mankind, combined.
- PK** Lo! Those who disbelieve, and die while they are disbelievers; on them is the curse of Allah and of angels and of men combined.
- SH** Surely those who disbelieve and die while they are disbelievers, these it is on whom is the curse of Allah and the angels and men all;
- YU** Those who reject Faith, and die rejecting, - on them is Allah's curse, and the curse of angels, and of all mankind;

162.

- AA** Under which they will live, and their suffering will neither decrease nor be respite for them.
- NO** They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved.
- PK** They ever dwell therein. The doom will not be lightened for them, neither will they be reprieved.
- SH** Abiding in it; their chastisement shall not be lightened nor shall they be given respite.
- YU** They will abide therein: Their penalty will not be lightened, nor will respite be their (lot).

163.

- AA** Your God is one God; there is no god other than He, the compassionate, ever-merciful.
- NO** And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful.
- PK** Your Allah is One Allah; there is no Allah save Him, the Beneficent, the Merciful.
- SH** And your Allah is one Allah! there is no god but He; He is the Beneficent, the Merciful.
- YU** And your Allah is One Allah: There is no god but He, Most Gracious, Most Merciful.

164.

- AA** Creation of the heavens and the earth, alternation of night and day, and sailing of ships across the ocean with what is useful to man, and the rain that God sends from the sky enlivening the earth that was dead, and the scattering of beasts of all kinds upon it, and the changing of the winds, and the clouds which remain obedient between earth and sky, are surely signs for

the wise.

- NO** Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allâh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayât (proofs, evidences, signs, etc.) for people of understanding.
- PK** Lo! In the creation of the heavens and the earth, and the difference of night and day, and the ships which run upon the sea with that which is of use to men, and the water which Allah sendeth down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah's Sovereignty) for people who have sense.
- SH** Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand.
- YU** Behold! in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah Sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they Trail like their slaves between the sky and the earth; - (Here) indeed are Signs for a people that are wise.

165.

- AA** And yet there are men who take others as compeers of God, and bestow on them love due to God; but the love of the faithful for God is more intense. If only the wicked could see now the agony that they will behold (on the Day of Resurrection), they will know that to God belongs the power entirely'. And the punishment of God is severe.
- NO** And of mankind are some who take (for worship) others besides Allâh as rivals[] (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment.
- PK** Yet of mankind are some who take unto themselves (objects of worship which they set as) rivals to Allah, loving them with a love like (that which is the due) of Allah (only) - those who believe are stauncher in their love for Allah - Oh, that those who do evil had but known, (on the day) when they behold the doom, that power belongeth wholly to Allah, and that Allah is severe in punishment!
- SH** And there are some among men who take for themselves objects of worship besides Allah, whom they love as they love Allah, and those who believe are stronger in love for Allah and O, that those who are unjust had seen, when they see the chastisement, that the power is wholly Allah's and that Allah is severe in requiting (evil).
- YU** Yet there are men who take (for worship) others besides Allah, as equal (with Allah): They love them as they should love Allah. But those of Faith are overflowing in their love for Allah. If only the unrighteous could see, behold, they would see the penalty: that to Allah belongs all power, and Allah will strongly enforce the penalty.

166.

- AA When those who were followed will disclaim those who followed them, and see the torment all ties between them shall be severed,
- NQ When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.
- PK (On the day) when those who were followed disown those who followed (them), and they behold the doom, and all their aims collapse with them.
- SH When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder.
- YU Then would those who are followed clear themselves of those who follow (them) : They would see the penalty, and all relations between them would be cut off.

167.

- AA And the followers will say: "Could we live but once again we would leave them as they have abandoned us now." God will show them thus their deeds, and fill them with remorse; but never shall they find release from the Fire. O men, eat only the things of the earth that are lawful and good. Do not walk in the footsteps of Satan, your acknowledged enemy.
- NQ And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire .
- PK And those who were but followers will say: If a return were possible for us, we would disown them even as they have disowned us. Thus will Allah show them their own deeds as anguish for them, and they will not emerge from the Fire.
- SH And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they shall not come forth from the fire.
- YU And those who followed would say: "If only We had one more chance, We would clear ourselves of them, as they have cleared themselves of us." Thus will Allah show them (The fruits of) their deeds as (nothing but) regrets. Nor will there be a way for them out of the Fire.

168.

- NQ O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitân (Satan). Verily, he is to you an open enemy.
- PK O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil. Lo! he is an open enemy for you.
- SH O men! eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Shaitan; surely he is your open enemy.
- YU O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy.

169.

- AA He will ask you to indulge in evil, indecency, and to speak lies of God you cannot even conceive.
- NQ [Shaitân (Satan)] commands you only what is evil and Fahshâ (sinful), and that you should say against Allâh what you know not.
- PK He enjoineeth upon you only the evil and the foul, and that ye should tell

concerning Allah that which ye know not.

SH He only enjoins you evil and indecency, and that you may speak against Allah what you do not know.

YU For he commands you what is evil and shameful, and that ye should say of Allah that of which ye have no knowledge.

170.

AA When it is said to them: "Follow what God has revealed," they reply: "No, we shall follow only what our fathers had practiced," -- even though their fathers had no wisdom or guidance!

NQ When it is said to them: "Follow what Allâh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) Even though their fathers did not understand anything nor were they guided.

PK And when it is said unto them: Follow that which Allah hath revealed, they say: We follow that wherein we found our fathers. What! Even though their fathers were wholly unintelligent and had no guidance?

SH And when it is said to them, Follow what Allah has revealed, they say: Nay! we follow what we found our fathers upon. What! and though their fathers had no sense at all, nor did they follow the right way.

YU When it is said to them: "Follow what Allah hath revealed:" They say: "Nay! we shall follow the ways of our fathers." What! even though their fathers Were void of wisdom and guidance?

171.

AA The semblance of the infidels is that of a man who shouts to one that cannot hear more than a call and a cry. They are deaf, dumb and blind, and they fail to understand.

NQ And the example of those who disbelieve, is as that of him who shouts to the (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.

PK The likeness of those who disbelieve (in relation to the messenger) is as the likeness of one who calleth unto that which heareth naught except a shout and cry. Deaf, dumb, blind, therefore they have no sense.

SH And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry; deaf, dumb (and) blind, so they do not understand.

YU The parable of those who reject Faith is as if one were to shout Like a goat-herd, to things that listen to nothing but calls and cries: Deaf, dumb, and blind, they are void of wisdom.

172.

AA O believers, eat what is good of the food We have given you, and be grateful to God, if indeed you are obedient to Him.

NQ O you who believe (in the Oneness of Allâh - Islâmic Monotheism)! Eat of the lawful things that We have provided you[] with, and be grateful to Allâh, if it is indeed He Whom you worship.

PK O ye who believe! Eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He Whom ye worship.

SH O you who believe! eat of the good things that We have provided you with, and give thanks to Allah if Him it is that you serve.

YU O ye who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him ye worship.

173.

- AA Forbidden to you are carrion and blood, and the flesh of the swine, and that which has been consecrated (or killed) in the name of any other than God. If one is obliged by necessity to eat it without intending to transgress, or reverting to it, he is not guilty of sin; for God is forgiving and kind.
- NQ He has forbidden you only the Maytatah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, etc., on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allâh is Oft-Forgiving, Most Merciful.
- PK He hath forbidden you only carrion, and blood, and swineflesh, and that which hath been immolated to (the name of) any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful.
- SH He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) than (that of) Allah has been invoked; but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely Allah is Forgiving, Merciful.
- YU He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then is he guiltless. For Allah is Oft-forgiving Most Merciful.

174.

- AA Those who conceal any part of the Scriptures that God has revealed, and thus make a little profit thereby, take nothing but fire as food; and God will not turn to them on the Day of Resurrection, nor nourish them for growth; and their doom will be painful.
- NQ Verily, those who conceal what Allâh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allâh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.
- PK Lo! those who hide aught of the Scripture which Allah hath revealed and purchase a small gain therewith, they eat into their bellies nothing else than fire. Allah will not speak to them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom.
- SH Surely those who conceal any part of the Book that Allah has revealed and take for it a small price, they eat nothing but fire into their bellies, and Allah will not speak to them on the day of resurrection, nor will He purify them, and they shall have a painful chastisement.
- YU Those who conceal Allah's revelations in the Book, and purchase for them a miserable profit,- they swallow into themselves naught but Fire; Allah will not address them on the Day of Resurrection. Nor purify them: Grievous will be their penalty.

175.

- AA They are those who bartered away good guidance for error, and pardon for punishment: How great is their striving for the Fire
- NQ Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.
- PK Those are they who purchase error at the price of guidance, and torment at the price of pardon. How constant are they in their strife to reach the Fire!
- SH These are they who buy error for the right direction and chastisement for forgiveness; how bold they are to encounter fire.

YU They are the ones who buy Error in place of Guidance and Torment in place of Forgiveness. Ah! what boldness (They show) for the Fire!

176.

AA That is because God has revealed the Book containing the truth; but those who are at variance about it have gone astray in their contrariness.

NQ That is because Allâh has sent down the Book (the Qur'ân) in truth. And verily, those who disputed as regards the Book are far away in opposition.

PK That is because Allah hath revealed the Scripture with the truth. Lo! those who find (a cause of) disagreement in the Scripture are in open schism.

SH This is because Allah has revealed the Book with the truth; and surely those who go against the Book are in a great opposition.

YU (Their doom is) because Allah sent down the Book in truth but those who seek causes of dispute in the Book are in a schism Far (from the purpose).

177.

AA Piety does not lie in turning your face to East or West: Piety lies in believing in God, the Last Day and the angels, the Scriptures and the prophets, and disbursing your wealth out of love for God among your kin and the orphans, the wayfarers and mendicants, freeing the slaves, observing your devotional obligations, and in paying the zakat and fulfilling a pledge you have given, and being patient in hardship, adversity, and times of peril. These are the men who affirm the truth, and they are those who follow the straight path.

NQ It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets[] and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masâkin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salât (Iqâmat-as-Salât), and gives the Zakât, and who fulfill their covenant when they make it, and who are As-Sâbirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are AlMuttaqûn (pious - see V.2:2).

PK It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the prophets; and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the Allah-fearing.

SH It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are true (to themselves) and these are they who guard (against evil).

YU It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular

charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.

178.

- AA** O believers, ordained for you is retribution for the murdered, (whether) a free man (is guilty) of (the murder of) a free man, or a slave of a slave, or a woman of a woman. But he who is pardoned some of it by his brother should be dealt with equity, and recompense (for blood) paid with a grace. This is a concession from your Lord and a kindness. He who transgresses in spite of it shall suffer painful punishment.
- NO** O you who believe! Al-Qisâs (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood money, then adhering to it with fairness and payment of the blood money, to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.
- PK** O ye who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female. And for him who is forgiven somewhat by his (injured) brother, prosecution according to usage and payment unto him in kindness. This is an alleviation and a mercy from your Lord. He who transgresseth after this will have a painful doom.
- SH** O you who believe! retaliation is prescribed for you in the matter of the slain, the free for the free, and the slave for the slave, and the female for the female, but if any remission is made to any one by his (aggrieved) brother, then prosecution (for the bloodwit) should be made according to usage, and payment should be made to him in a good manner; this is an alleviation from your Lord and a mercy; so whoever exceeds the limit after this he shall have a painful chastisement.
- YU** O ye who believe! the law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude, this is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty.

179.

- AA** In retribution there is life (and preservation). O men of sense, you may haply take heed for yourselves.
- NO** And there is (a saving of) life for you in Al-Qisâs (the Law of Equality in punishment), O men of understanding, that you may become Al-Muttaqûn (the pious - see V.2:2).
- PK** And there is life for you in retaliation, O men of understanding, that ye may ward off (evil).
- SH** And there is life for you in (the law of) retaliation, O men of understanding, that you may guard yourselves.
- YU** In the Law of Equality there is (saving of) Life to you, o ye men of understanding; that ye may restrain yourselves.

180.

- AA** It is ordained that when any one of you nears death, and he owns goods and chattels, he should bequeath them equitably to his parents and next of kin. This is binding on those who are upright and fear God.

- NQ** It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqûn (the pious - see V.2:2).
- PK** It is prescribed for you, when death approacheth one of you, if he leave wealth, that he bequeath unto parents and near relatives in kindness. (This is) a duty for all those who ward off (evil).
- SH** Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives, according to usage, a duty (incumbent) upon those who guard (against evil).
- YU** It is prescribed, when death approaches any of you, if he leave any goods that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the Allah-fearing.

181.

- AA** And any one who changes the will, having heard it, shall be guilty and accountable; for God hears all and knows everything.
- NQ** Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allâh is All-Hearer, All-Knower.
- PK** And whoso changeth (the will) after he hath heard it - the sin thereof is only upon those who change it. Lo! Allah is Hearer, Knower.
- SH** Whoever then alters it after he has heard it, the sin of it then is only upon those who alter it; surely Allah is Hearing, Knowing.
- YU** If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For Allah hears and knows (All things).

182.

- AA** He who suspects wrong or partiality on the part of the testator and brings about a settlement, does not incur any guilt, for God is verily forgiving and merciful.
- NQ** But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allâh is Oft-Forgiving, Most Merciful.
- PK** But he who feareth from a testator some unjust or sinful clause, and maketh peace between the parties, (it shall be) no sin for him. Lo! Allah is Forgiving, Merciful.
- SH** But he who fears an inclination to a wrong course or an act of disobedience on the part of the testator, and effects an agreement between the parties, there is no blame on him. Surely Allah is Forgiving, Merciful.
- YU** But if anyone fears partiality or wrong-doing on the part of the testator, and makes peace between (The parties concerned), there is no wrong in him: For Allah is Oft-forgiving, Most Merciful.

183.

- AA** O believers, fasting is enjoined on you as it was on those before you, so that you might become righteous.
- NQ** O you who believe! Observing As-Saum (the fasting)[] is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious - see V.2:2).
- PK** O ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil);
- SH** O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil).
- YU** O ye who believe! Fasting is prescribed to you as it was prescribed to those

before you, that ye may (learn) self-restraint,-

184.

- AA Fast a (fixed) number of days, but if someone is ill or is travelling (he should complete) the number of days (he had missed); and those who find it hard to fast should expiate by feeding a poor person. For the good they do with a little hardship is better for men. And if you fast it is good for you, if you knew.
- NO [Observing Saum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man, etc.), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know.[]
- PK (Fast) a certain number of days; and (for) him who is sick among you, or on a journey, (the same) number of other days; and for those who can afford it there is a ransom: the feeding of a man in need - but whoso doeth good of his own accord, it is better for him: and that ye fast is better for you if ye did but know -
- SH For a certain number of days; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days; and those who are not able to do it may effect a redemption by feeding a poor man; so whoever does good spontaneously it is better for him; and that you fast is better for you if you know.
- YU (Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later. For those who can do it (With hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will,- it is better for him. And it is better for you that ye fast, if ye only knew.

185.

- AA Ramadan is the month in which the Qur'an was revealed as guidance to man and clear proof of the guidance, and criterion (of falsehood and truth). So when you see the new moon you should fast the whole month; but a person who is ill or travelling (and fails to do so) should fast on other days, as God wishes ease and not hardship for you, so that you complete the (fixed) number (of fasts), and give glory to God for the guidance, and be grateful.
- NO The month of Ramadân in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadân i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say Takbîr (Allâhu-Akbar; Allâh is the Most Great) on seeing the crescent of the months of Ramadân and Shawwâl] for having guided you so that you may be grateful to Him.[]
- PK The month of Ramadan in which was revealed the Qur'an, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desireth not hardship for you; and (He desireth) that ye should complete the period, and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful.
- SH The month of Ramazan is that in which the Quran was revealed, a guidance

to men and clear proofs of the guidance and the distinction; therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days; Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for His having guided you and that you may give thanks.

- YU Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.

186.

- AA When My devotees enquire of you about Me, I am near, and answer the call of every supplicant when he calls. It behoves them to hearken to Me and believe in Me that they may follow the right path.
- NQ And when My slaves ask you (O Muhammad SAW) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.[]
- PK And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright.
- SH And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way.
- YU When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way.

187.

- AA You are allowed to sleep with your wives on the nights of the fast: They are your dress as you are theirs. God is aware you were cheating yourselves, so He turned to you and pardoned you. So now you may have intercourse with them, and seek what God has ordained for you. Eat and drink until the white thread of dawn appears clear from the dark line, then fast until the night falls; and abstain from your wives (when you have decided) to stay in the mosques for assiduous devotion. These are the bounds fixed by God, so keep well within them. So does God make His signs clear to men that they may take heed for themselves.
- NQ It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are Libas [i.e. body cover, or screen, or Sakan, (i.e. you enjoy the pleasure of living with her - as in Verse 7: 189) Tafsir At-Tabarī], for you and you are the same for them. Allāh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allāh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in I'tikāf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities)

in the mosques. These are the limits (set) by Allâh, so approach them not. Thus does Allâh make clear His Ayât (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allâh's set limits, orders, etc.) to mankind that they may become Al-Muttaqûn (the pious - see V.2: 2).

- PK It is made lawful for you to go in unto your wives on the night of the fast. They are raiment for you and ye are raiment for them. Allah is Aware that ye were deceiving yourselves in this respect and He hath turned in mercy toward you and relieved you. So hold intercourse with them and seek that which Allah hath ordained for you, and eat and drink until the white thread becometh distinct to you from the black thread of the dawn. Then strictly observe the fast till nightfall and touch them not, but be at your devotions in the mosques. These are the limits imposed by Allah, so approach them not. Thus Allah expoundeth His revelation to mankind that they may ward off (evil).
- SH It is made lawful to you to go into your wives on the night of the fast; they are an apparel for you and you are an apparel for them; Allah knew that you acted unfaithfully to yourselves, so He has turned to you (mercifully) and removed from you (this burden); so now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till night, and have not contact with them while you keep to the mosques; these are the limits of Allah, so do not go near them. Thus does Allah make clear His communications for men that they may guard (against evil).
- YU Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah Hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are Limits (set by) Allah: Approach not nigh thereto. Thus doth Allah make clear His Signs to men: that they may learn self-restraint.

188.

- AA And do not consume each other's wealth in vain, nor offer it to men in authority with intent of usurping unlawfully and knowingly a part of the wealth of others.
- NQ And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.
- PK And eat not up your property among yourselves in vanity, nor seek by it to gain the hearing of the judges that ye may knowingly devour a portion of the property of others wrongfully.
- SH And do not swallow up your property among yourselves by false means, neither seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know.
- YU And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property.

189.

- AA They ask you of the new moons. Say: "These are periods set for men (to reckon) time, and for pilgrimage." Piety does not lie in entering the house

through the back door, for the pious man is he who follows the straight path. Enter the house through the main gate, and obey God. You may haply find success.

- NO** They ask you (O Muhammad SAW) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage. It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back but Al-Birr (is the quality of the one) who fears Allâh. So enter houses through their proper doors, and fear Allâh that you may be successful.
- PK** They ask thee, (O Muhammad), of new moons, say: They are fixed seasons for mankind and for the pilgrimage. It is not righteousness that ye go to houses by the backs thereof (as do the idolaters at certain seasons), but the righteous man is he who wardeth off (evil). So go to houses by the gates thereof, and observe your duty to Allah, that ye may be successful.
- SH** They ask you concerning the new moon. Say: They are times appointed for (the benefit of) men, and (for) the pilgrimage; and it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should guard (against evil); and go into the houses by their doors and be careful (of your duty) to Allah, that you may be successful.
- YU** They ask thee concerning the New Moons. Say: They are but signs to mark fixed periods of time in (the affairs of) men, and for Pilgrimage. It is no virtue if ye enter your houses from the back: It is virtue if ye fear Allah. Enter houses through the proper doors: And fear Allah: That ye may prosper.

190.

- AA** Fight those in the way of God who fight you, but do not be aggressive: God does not like aggressors.
- NO** And fight in the Way of Allâh[] those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors. [This Verse is the first one that was revealed in connection with Jihâd, but it was supplemented by another (V.9:36)].
- PK** Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors.
- SH** And fight in the way of Allah with those who fight with you, and do not exceed the limits, surely Allah does not love those who exceed the limits.
- YU** Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors.

191.

- AA** And fight those (who fight you) wheresoever you find them, and expel them from the place they had turned you out from. Oppression is worse than killing. Do not fight them by the Holy Mosque unless they fight you there. If they do, then slay them: Such is the requital for unbelievers.
- NO** And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah[] is worse than killing. And fight not with them at Al-Masjid-al-Harâm (the sanctuary at Makkah),[] unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.
- PK** And slay them wherever ye find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter. And fight not with them at the Inviolable Place of Worship until they first attack you there, but if they attack you (there) then slay them. Such is the reward of disbelievers.
- SH** And kill them wherever you find them, and drive them out from whence they drove you out, and persecution is severer than slaughter, and do not fight with them at the Sacred Mosque until they fight with you in it, but if they do

fight you, then slay them; such is the recompense of the unbelievers.

- YU And slay them wherever ye catch them, and turn them out from where they have Turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith.

192.

- AA But if they desist, God is forgiving and kind.
 NQ But if they cease, then Allāh is Oft-Forgiving, Most Merciful.
 PK But if they desist, then lo! Allah is Forgiving, Merciful.
 SH But if they desist, then surely Allah is Forgiving, Merciful.
 YU But if they cease, Allah is Oft-forgiving, Most Merciful.

193.

- AA Fight them till sedition comes to end, and the law of God (prevails). If they desist, then cease to be hostile, except against those who oppress.
 NQ And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allāh) and (all and every kind of) worship is for Allāh (Alone).[] But if they cease, let there be no transgression except against Az-Zālimūn (the polytheists, and wrong-doers, etc.)
 PK And fight them until persecution is no more, and religion is for Allah. But if they desist, then let there be no hostility except against wrong-doers.
 SH And fight with them until there is no persecution, and religion should be only for Allah, but if they desist, then there should be no hostility except against the oppressors.
 YU And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah; but if they cease, Let there be no hostility except to those who practise oppression.

194.

- AA (Fighting during) the holy month (if the sanctity) of the holy month (is violated) is (just) retribution. So if you are oppressed, oppress those who oppress you to the same degree, and fear God, and know that God is with those who are pious and follow the right path.
 NQ The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (Qisās). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allāh, and know that Allāh is with Al-Muttaqūn (the pious - see V.2:2) .
 PK The forbidden month for the forbidden month, and forbidden things in retaliation. And one who attacketh you, attack him in like manner as he attacked you. Observe your duty to Allah, and know that Allah is with those who ward off (evil).
 SH The Sacred month for the sacred month and all sacred things are (under the law of) retaliation; whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and be careful (of your duty) to Allah and know that Allah is with those who guard (against evil).
 YU The prohibited month for the prohibited month,- and so for all things prohibited,- there is the law of equality. If then any one transgresses the prohibition against you, Transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves.

195.

- AA Spend in the way of God, and do not seek destruction at your own hands. So

do good for God loves those who do good.

- NO** And spend in the Cause of Allâh (i.e. Jihâd of all kinds, etc.) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh), and do good. Truly, Allâh loves Al-Muhsinûn[] (the good-doers).
- PK** Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin; and do good. Lo! Allah loveth the beneficent.
- SH** And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good.
- YU** And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good.

196.

- AA** Perform the pilgrimage and holy visit ('Umra, to Makkah) in the service of God. But if you are prevented, send an offering which you can afford as sacrifice, and do not shave your heads until the offering has reached the place of sacrifice. But if you are sick or have ailment of the scalp (preventing the shaving of hair), then offer expiation by fasting or else giving alms or a sacrificial offering. When you have security, then those of you who wish to perform the holy visit along with the pilgrimage, should make a sacrifice according to their means. But he who has nothing, should fast for three days during the pilgrimage and seven on return, completing ten. This applies to him whose family does not live near the Holy Mosque. Have fear of God, and remember that God is severe in punishment.
- NO** And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad SAW), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qirân), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at Al-Masjid-al-Harâm (i.e. non-resident of Makkah). And fear Allâh much and know that Allâh is Severe in punishment.[]
- PK** Perform the pilgrimage and the visit (to Makka) for Allah. And if ye are prevented, then send such gifts as can be obtained with ease, and shave not your heads until the gifts have reached their destination. And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering. And if ye are in safety, then whosoever contenteth himself with the visit for the pilgrimage (shall give) such gifts as can be had with ease. And whosoever cannot find (such gifts), then a fast of three days while on the pilgrimage, and of seven when ye have returned; that is, ten in all. That is for him whoso folk are not present at the Inviolable Place of Worship. Observe your duty to Allah, and know that Allah is severe in punishment.
- SH** And accomplish the pilgrimage and the visit for Allah, but if, you are prevented, (send) whatever offering is easy to obtain, and do not shave your heads until the offering reaches its destination; but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by

fasting or alms or sacrificing, then when you are secure, whoever profits by combining the visit with the pilgrimage (should take) what offering is easy to obtain; but he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you return; these (make) ten (days) complete; this is for him whose family is not present in the Sacred Mosque, and be careful (of your duty) to Allah, and know that Allah is severe in requiting (evil).

- YU And complete the Hajj or 'umra in the service of Allah. But if ye are prevented (From completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (Necessitating shaving), (He should) in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions (again), if any one wishes to continue the 'umra on to the hajj, He must make an offering, such as he can afford, but if he cannot afford it, He should fast three days during the hajj and seven days on his return, Making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah, and know that Allah Is strict in punishment.

197.

- AA Known are the months of pilgrimage. If one resolves to perform the pilgrimage in these months, let him not indulge in concupiscence, sin or quarrel. And the good you do shall be known to God. Provide for the journey, and the best of provisions is piety. O men of understanding, obey Me.
- NO The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj[] therein by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness, etc.). So fear Me, O men of understanding!
- PK The pilgrimage is (in) the well-known months, and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage. And whatsoever good ye do Allah knoweth it. So make provision for yourselves (Hereafter); for the best provision is to ward off evil. Therefore keep your duty unto Me, O men of understanding.
- SH The pilgrimage is (performed in) the well-known months; so whoever determines the performance of the pilgrimage therein, there shall be no intercourse nor fornication nor quarrelling amongst one another; and whatever good you do, Allah knows it; and make provision, for surely the provision is the guarding of oneself, and be careful (of your duty) to Me, O men of understanding.
- YU For Hajj are the months well known. If any one undertakes that duty therein, Let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knoweth it. And take a provision (With you) for the journey, but the best of provisions is right conduct. So fear Me, o ye that are wise.

198.

- AA It is no sin to seek the favours of your Lord (by trading). When you start from 'Arafat in a concourse, remember God at the monument that is sacred (al-Mash'ar al-haram), and remember Him as He has shown you the way, for in the olden days you we're a people astray.
- NO There is no sin on you if you seek the Bounty of your Lord (during pilgrimage

by trading, etc.). Then when you leave 'Arafât[], remember Allâh (by glorifying His Praises, i.e. prayers and invocations, etc.) at the Mash'ar-il-Harâm.[] And remember Him (by invoking Allâh for all good, etc.) as He has guided you, and verily, you were, before, of those who were astray.

- PK It is no sin for you that ye seek the bounty of your Lord (by trading). But, when ye press on in the multitude from 'Arafat, remember Allah by the sacred monument. Remember Him as He hath guided you, although before ye were of those astray.
- SH There is no blame on you in seeking bounty from your Lord, so when you hasten on from "Arafat", then remember Allah near the Holy Monument, and remember Him as He has guided you, though before that you were certainly of the erring ones.
- YU It is no crime in you if ye seek of the bounty of your Lord (during pilgrimage). Then when ye pour down from (Mount) Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray.

199.

- AA Then move with the crowd impetuously, and pray God to forgive you your sins. God is surely forgiving and kind.
- NQ Then depart from the place whence all the people depart and ask Allâh for His Forgiveness. Truly, Allâh is Oft-Forgiving, Most-Merciful.
- PK Then hasten onward from the place whence the multitude hasteneth onward, and ask forgiveness of Allah. Lo! Allah is Forgiving, Merciful.
- SH Then hasten on from the Place from which the people hasten on and ask the forgiveness of Allah; surely Allah is Forgiving, Merciful.
- YU Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-forgiving, Most Merciful.

200.

- AA When you have finished the rites and ceremonies, remember God as you do your fathers, in fact with a greater devotion. There are some who say: "Give us, O Lord, in the world;" but they will forego their share in the life to come.
- NQ So when you have accomplished your Manasik [(i.e. Ihrâm, Tawâf of the Ka'bah and As-Safâ and Al-Marwah), stay at 'Arafât, Muzdalifah and Mina, Ramy of Jamarât, (stoning of the specified pillars in Mina) slaughtering of Hady (animal, etc.)]. Remember Allâh as you remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter.
- PK And when ye have completed your devotions, then remember Allah as ye remember your fathers or with a more lively remembrance. But of mankind is he who saith: "Our Lord! Give unto us in the world," and he hath no portion in the Hereafter.
- SH So when you have performed your devotions, then laud Allah as you lauded your fathers, rather a greater lauding. But there are some people who say, Our Lord! give us in the world, and they shall have no resting place.
- YU So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers, - yea, with far more Heart and soul. There are men who say: "Our Lord! Give us (Thy bounties) in this world!" but they will have no portion in the Hereafter.

201.

- AA But some there are who pray: "Give us of good in the world, O Lord, and give

us of good in the life to come, and suffer us not to suffer the torment of Hell."

- NO** And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"
- PK** And of them (also) is he who saith: "Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire."
- SH** And there are some among them who say: Our Lord! grant us good in this world and good in the hereafter, and save us from the chastisement of the fire.
- YU** And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"

202.

- AA** They are those who will surely have their share of whatsoever they have earned; for God is swift at the reckoning.
- NO** For them there will be allotted a share for what they have earned. And Allâh is Swift at reckoning.
- PK** For them there is in store a goodly portion out of that which they have earned. Allah is swift at reckoning.
- SH** They shall have (their) portion of what they have earned, and Allah is swift in reckoning.
- YU** To these will be allotted what they have earned; and Allah is quick in account.

203.

- AA** Remember God during the stated days; but if a person comes away after two days, it will not be a sin; and if one tarries, he will not transgress, if he keep away from evil. Follow the law of God, and remember that you will have to gather before Him in the end.
- NO** And remember Allâh during the appointed Days.[] But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him), and know that you will surely be gathered unto Him.
- PK** Remember Allah through the appointed days. Then whoso hasteneth (his departure) by two days, it is no sin for him, and whoso delayeth, it is no sin for him; that is for him who wardeth off (evil). Be careful of your duty to Allah, and know that unto Him ye will be gathered.
- SH** And laud Allah during the numbered days; then whoever hastens off in two days, there is no blame on him, and whoever remains behind, there is no blame on him, (this is) for him who guards (against evil), and be careful (of your duty) to Allah, and know that you shall be gathered together to Him.
- YU** Celebrate the praises of Allah during the Appointed Days. But if any one hastens to leave in two days, there is no blame on him, and if any one stays on, there is no blame on him, if his aim is to do right. Then fear Allah, and know that ye will surely be gathered unto Him.

204.

- AA** There is a man who talks well of the world to your pleasing, and makes God witness to what is in his heart, yet he is the most contentious;
- NO** And of mankind there is he whose speech may please you (O Muhammad SAW), in this worldly life, and he calls Allâh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.[]
- PK** And of mankind there is he whoso conversation on the life of this world pleaseth thee (Muhammad), and he calleth Allah to witness as to that which

is in his heart; yet he is the most rigid of opponents.

- SH And among men is he whose speech about the life of this world causes you to wonder, and he calls on Allah to witness as to what is in his heart, yet he is the most violent of adversaries.
- YU There is the type of man whose speech about this world's life May dazzle thee, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies.

205.

- AA For when his back is turned he goes about spreading disorder in the land, destroying fields and flocks; but God does not love disorder.
- NQ And when he turns away (from you "O Muhammad SAW "), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allâh likes not mischief.
- PK And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loveth not mischief.
- SH And when he turn,s back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making.
- YU When he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loveth not mischief.

206.

- AA Whenever he is told: "Obey God," his arrogance leads him to more sin; and sufficient for him shall be Hell: How evil a place of wide expanse!
- NQ And when it is said to him, "Fear Allâh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!
- PK And when it is said unto him: Be careful of thy duty to Allah, pride taketh him to sin. Hell will settle his account, an evil resting-place.
- SH And when it is said to him, guard against (the punish ment of) Allah; pride carries him off to sin, therefore hell is sufficient for him; and certainly it is an evil resting place.
- YU When it is said to him, "Fear Allah", He is led by arrogance to (more) crime. Enough for him is Hell; -An evil bed indeed (To lie on)!

207.

- AA And there is a man who is willing to sell even his soul to win the favour of God; and God is compassionate to His creatures.
- NQ And of mankind is he who would sell himself, seeking the Pleasure of Allâh. And Allâh is full of Kindness to (His) slaves.
- PK And of mankind is he who would sell himself, seeking the pleasure of Allah; and Allah hath compassion on (His) bondmen.
- SH And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants.
- YU And there is the type of man who gives his life to earn the pleasure of Allah: And Allah is full of kindness to (His) devotees.

208.

- AA O believers, come to full submission to God. Do not follow in the footsteps of Satan your acknowledged foe.
- NQ O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of Shaitân (Satan). Verily! He is to you a plain enemy.

- PK O ye who believe! Come, all of you, into submission (unto Him); and follow not the footsteps of the devil. Lo! he is an open enemy for you.
- SH O you who believe! enter into submission one and all and do not follow the footsteps of Shaitan; surely he is your open enemy.
- YU O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy.

209.

- AA If you falter even after Our signs have reached you, then do not forget that God is all-powerful and all-wise.
- NQ Then if you slide back after the clear signs (Prophet Muhammad SAW and this Qur'ân, and Islâm) have come to you, then know that Allâh is All-Mighty, All-Wise.
- PK And if ye slide back after the clear proofs have come unto you, then know that Allah is Mighty, Wise.
- SH But if you slip after clear arguments have come to you, then know that Allah is Mighty, Wise.
- YU If ye backslide after the clear (Signs) have come to you, then know that Allah is Exalted in Power, Wise.

210.

- AA Are they waiting for God to appear in the balconies of clouds with a host of angels, and the matter to be settled? But all things rest with God in the end.
- NQ Do they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels. (Then) the case would be already judged. And to Allâh return all matters (for decision).
- PK Wait they for naught else than that Allah should come unto them in the shadows of the clouds with the angels? Then the case would be already judged. All cases go back to Allah (for judgment).
- SH They do not wait aught but that Allah should come to them in the shadows of the clouds along with the angels, and the matter has (already) been decided; and (all) matters are returned to Allah.
- YU Will they wait until Allah comes to them in canopies of clouds, with angels (in His train) and the question is (thus) settled? but to Allah do all questions go back (for decision).

211.

- AA Ask the children of Israel how many a clear sign We had given them. But if one changes the favour of God after having received it, then remember, God is severe in revenge.
- NQ Ask the Children of Israel how many clear Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allâh's Favour after it had come to him, [e.g. renounces the Religion of Allâh (Islâm) and accepts Kufr (disbelief),] then surely, Allâh is Severe in punishment.
- PK Ask of the Children of Israel how many a clear revelation We gave them! He who altereth the grace of Allah after it hath come unto him (for him), lo! Allah is severe in punishment.
- SH Ask the Israelites how many a clear sign have We given them; and whoever changes the favor of Allah after it has come to him, then surely Allah is severe in requiting (evil).
- YU Ask the Children of Israel how many clear (Signs) We have sent them. But if any one, after Allah's favour has come to him, substitutes (something else), Allah is strict in punishment.

212.

- AA Enamoured are the unbelievers of the life of this world, and scoff at the faithful. But those who keep from evil and follow the straight path will have a higher place than they on the Day of Reckoning; for God gives in measure without number whomsoever He will.
- NO Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allâh's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allâh gives (of His Bounty, Blessings, Favours, Honours, etc. on the Day of Resurrection) to whom He wills without limit.
- PK Beautified is the life of the world for those who disbelieve; they make a jest of the believers. But those who keep their duty to Allah will be above them on the Day of Resurrection. Allah giveth without stint to whom He will.
- SH The life of this world is made to seem fair to those who disbelieve, and they mock those who believe, and those who guard (against evil) shall be above them on the day of resurrection; and Allah gives means of subsistence to whom he pleases without measure.
- YU The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measure on whom He will.

213.

- AA Men belonged to a single community, and God sent them messengers to give them happy tidings and warnings, and sent the Book with them containing the truth to judge between them in matters of dispute; but only those who received it differed after receiving clear proofs, on account of waywardness (and jealousies) among them. Then God by His dispensation showed those who believed the way to the truth about which they were differing; for God shows whom He please the path that is straight.
- NO Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allâh by His Leave guided those who believed to the truth of that wherein they differed. And Allâh guides whom He wills to a Straight Path.
- PK Mankind were one community, and Allah sent (unto them) prophets as bearers of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed. And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred one of another. And Allah by His Will guided those who believe unto the truth of that concerning which they differed. Allah guideth whom He will unto a straight path.
- SH (All) people are a single nation; so Allah raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people in that in which they differed; and none but the very people who were given it differed about it after clear arguments had come to them, revolting among themselves; so Allah has guided by His will those who believe to the truth about which they differed and Allah guides whom He pleases to the right path.
- YU Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through

selfish contumacy. Allah by His Grace Guided the believers to the Truth, concerning that wherein they differed. For Allah guided whom He will to a path that is straight.

214.

- AA Do you think you will find your way to Paradise even though you have not known what the others before you have gone through? They had suffered affliction and loss, and were shaken and tossed about so that even the Apostle had to cry out with his followers: "When will the help of God arrive?" Remember, the help of God is ever at hand.
- NO Or think you that you will enter Paradise without such (trials) as came to those who passed away before you. They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allâh." Yes! Certainly, the Help of Allâh is near!
- PK Or think ye that ye will enter paradise while yet there hath not come unto you the like of (that which came to) those who passed away before you? Affliction and adversity befell them, they were shaken as with earthquake, till the messenger (of Allah) and those who believed along with him said: When cometh Allah's help? Now surely Allah's help is nigh.
- SH Or do you think that you would enter the garden while yet the state of those who have passed away before you has not come upon you; distress and affliction befell them and they were shaken violently, so that the Messenger and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh!
- YU Or do ye think that ye shall enter the Garden (of bliss) without such (trials) as came to those who passed away before you? they encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When (will come) the help of Allah?" Ah! Verily, the help of Allah is (always) near!

215.

- AA They ask you of what they should give in charity. Tell them: "What you can spare of your wealth as should benefit the parents, the relatives, the orphans, the needy, the wayfarers, for God is not unaware of the good deeds that you do."
- NO They ask you (O Muhammad SAW) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and AlMasâkin (the poor) and the wayfarers, and whatever you do of good deeds, truly, Allâh knows it well.
- PK They ask thee, (O Muhammad), what they shall spend. Say: that which ye spend for good (must go) to parents and near kindred and orphans and the needy and the wayfarer. And whatsoever good ye do, lo! Allah is Aware of it.
- SH They ask you as to what they should spend. Say: Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer, and whatever good you do, Allah surely knows it.
- YU They ask thee what they should spend (In charity). Say: Whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good, -Allah knoweth it well.

216.

- AA Enjoined on you is fighting, and this you abhor. You may dislike a thing yet it may be good for you; or a thing may haply please you but may be bad for you. Only God has knowledge, and you do not know.
- NO Jihâd[] (holy fighting in Allâh's Cause) is ordained for you (Muslims) though

you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allāh knows but you do not know.

- PK Warfare is ordained for you, though it is hateful unto you; but it may happen that ye hate a thing which is good for you, and it may happen that ye love a thing which is bad for you. Allah knoweth, ye know not.
- SH Fighting is enjoined on you, and it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah knows, while you do not know.
- YU Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not.

217.

- AA They ask you of war in the holy month. Tell them: "To fight in that month is a great sin. But a greater sin in the eyes of God is to hinder people from the way of God, and not to believe in Him, and to bar access to the Holy Mosque and turn people out of its precincts; and oppression is worse than killing. They will always seek war against you till they turn you away from your faith, if they can. But those of you who turn back on their faith and die disbelieving will have wasted their deeds in this world and the next. They are inmates of Hell, and shall there abide for ever.
- NQ They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islāmic calendar). Say, "Fighting therein is a great (transgression)[] but a greater (transgression) with Allāh is to prevent mankind from following the Way of Allāh, to disbelieve in Him, to prevent access to Al-Masjid-al-Harām (at Makkah), and to drive out its inhabitants, and Al-Fitnah[] is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islāmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."
- PK They question thee (O Muhammad) with regard to warfare in the sacred month. Say: Warfare therein is a great (transgression), but to turn (men) from the way of Allah, and to disbelieve in Him and in the Inviolable Place of Worship, and to expel His people thence, is a greater with Allah; for persecution is worse than killing. And they will not cease from fighting against you till they have made you renegades from your religion, if they can. And whoso becometh a renegade and dieth in his disbelief: such are they whose works have fallen both in the world and the Hereafter. Such are rightful owners of the Fire: they will abide therein.
- SH They ask you concerning the sacred month about fighting in it. Say: Fighting in it is a grave matter, and hindering (men) from Allah's way and denying Him, and (hindering men from) the Sacred Mosque and turning its people out of it, are still graver with Allah, and persecution is graver than slaughter; and they will not cease fighting with you until they turn you back from your religion, if they can; and whoever of you turns back from his religion, then he dies while an unbeliever-- these it is whose works shall go for nothing in this world and the hereafter, and they are the inmates of the fire; therein they shall abide.
- YU They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members." Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you Turn back from their faith and die in

unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein.

218.

- AA Surely those who believe, and those who leave their homes and fight in the way of God, may hope for His benevolence, for God is forgiving and kind.
- NO Verily, those who have believed, and those who have emigrated (for Allāh's Religion) and have striven hard in the Way of Allāh, all these hope for Allāh's Mercy. And Allāh is Oft-Forgiving, Most-Merciful.
- PK Lo! those who believe, and those who emigrate (to escape the persecution) and strive in the way of Allah, these have hope of Allah's mercy. Allah is Forgiving, Merciful.
- SH Surely those who believed and those who fled (their home) and strove hard in the way of Allah these hope for the mercy of Allah and Allah is Forgiving, Merciful.
- YU Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah,- they have the hope of the Mercy of Allah: And Allah is Oft-forgiving, Most Merciful.

219.

- AA They ask you of (intoxicants,) wine and gambling. Tell them: "There is great enervation though profit in them for men; but their enervation is greater than benefit. And they ask you what they should give. Tell them: "The utmost you can spare." So does God reveal His signs: You may haply reflect
- NO They ask you (O Muhammad SAW) concerning alcoholic drink and gambling. [] Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allāh makes clear to you His Laws in order that you may give thought." []
- PK They question thee about strong drink and games of chance. Say: In both is great sin, and (some) utility for men; but the sin of them is greater than their usefulness. And they ask thee what they ought to spend. Say: that which is superfluous. Thus Allah maketh plain to you (His) revelations, that haply ye may reflect.
- SH They ask you about intoxicants and games of chance. Say: In both of them there is a great sin and means of profit for men, and their sin is greater than their profit. And they ask you as to what they should spend. Say: What you can spare. Thus does Allah make clear to you the communications, that you may ponder
- YU They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs." Thus doth Allah Make clear to you His Signs: In order that ye may consider-

220.

- AA On this world and the next. And they ask you about the orphans. Tell them: "Improving their lot is much better; and if you take interest in their affairs, they are your brethren; and God is aware who are corrupt and who are honest; and if He had pleased He could surely have imposed on you hardship, for God is all-powerful and all-wise.
- NO In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allāh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allāh had wished, He could have put

you into difficulties. Truly, Allāh is All-Mighty, All-Wise."

- PK Upon the world and the Hereafter. And they question thee concerning orphans. Say: To improve their lot is best. And if ye mingle your affairs with theirs, then (they are) your brothers. Allah knoweth him who spoileth from him who improveth. Had Allah willed He could have overburdened you. Allah is Mighty, Wise.
- SH On this world and the hereafter. And they ask you concerning the orphans Say: To set right for them (their affairs) is good, and if you become co-partners with them, they are your brethren; and Allah knows the mischief-maker and the pacemaker, and if Allah had pleased, He would certainly have caused you to fall into a difficulty; surely Allah is Mighty, Wise.
- YU (Their bearings) on this life and the Hereafter. They ask thee concerning orphans. Say: "The best thing to do is what is for their good; if ye mix their affairs with yours, they are your brethren; but Allah knows the man who means mischief from the man who means good. And if Allah had wished, He could have put you into difficulties: He is indeed Exalted in Power, Wise."

221.

- AA Do not marry idolatrous women unless they join the faith. A maid servant who is a believer is better than an idolatress even though you may like her. And do not marry your daughters to idolaters until they accept the faith. A servant who is a believer is better than an idolater even though you may like him. They invite you to Hell, but God calls you to Paradise and pardon by His grace. And He makes His signs manifest that men may haply take heed.
- NQ And do not marry Al-Mushrikât (idolatresses, etc.) till they believe (worship Allāh Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress, etc.), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikûn[] till they believe (in Allāh Alone) and verily, a believing slave is better than a (free) Mushrik (idolater, etc.), even though he pleases you. Those (Al-Mushrikûn) invite you to the Fire, but Allāh invites (you) to Paradise and Forgiveness by His Leave, and makes His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.
- PK Wed not idolatresses till they believe; for lo! a believing bondwoman is better than an idolatress though she please you; and give not your daughters in marriage to idolaters till they believe, for lo! a believing slave is better than an idolater though he please you. These invite unto the Fire, and Allah inviteth unto the Garden, and unto forgiveness by His grace, and expoundeth His revelations to mankind that haply they may remember.
- SH And do not marry the idolatresses until they believe, and certainly a believing maid is better than an idolatress woman, even though she should please you; and do not give (believing women) in marriage to idolaters until they believe, and certainly a believing servant is better than an idolater, even though he should please you; these invite to the fire, and Allah invites to the garden and to forgiveness by His will, and makes clear His communications to men, that they may be mindful.
- YU Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise.

222.

- AA They ask you about menstruation. Tell them: "This is a period of stress. So keep away from women in this state till they are relieved of it. When they are free of it, you may go to them as God has enjoined. For God loves those who seek pardon, and those who are clean."
- NO They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).
- PK They question thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times and go not in unto them till they are cleansed. And when they have purified themselves, then go in unto them as Allah hath enjoined upon you. Truly Allah loveth those who turn unto Him, and loveth those who have a care for cleanness.
- SH And they ask you about menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves, go in to them as Allah has commanded you; surely Allah loves those who turn much (to Him), and He loves those who purify themselves.
- YU They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.

223.

- AA Women are like fields for you; so seed them as you intend, but plan the future in advance. And fear God, and remember, you have to face Him in the end. So convey glad tidings to those who believe.
- NO Your wives are a tilth for you, so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus), when or how you will, and send (good deeds, or ask Allâh to bestow upon you pious offspring) before you for your ownselves. And fear Allâh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad SAW).
- PK Your women are a tilth for you (to cultivate) so go to your tilth as ye will, and send (good deeds) before you for your souls, and fear Allah, and know that ye will (one day) meet Him. Give glad tidings to believers, (O Muhammad).
- SH Your wives are a tilth for you, so go into your tilth when you like, and do good beforehand for yourselves, and be careful (of your duty) to Allah, and know that you will meet Him, and give good news to the believers.
- YU Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear Allah. And know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe.

224.

- AA Do not implicate God in your oaths to avoid doing good and being pious and keeping peace among men, for God hears all and knows everything.
- NO And make not Allâh's (Name) an excuse in your oaths against your doing

good and acting piously, and making peace among mankind. And Allâh is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good). []

- PK And make not Allah, by your oaths, a hindrance to your being righteous and observing your duty unto Him and making peace among mankind. Allah is Hearer, Knower.
- SH And make not Allah because of your swearing (by Him) an obstacle to your doing good and guarding (against evil) and making peace between men, and Allah is Hearing, Knowing.
- YU And make not Allah's (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is One Who heareth and knoweth all things.

225.

- AA God will not call you to account for that which is senseless in your oaths, but only for what is in your hearts; for God is forgiving and forbearing.
- NQ Allâh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allâh is Oft-Forgiving, Most-Forbearing.
- PK Allah will not take you to task for that which is unintentional in your oaths. But He will take you to task for that which your hearts have garnered. Allah is Forgiving, Clement.
- SH Allah does not call you to account for what is vain in your oaths, but He will call you to account for what your hearts have earned, and Allah is Forgiving, Forbearing.
- YU Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts; and He is Oft-forgiving, Most Forbearing.

226.

- AA Those who swear to keep away from their wives (with intent of divorcing them) have four months of grace; then if they reconcile (during this period), surely God is forgiving and kind.
- NQ Those who take an oath[] not to have sexual relation with their wives must wait four months, then if they return (change their idea in this period), verily, Allâh is Oft-Forgiving, Most Merciful.
- PK Those who forswear their wives must wait four months; then, if they change their mind, lo! Allah is Forgiving, Merciful.
- SH Those who swear that they will not go in to their wives should wait four months; so if they go back, then Allah is surely Forgiving, Merciful.
- YU For those who take an oath for abstention from their wives, a waiting for four months is ordained; if then they return, Allah is Oft-forgiving, Most Merciful.

227.

- AA And if they are bent on divorce, God hears all and knows everything.
- NQ And if they decide upon divorce, then Allâh is All-Hearer, All-Knower.
- PK And if they decide upon divorce (let them remember that) Allah is Hearer, Knower.
- SH And if they have resolved on a divorce, then Allah is surely Hearing, Knowing.
- YU But if their intention is firm for divorce, Allah heareth and knoweth all things.

228.

- AA Women who are divorced have to wait for three monthly periods, and if they believe in God and the Last Day they must not hide unlawfully what God has formed within their wombs. Their husbands would do well to take them back

in that case, if they wish to be reconciled. Women also have recognised rights as men have, though men have an edge over them. But God is all-mighty and all-wise.

- NQ** And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allāh has created in their wombs, if they believe in Allāh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them. And Allāh is All-Mighty, All-Wise.
- PK** Women who are divorced shall wait, keeping themselves apart, three (monthly) courses. And it is not lawful for them that they should conceal that which Allah hath created in their wombs if they are believers in Allah and the Last Day. And their husbands would do better to take them back in that case if they desire a reconciliation. And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them. Allah is Mighty, Wise.
- SH** And the divorced women should keep themselves in waiting for three courses; and it is not lawful for them that they should conceal what Allah has created in their wombs, if they believe in Allah and the last day; and their husbands have a better right to take them back in the meanwhile if they wish for reconciliation; and they have rights similar to those against them in a just manner, and the men are a degree above them, and Allah is Mighty, Wise.
- YU** Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah Hath created in their wombs, if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And Allah is Exalted in Power, Wise.

229.

- AA** Divorce is (revokable) two times (after pronouncement), after which (there are two ways open for husbands), either (to) keep (the wives) honourably, or part with them in a decent way. You are not allowed to take away the least of what you have given your wives, unless both of you fear that you would not be able to keep within the limits set by God. If you fear you cannot maintain the bounds fixed by God, there will be no blame on either if the woman redeems herself. Do not exceed the limits of God, for those who exceed the bounds set by God are transgressors.
- NQ** The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your Mahr (bridal money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allāh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allāh, then there is no sin on either of them if she gives back (the Mahr or a part of it) for her Al-Khul' (divorce)[]. These are the limits ordained by Allāh, so do not transgress them. And whoever transgresses the limits ordained by Allāh, then such are the Zālimūn (wrong-doers, etc.).
- PK** Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness. And it is not lawful for you that ye take from women aught of that which ye have given them; except (in the case) when

both fear that they may not be able to keep within the limits (imposed by) Allah. And if ye fear that they may not be able to keep the limits of Allah, in that case it is no sin for either of them if the woman ransom herself. These are the limits (imposed by) Allah. Transgress them not. For whoso transgresseth Allah's limits: such are wrong-doers.

- SH Divorce may be (pronounced) twice, then keep (them) in good fellowship or let (them) go with kindness; and it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allah; then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby. These are the limits of Allah, so do not exceed them and whoever exceeds the limits of Allah these it is that are the unjust.
- YU A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or separate with kindness. It is not lawful for you, (Men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give something for her freedom. These are the limits ordained by Allah; so do not transgress them if any do transgress the limits ordained by Allah, such persons wrong (Themselves as well as others).

230.

- AA If a man divorces her again (a third time), she becomes unlawful for him (and he cannot remarry her) until she has married another man. Then if he divorces her there is no harm if the two unite again if they think they will keep within the bounds set by God and made clear for those who understand.
- NQ And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allâh. These are the limits of Allâh, which He makes plain for the people who have knowledge.
- PK And if he hath divorced her (the third time), then she is not lawful unto him thereafter until she hath wedded another husband. Then if he (the other husband) divorce her it is no sin for both of them that they come together again if they consider that they are able to observe the limits of Allah. These are the limits of Allah. He manifesteth them for people who have knowledge.
- SH So if he divorces her she shall not be lawful to him afterwards until she marries another husband; then if he divorces her there is no blame on them both if they return to each other (by marriage), if they think that they can keep within the limits of Allah, and these are the limits of Allah which He makes clear for a people who know.
- YU So if a husband divorces his wife (irrevocably), He cannot, after that, re-marry her until after she has married another husband and He has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who understand.

231.

- AA When you have divorced your wives, and they have reached the end of the period of waiting, then keep them honourably (by revoking the divorce), or let them go with honour, and do not detain them with the intent of harassing lest you should transgress. He who does so will wrong himself. Do not mock the decrees of God, and remember the favours God has bestowed on you, and revealed to you the Book and the Law to warn you of the consequences of doing wrong. Have fear of God, and remember, God is cognisant of

everything.

- NO** And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allâh as a jest, but remember Allâh's Favours on you (i.e. Islâm), and that which He has sent down to you of the Book (i.e. the Qur'ân) and Al-Hikmah (the Prophet's Sunnah - legal ways - Islâmic jurisprudence, etc.) whereby He instructs you. And fear Allâh, and know that Allâh is All-Aware of everything.
- PK** When ye have divorced women, and they have reached their term, then retain them in kindness or release them in kindness. Retain them not to their hurt so that ye transgress (the limits). He who doeth that hath wronged his soul. Make not the revelations of Allah a laughing-stock (by your behaviour), but remember Allah's grace upon you and that which He hath revealed unto you of the Scripture and of wisdom, whereby He doth exhort you. Observe your duty to Allah and know that Allah is Aware of all things.
- SH** And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury, so that you exceed the limits, and whoever does this, he indeed is unjust to his own soul; and do not take Allah's communications for a mockery, and remember the favor of Allah upon you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby; and be careful (of your duty to) Allah, and know that Allah is the Knower of all things.
- YU** When ye divorce women, and they fulfil the term of their ('Iddat), either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, (or) to take undue advantage; if any one does that; He wrongs his own soul. Do not treat Allah's Signs as a jest, but solemnly rehearse Allah's favours on you, and the fact that He sent down to you the Book and Wisdom, for your instruction. And fear Allah, and know that Allah is well acquainted with all things.

232.

- AA** When you have divorced your wives and they have completed the fixed term (of waiting), do not stop them from marrying other men if it is agreed between them honourably. This warning is for those among you who believe in God and the Last Day. This is both proper and right for you, for God knows and you do not know.
- NO** And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allâh and the Last Day. That is more virtuous and purer for you. Allâh knows and you know not.
- PK** And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness. This is an admonition for him among you who believeth in Allah and the Last Day. That is more virtuous for you, and cleaner. Allah knoweth; ye know not.
- SH** And when you have divorced women and they have ended-- their term (of waiting), then do not prevent them from marrying their husbands when they agree among themselves in a lawful manner; with this is admonished he among you who believes in Allah and the last day, this is more profitable and purer for you; and Allah knows while you do not know.
- YU** When ye divorce women, and they fulfil the term of their ('Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree

on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course Making for) most virtue and purity amongst you and Allah knows, and ye know not.

233.

- AA** The mothers should suckle their babies for a period of two years for those (fathers) who wish that they should complete the suckling, in which case they should feed them and clothe them in a befitting way; but no soul should be compelled beyond capacity, neither the mother made to suffer for the child nor the father for his offspring. The same holds good for the heir of the father (if he dies). If they wish to wean the child by mutual consent there is no harm. And if you wish to engage a wet nurse you may do so if you pay her an agreed amount as is customary. But fear God, and remember that God sees all that you do.
- NO** The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allâh and know that Allâh is All-Seer of what you do.
- PK** Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling. The duty of feeding and clothing nursing mothers in a seemly manner is upon the father of the child. No-one should be charged beyond his capacity. A mother should not be made to suffer because of her child, nor should he to whom the child is born (be made to suffer) because of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they desire to wean the child by mutual consent and (after) consultation, it is no sin for them; and if ye wish to give your children out to nurse, it is no sin for you, provide that ye pay what is due from you in kindness. Observe your duty to Allah, and know that Allah is Seer of what ye do.
- SH** And the mothers should suckle their children for two whole years for him who desires to make complete the time of suckling; and their maintenance and their clothing must be-- borne by the father according to usage; no soul shall have imposed upon it a duty but to the extent of its capacity; neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child, and a similar duty (devolves) on the (father's) heir, but if both desire weaning by mutual consent and counsel, there is no blame on them, and if you wish to engage a wet-nurse for your children, there is no blame on you so long as you pay what you promised for according to usage; and be careful of (your duty to) Allah and know that Allah sees what you do.
- YU** The mothers shall give such to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be Treated unfairly on account of her child. Nor father on account of his child, an heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them. If ye decide on a foster-mother for your offspring, there is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms. But fear Allah and know that Allah sees well what ye do.

234.

- AA** Wives of men who die among you should wait (after their husbands death) for four months and ten days; and when the term is over there is no sin if they do what they like with themselves honourably, for God is aware of all that you do.
- NO** And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allâh is Well-Acquainted with what you do.
- PK** Such of you as die and leave behind them wives, they (the wives) shall wait, keeping themselves apart, four months and ten days. And when they reach the term (prescribed for them) then there is no sin for you in aught that they may do with themselves in decency. Allah is informed of what ye do.
- SH** And (as for) those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days; then when they have fully attained their term, there is no blame on you for what they do for themselves in a lawful manner; and Allah is aware of what you do.
- YU** If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: When they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do.

235.

- AA** There is no harm in proposing in secret to (any of) these women, or keeping the intention to yourself: God is aware that you will keep them in mind. Yet do not make a promise in secret, unless you speak in a manner that is proper; and do not resolve upon marriage till the fixed term of waiting is over. Remember that God knows what is in your hearts; so be fearful of Him, and remember that God is forgiving and forbearing.
- NO** And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allâh knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying according to the Islâmic law (e.g. you can say to her, "If one finds a wife like you, he will be happy"). And do not consummate the marriage until the term prescribed is fulfilled. And know that Allâh knows what is in your minds, so fear Him. And know that Allâh is Oft-Forgiving, Most Forbearing.
- PK** There is no sin for you in that which ye proclaim or hide in your minds concerning your troth with women. Allah knoweth that ye will remember them. But plight not your troth with women except by uttering a recognised form of words. And do not consummate the marriage until (the term) prescribed is run. Know that Allah knoweth what is in your minds, so beware of Him; and know that Allah is Forgiving, Clement.
- SH** And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your minds; Allah knows that you will mention them, but do not give them a promise in secret unless you speak in a lawful manner, and do not confirm the marriage tie until the writing is fulfilled, and know that Allah knows what is in your minds, therefore beware of Him, and know that Allah is Forgiving, Forbearing.
- YU** There is no blame on you if ye make an offer of betrothal or hold it in your hearts. Allah knows that ye cherish them in your hearts: But do not make a secret contract with them except in terms Honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah Knoweth

what is in your hearts, and take heed of Him; and know that Allah is Oft-forgiving, Most Forbearing.

236.

- AA There is no sin in divorcing your wives before the consummation of marriage or settling the dowry; but then provide adequately for them, the affluent according to their means, the poor in accordance with theirs as is befitting. This is surely the duty of those who do good.
- NO There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their Mahr (bridal money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.
- PK It is no sin for you if ye divorce women while yet ye have not touched them, nor appointed unto them a portion. Provide for them, the rich according to his means, and the straitened according to his means, a fair provision. (This is) a bounden duty for those who do good.
- SH There is no blame on you if you divorce women when you have not touched them or appointed for them a portion, and make provision for them, the wealthy according to his means and the straitened in circumstances according to his means, a provision according to usage; (this is) a duty on the doers of good (to others).
- YU There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them (A suitable gift), the wealthy according to his means, and the poor according to his means; - A gift of a reasonable amount is due from those who wish to do the right thing.

237.

- AA And if you divorce them before the consummation of marriage, but after settling the dowry, then half the settled dowry must be paid, unless the woman forgoes it, or the person who holds the bond of marriage pays the full amount. And if the man pays the whole, it is nearer to piety. But do not forget to be good to each other, and remember that God sees all that you do.
- NO And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the Mahr (bridal money given by the husbands to his wife at the time of marriage), then pay half of that (Mahr), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed Mahr. And to forego and give (her the full Mahr) is nearer to At-Taqwa (piety, right-eousness, etc.). And do not forget liberality between yourselves. Truly, Allâh is All-Seer of what you do.
- PK If ye divorce them before ye have touched them and ye have appointed unto them a portion, then (pay the) half of that which ye appointed, unless they (the women) agree to forgo it, or he agreeth to forgo it in whose hand is the marriage tie. To forgo is nearer to piety. And forget not kindness among yourselves. Allah is Seer of what ye do.
- SH And if you divorce them before you have touched them and you have appointed for them a portion, then (pay to them) half of what you have appointed, unless they relinquish or he should relinquish in whose hand is the marriage tie; and it is nearer to righteousness that you should relinquish; and do not neglect the giving of free gifts between you; surely Allah sees what you do.
- YU And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower (Is due to them), unless they remit it or

(the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do not forget Liberality between yourselves. For Allah sees well all that ye do.

238.

- AA Be wakeful of your service of prayer, and the midmost service; and honour God by standing before Him in devotion.
- NQ Guard strictly (five obligatory) AsSalawât (the prayers) especially the middle Salât (i.e. the best prayer 'Asr).[] And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].
- PK Be guardians of your prayers, and of the midmost prayer, and stand up with devotion to Allah.
- SH Attend constantly to prayers and to the middle prayer and stand up truly obedient to Allah.
- YU Guard strictly your (habit of) prayers, especially the Middle Prayer; and stand before Allah in a devout (frame of mind).

239.

- AA If you fear (war or danger), pray while standing or on horseback; but when you have safety again remember God, for He taught you what you did not know.
- NQ And if you fear (an enemy), perform Salât (pray) on foot or riding[]. And when you are in safety, offer the Salât (prayer) in the manner He has taught you, which you knew not (before).
- PK And if ye go in fear, then (pray) standing or on horseback. And when ye are again in safety, remember Allah, as He hath taught you that which (heretofore) ye knew not.
- SH But if you are in danger, then (say your prayers) on foot or on horseback; and when you are secure, then remember Allah, as. He has taught you what you did not know.
- YU If ye fear (an enemy), pray on foot, or riding, (as may be most convenient), but when ye are in security, celebrate Allah's praises in the manner He has taught you, which ye knew not (before).

240.

- AA Those among you about to die leaving wives behind, should bequeath a year's maintenance and lodging for them, without expelling them from home. But if they leave (of their own accord), you will not be blamed for what they do with themselves in their own rights. God is all-mighty and all-wise.
- NQ And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allâh is All-Mighty, All-Wise. [The order of this Verse has been cancelled (abrogated) by Verse 4:12].
- PK (In the case of) those of you who are about to die and leave behind them wives, they should bequeath unto their wives a provision for the year without turning them out, but if they go out (of their own accord) there is no sin for you in that which they do of themselves within their rights. Allah is Mighty, Wise.
- SH And those of you who die and leave wives behind, (make) a bequest in favor of their wives of maintenance for a year without turning (them) out, then if they themselves go away, there is no blame on you for what they do of lawful deeds by themselves, and Allah is Mighty, Wise.
- Those of you who die and leave widows should bequeath for their widows a

YU year's maintenance and residence; but if they leave (The residence), there is no blame on you for what they do with themselves, provided it is reasonable. And Allah is Exalted in Power, Wise.

241.

AA Making a fair provision for women who are divorced is the duty of those who are God-fearing and pious.

NQ And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqûn (the pious - see V.2:2).

PK For divorced women a provision in kindness: a duty for those who ward off (evil).

SH And for the divorced women (too) provision (must be made) according to usage; (this is) a duty on those who guard (against evil).

YU For divorced women Maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous.

242.

AA So does God pronounce His decrees that you may understand.

NQ Thus Allâh makes clear His Ayât (Laws) to you, in order that you may understand.

PK Thus Allah expoundeth unto you His revelations so that ye may understand.

SH Allah thus makes clear to you His communications that you may understand.

YU Thus doth Allah Make clear His Signs to you: In order that ye may understand.

243.

AA Have you never thought of men who went out of their homes as a measure of safety against death, and they were thousands, to whom God said: "Die," then restored them to life? Indeed God bestows His blessings on men; only most men are not grateful.

NQ Did you (O Muhammad SAW) not think of those who went forth from their homes in thousands, fearing death. Allâh said to them, "Die". And then He restored them to life. Truly, Allâh is full of Bounty to mankind, but most men thank not.

PK Bethink thee (O Muhammad) of those of old, who went forth from their habitations in their thousands, fearing death, and Allah said unto them: Die; and then He brought them back to life. Lo! Allah is a Lord of Kindness to mankind, but most of mankind give not thanks.

SH Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them, Die; again He gave them life; most surely Allah is Gracious to people, but most people are not grateful.

YU Didst thou not Turn by vision to those who abandoned their homes, though they were thousands (In number), for fear of death? Allah said to them: "Die": Then He restored them to life. For Allah is full of bounty to mankind, but Most of them are ungrateful.

244.

AA Fight in the way of God, and remember that God hears all and knows everything.

NQ And fight in the Way of Allâh and know that Allâh is All-Hearer, All-Knower.

PK Fight in the way of Allah, and know that Allah is Hearer, Knower.

SH And fight in the way of Allah, and know that Allah is Hearing, Knowing.

YU Then fight in the cause of Allah, and know that Allah Heareth and knoweth all things.

245.

- AA Who will give a goodly loan to God which He might double many times? For God withholds and enlarges, and to Him you will return.
- NQ Who is he that will lend to Allâh a goodly loan so that He may multiply it to him many times. And it is Allâh that decreases or increases (your provisions), and unto Him you shall return.
- PK Who is it that will lend unto Allah a goodly loan, so that He may give it increase manifold? Allah straiteneth and enlargeth. Unto Him ye will return.
- SH Who is it that will offer of Allah a goodly gift, so He will multiply it to him manifold, and Allah straitens and amplifies, and you shall be returned to Him.
- YU Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that giveth (you) Want or plenty, and to Him shall be your return.

246.

- AA Have you thought of the elders of Israel after Moses, and how they said to their apostle: "Set up a king for us, then we shall fight in the way of God?" He replied: "This too is possible that when commanded to fight you may not fight at all." They said: "How is it we should not fight in the way of God when we have been driven from our homes and deprived of our Sons?" But when they were ordered to fight they turned away, except for a few; yet God knows the sinners.
- NQ Have you not thought about the group of the Children of Israel after (the time of) Musâ (Moses). When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allâh's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you." They said, "Why should we not fight in Allâh's Way while we have been driven out of our homes and our children (families have been taken as captives)." But when fighting was ordered for them, they turned away, all except a few of them. And Allâh is All-Aware of the Zâlimûn (polytheists and wrong-doers).
- PK Bethink thee of the leaders of the Children of Israel after Moses, how they said unto a prophet whom they had: Set up for us a king and we will fight in Allah's way. He said: Would ye then refrain from fighting if fighting were prescribed for you? They said: Why should we not fight in Allah's way when we have been driven from our dwellings with our children? Yet, when fighting was prescribed for them, they turned away, all save a few of them. Allah is aware of evil-doers.
- SH Have you not considered the chiefs of the children of Israel after Musa, when they said to a prophet of theirs: Raise up for us a king, (that) we may fight in the way of Allah. He said: May it not be that you would not fight if fighting is ordained for you? They said: And what reason have we that we should not fight in the way of Allah, and we have indeed been compelled to abandon our homes and our children. But when fighting was ordained for them, they turned back, except a few of them, and Allah knows the unjust.
- YU Hast thou not Turned thy vision to the Chiefs of the Children of Israel after (the time of) Moses? they said to a prophet (That was) among them: "Appoint for us a king, that we May fight in the cause of Allah." He said: "Is it not possible, if ye were commanded to fight, that that ye will not fight?" They said: "How could we refuse to fight in the cause of Allah, seeing that we were turned out of our homes and our families?" but when they were commanded to fight, they turned back, except a small band among them. But Allah Has full knowledge of those who do wrong.

247.

- AA And when their prophet said to them: "God has raised Saul king over you," they said: "How can he be king over us when we have greater right to kingship than he, for he does not even possess abundant wealth?" "God has chosen him in preference to you," said the prophet "and given him much more wisdom and prowess; and God gives authority to whomsoever He will: God is infinite and all-wise."
- NQ And their Prophet (Samuel >>) said to them, "Indeed Allâh has appointed Talût (Saul) as a king over you." They said, "How can he be a king over us when we are better fitted than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allâh has chosen him above you and has increased him abundantly in knowledge and stature. And Allâh grants His Kingdom to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."
- PK Their Prophet said unto them: Lo! Allah hath raised up Saul to be a king for you. They said: How can he have kingdom over us when we are more deserving of the kingdom than he is, since he hath not been given wealth enough? He said: Lo! Allah hath chosen him above you, and hath increased him abundantly in wisdom and stature. Allah bestoweth His Sovereignty on whom He will. Allah is All-Embracing, All-Knowing.
- SH And their prophet said to them: Surely Allah has raised Talut to be a king over you. They said: How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth? He said: Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique, and Allah grants His kingdom to whom He pleases, and Allah is Amplegiving, Knowing.
- YU Their Prophet said to them: "Allah hath appointed Talut as king over you." They said: "How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance?" He said: "Allah hath Chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: Allah Granteth His authority to whom He pleaseth. Allah careth for all, and He knoweth all things."

248.

- AA Their prophet said to them: "The sign of his kingship will be that you will come to have a heart full of peace and tranquility from your Lord and the legacy left by Moses' and Aaron's family supported by angels. This shall be a token for you if you really believe."
- NQ And their Prophet (Samuel >>) said to them: Verily! The sign of His Kingdom is that there shall come to you At-Tâbût (a wooden box), wherein is Sakinah[] (peace and reassurance) from your Lord and a remnant of that which Musâ (Moses) and Hârûn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.
- PK And their Prophet said unto them: Lo! the token of his kingdom is that there shall come unto you the ark wherein is peace of reassurance from your Lord, and a remnant of that which the house of Moses and the house of Aaron left behind, the angels bearing it. Lo! herein shall be a token for you if (in truth) ye are believers.
- SH And the prophet said to them: Surely the sign of His kingdom is, that there shall come to you the chest in which there is tranquillity from your Lord and residue of the relics of what the children of Musa and the children of Haroun have left, the angels bearing it; most surely there is a sign in this for those who believe.
- YU And (further) their Prophet said to them: "A Sign of his authority is that there

shall come to you the Ark of the covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels. In this is a symbol for you if ye indeed have faith."

249.

- AA** When Saul led his armies, he said: "God will test you by a stream. Whoever drinks its water will not be of me; but those who do not drink shall be on my side. The only exception will be those who scoop up a palmful of water with their hands." And but for a few they all drank of its water. When they had crossed it, and those who believed with him, they said: "We have no strength to combat Goliath and his forces today. But those who believed they have to face their Lord, said: "Many a time has a small band defeated a large horde by the will of God. God is with those who are patient (and persevere)."
- NO** Then when Talūt (Saul) set out with the army, he said: "Verily! Allāh will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jalūt (Goliath) and his hosts." But those who knew with certainty that they were to meet their Lord, said: "How often a small group overcame a mighty host by Allāh's Leave." And Allāh is with As-Sābirin (the patient ones, etc.).
- PK** And when Saul set out with the army, he said: Lo! Allah will try you by (the ordeal of) a river. Whosoever therefore drinketh thereof he is not of me, and whosoever tasteth it not he is of me, save him who taketh (thereof) in the hollow of his hand. But they drank thereof, all save a few of them. And after he had crossed (the river), he and those who believed with him, they said: We have no power this day against Goliath and his hosts. But those who knew that they would meet Allah exclaimed: How many a little company hath overcome a mighty host by Allah's leave! Allah is with the steadfast.
- SH** So when Talut departed with the forces, he said: Surely Allah will try you with a river; whoever then drinks from it, he is not of me, and whoever does not taste of it, he is surely of me, except he who takes with his hand as much of it as fills the hand; but with the exception of a few of them they drank from it. So when he had crossed it, he and those who believed with him, they said: We have today no power against Jalut and his forces. Those who were sure that they would meet their Lord said: How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient.
- YU** When Talut set forth with the armies, he said: "Allah will test you at the stream: if any drinks of its water, He goes not with my army: Only those who taste not of it go with me: A mere sip out of the hand is excused." but they all drank of it, except a few. When they crossed the river,- He and the faithful ones with him,- they said: "This day We cannot cope with Goliath and his forces." but those who were convinced that they must meet Allah, said: "How oft, by Allah's will, Hath a small force vanquished a big one? Allah is with those who steadfastly persevere."

250.

- AA** And when they were facing Goliath and his hordes they prayed: "O Lord, give us endurance and steady our steps, and help us against the deniers of truth."
- NO** And when they advanced to meet Jalūt (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience and make us victorious over the disbelieving people."
- PK** And when they went into the field against Goliath and his hosts they said: Our Lord! Bestow on us endurance, make our foothold sure, and give us help

against the disbelieving folk.

- SH And when they went out against Jalut and his forces they said: Our Lord, pour down upon us patience, and make our steps firm and assist us against the unbelieving people.
- YU When they advanced to meet Goliath and his forces, they prayed: "Our Lord! Pour out constancy on us and make our steps firm: Help us against those that reject faith."

251.

- AA By the will of God they defeated them, and David killed Goliath, and God gave him kingship and wisdom, and taught him whatsoever He pleased. If God did not make men deter one another this earth would indeed be depraved. But gracious is God to the people of the world.
- NQ So they routed them by Allāh's Leave and Dawūd (David) killed Jalūt (Goliath), and Allāh gave him [Dawūd (David)] the kingdom [after the death of Talūt (Saul) and Samuel] and AlHikmah (Prophethood)[], and taught him of that which He willed. And if Allāh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allāh is full of Bounty to the 'Alamīn (mankind, jinns and all that exists).
- PK So they routed them by Allah's leave and David slew Goliath; and Allah gave him the kingdom and wisdom, and taught him of that which He willeth. And if Allah had not repelled some men by others the earth would have been corrupted. But Allah is a Lord of Kindness to (His) creatures.
- SH So they put them to flight by Allah's permission. And Dawood slew Jalut, and Allah gave him kingdom and wisdom, and taught him of what He pleased. And were it not for Allah's repelling some men with others, the earth would certainly be in a state of disorder; but Allah is Gracious to the creatures.
- YU By Allah's will they routed them; and David slew Goliath; and Allah gave him power and wisdom and taught him whatever (else) He willed. And did not Allah Check one set of people by means of another, the earth would indeed be full of mischief: But Allah is full of bounty to all the worlds.

252.

- AA These are the messages of God. We recite them to you in all truth, as indeed you are one of the apostles.
- NQ These are the Verses of Allāh, We recite them to you (O Muhammad SAW) in truth, and surely, you are one of the Messengers (of Allāh)[].
- PK These are the portents of Allah which We recite unto thee (Muhammad) with truth, and lo! thou art of the number of (Our) messengers;
- SH These are the communications of Allah: We recite them to you with truth; and most surely you are (one) of the messengers.
- YU These are the Signs of Allah: we rehearse them to thee in truth: verily Thou art one of the messengers.

253.

- AA Of all these apostles We have favoured some over the others. God has addressed some of them, and the stations of some have been exalted over the others. And to Jesus, son of Mary, We gave tokens, and reinforced him with divine grace. If God had so willed those who came after them would never have contended when clear signs had come to them. But dissensions arose, some believed, some denied. And if God had willed they would never have fought among themselves. But God does whatsoever He please.
- NQ Those Messengers! We preferred some to others; to some of them Allāh spoke (directly); others He raised to degrees (of honour); and to 'Iesa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and

supported him with Rūh-ul-Qudus [Jibrael (Gabriel)]. If Allāh had willed, succeeding generations would not have fought against each other, after clear Verses of Allāh had come to them, but they differed - some of them believed and others disbelieved. If Allāh had willed, they would not have fought against one another, but Allāh does what He likes.

- PK Of those messengers, some of whom We have caused to excel others, and of whom there are some unto whom Allah spake, while some of them He exalted (above others) in degree; and We gave Jesus, son of Mary, clear proofs (of Allah's Sovereignty) and We supported him with the holy Spirit. And if Allah had so willed it, those who followed after them would not have fought one with another after the clear proofs had come unto them. But they differed, some of them believing and some disbelieving. And if Allah had so willed it, they would not have fought one with another; but Allah doeth what He will.
- SH We have made some of these messengers to excel the others among them are they to whom Allah spoke, and some of them He exalted by (many degrees of) rank; and We gave clear miracles to Isa son of Marium, and strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends.
- YU Those messengers We endowed with gifts, some above others: To one of them Allah spoke; others He raised to degrees (of honour); to Jesus the son of Mary We gave clear (Signs), and strengthened him with the holy spirit. If Allah had so willed, succeeding generations would not have fought among each other, after clear (Signs) had come to them, but they (chose) to wrangle, some believing and others rejecting. If Allah had so willed, they would not have fought each other; but Allah Fulfilleth His plan.

254.

- AA O believers, expend of what We have given you before the day arrives on which there will be no barter, and no friendship or intercession matter, and those who are disbelievers will be sinners.
- NQ O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zālimūn (wrong-doers, etc.).
- PK O ye who believe! spend of that wherewith We have provided you ere a day come when there will be no trafficking, nor friendship, nor intercession. The disbelievers, they are the wrong-doers.
- SH O you who believe! spend out of what We have given you before the day comes in which there is no bargaining, neither any friendship nor intercession, and the unbelievers-- they are the unjust.
- YU O ye who believe! Spend out of (the bounties) We have provided for you, before the Day comes when no bargaining (Will avail), nor friendship nor intercession. Those who reject Faith they are the wrong-doers.

255.

- AA God: There is no god but He, the living, eternal, self-subsisting, ever sustaining. Neither does somnolence affect Him nor sleep. To Him belongs all that is in the heavens and the earth: and who can intercede with Him except by His leave? Known to Him is all that is present before men and what is hidden (in time past and time future), and not even a little of His knowledge can they grasp except what He will. His seat extends over heavens and the earth, and He tires not protecting them: He alone is all high and supreme.

- NO** Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission. He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter . And they will never compass anything of His Knowledge except that which He wills. His Kursî[] extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2: 255 is called Ayat-ul-Kursî.]
- PK** Allah! There is no deity save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.
- SH** Allah is He besides Whom there is no god, the Everliving, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great.
- YU** Allah! There is no god but He, -the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).

256.

- AA** There is no compulsion in matter of faith. Distinct is the way of guidance now from error. He who turns away from the forces of evil and believes in God, will surely hold fast to a handle that is strong and unbreakable, for God hears all and knows everything.
- NO** There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tâghût[] and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.
- PK** There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower.
- SH** There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the Shaitan and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing.
- YU** Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things.

257.

- AA God is the friend of those who believe, and leads them out of darkness into light; but the patrons of infidels are idols and devils who lead them from light into darkness. They are the residents of Hell, and will there for ever abide.
- NO Allâh is the Walî (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliyâ (supporters and helpers) are Tâghût [false deities and false leaders, etc.], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.
- PK Allah is the Protecting Guardian of those who believe. He bringeth them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein.
- SH Allah is the guardian of those who believe. He brings them out of the darkness into the light; and (as to) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness; they are the inmates of the fire, in it they shall abide.
- YU Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the evil ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (For ever).

258.

- AA Have you thought of the man who argued with Abraham about his Lord because God had given him a kingdom? When Abraham said: "My Lord is the giver of life and death," he replied: "I am the giver of life and death." And Abraham said: "God makes the sun rise from the East; so you make it rise from the West," and dumbfounded was the infidel. God does not guide those who are unjust.
- NO Have you not looked at him who disputed with Ibrâhim (Abraham) about his Lord (Allâh), because Allâh had given him the kingdom. When Ibrâhim (Abraham) said (to him): "My Lord (Allâh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrâhim (Abraham) said, "Verily! Allâh causes the sun to rise from the east; then cause it you to rise from the west." So the disbeliever was utterly defeated. And Allâh guides not the people, who are Zâlimûn (wrong-doers, etc.).
- PK Bethink thee of him who had an argument with Abraham about his Lord, because Allah had given him the kingdom; how, when Abraham said: My Lord is He Who giveth life and causeth death, he answered: I give life and cause death. Abraham said: Lo! Allah causeth the sun to rise in the East, so do thou cause it to come up from the West. Thus was the disbeliever abashed. And Allah guideth not wrongdoing folk.
- SH Have you not considered him (Namrud) who disputed with Ibrahim about his Lord, because Allah had given him the kingdom? When Ibrahim said: My Lord is He who gives life and causes to die, he said: I give life and cause death. Ibrahim said: So surely Allah causes the sun to rise from the east, then make it rise from the west; thus he who disbelieved was confounded; and Allah does not guide aright the unjust people.
- YU Hast thou not Turned thy vision to one who disputed with Abraham About his Lord, because Allah had granted him power? Abraham said: "My Lord is He Who Giveth life and death." He said: "I give life and death". Said Abraham: "But it is Allah that causeth the sun to rise from the east: Do thou then cause him to rise from the West." Thus was he confounded who (in arrogance) rejected faith. Nor doth Allah Give guidance to a people unjust.

259.

- AA Or take the man who passed by a town which lay destroyed upside down. He said: "How can God restore this city now that it is destroyed?" So God made him die for a hundred years, then brought him back to life, and inquired: "How long did you stay in this state?" "A day or less than a day," he replied. "No," He said, "you were dead a hundred years, yet look at your victuals, they have not decomposed; and look at your ass! We shall make you a warning for men. And regard the bones, how We raise them and clothe them with flesh." When this became clear to him, the man said: "Indeed God has power over all things."
- NO Or like the one who passed by a town and it had tumbled over its roofs. He said: "Oh! How will Allâh ever bring it to life after its death." So Allâh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)." He (the man) said: "(Perhaps) I remained (dead) a day or part of a day". He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh". When this was clearly shown to him, he said, "I know (now) that Allâh is Able to do all things."
- PK Or (bethink thee of) the like of him who, passing by a township which had fallen into utter ruin, exclaimed: How shall Allah give this township life after its death? And Allah made him die a hundred years, then brought him back to life. He said: How long hast thou tarried? (The man) said: I have tarried a day or part of a day. (He) said: Nay, but thou hast tarried for a hundred years. Just look at thy food and drink which have not rotted! Look at thine ass! And, that We may make thee a token unto mankind, look at the bones, how We adjust them and then cover them with flesh! And when (the matter) became clear unto him, he said: I know now that Allah is Able to do all things.
- SH Or the like of him (Uzair) who passed by a town, and it had fallen down upon its roofs; he said: When will Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him to life. He said: How long have you tarried? He said: I have tarried a day, or a part of a day. Said He: Nay! you have tarried a hundred years; then look at your food and drink-- years have not passed over it; and look at your ass; and that We may make you a sign to men, and look at the bones, how We set them together, then clothed them with flesh; so when it became clear to him, he said: I know that Allah has power over all things.
- YU Or (take) the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: "Oh! how shall Allah bring it (ever) to life, after (this) its death?" but Allah caused him to die for a hundred years, then raised him up (again). He said: "How long didst thou tarry (thus)?" He said: (Perhaps) a day or part of a day." He said: "Nay, thou hast tarried thus a hundred years; but look at thy food and thy drink; they show no signs of age; and look at thy donkey: And that We may make of thee a sign unto the people, Look further at the bones, how We bring them together and clothe them with flesh." When this was shown clearly to him, he said: "I know that Allah hath power over all things."

260.

- AA Remember, when Abraham said: "O Lord, show me how you raise the dead," He said: "What! Do you not believe?" "I do," answered Abraham. "I only ask for my heart's assurance." (The Lord) said: "Trap four birds and tame them, then put each of them on a (separate) hill, and call them, and they will come flying to you. Know that God is all-powerful and all-wise."
- NO And (remember) when Ibrâhim (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe." He [Ibrâhim

(Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allāh is All-Mighty, All-Wise."

- PK And when Abraham said (unto his Lord): My Lord! Show me how Thou givest life to the dead, He said: Dost thou not believe? Abraham said: Yea, but (I ask) in order that my heart may be at ease. (His Lord) said: Take four of the birds and cause them to incline unto thee, then place a part of them on each hill, then call them, they will come to thee in haste, and know that Allah is Mighty, Wise.
- SH And when Ibrahim said: My Lord! show me how Thou givest life to the dead, He said: What! and do you not believe? He said: Yes, but that my heart may be at ease. He said: Then take four of the birds, then train them to follow you, then place on every mountain a part of them, then call them, they will come to you flying; and know that Allah is Mighty, Wise.
- YU When Abraham said: "Show me, Lord, how You will raise the dead, " He replied: "Have you no faith?" He said "Yes, but just to reassure my heart." Allah said, "Take four birds, draw them to you, and cut their bodies to pieces. Scatter them over the mountain-tops, then call them back. They will come swiftly to you. Know that Allah is Mighty, Wise."

261.

- AA The semblance of those who expend their wealth in the way of God is that of a grain of corn from which grow seven ears, each ear containing a hundred grains. Truly God increases for whomsoever He will, for God is infinite and all-wise.
- NQ The likeness of those who spend their wealth in the Way of Allāh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allāh gives manifold increase to whom He pleases. And Allāh is All-Sufficient for His creatures' needs, All-Knower.
- PK The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which groweth seven ears, in every ear a hundred grains. Allah giveth increase manifold to whom He will. Allah is All-Embracing, All-Knowing.
- SH The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing
- YU The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear Hath a hundred grains. Allah giveth manifold increase to whom He pleaseth: And Allah careth for all and He knoweth all things.

262.

- AA Those who spend in the way of God, and having spent do not boast or give pain (by word or deed), will get their reward from their Lord, and will neither have fear nor regret.
- NQ Those who spend their wealth in the Cause of Allāh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.
- PK Those who spend their wealth for the cause of Allah and afterward make not reproach and injury to follow that which they have spent; their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve.
- SH (As for) those who spend their property in the way of Allah, then do not follow up what they have spent with reproach or injury, they shall have their reward from their Lord, and they shall have no fear nor shall they grieve.

Those who spend their substance in the cause of Allah, and follow not up their

YU gifts with reminders of their generosity or with injury, -for them their reward is with their Lord: on them shall be no fear, nor shall they grieve.

263.

AA Saying a word that is kind, and forgiving is better than charity that hurts. (Do not forget that) God is affluent and kind.

NQ Kind words and forgiving of faults are better than Sadaqah (charity) followed by injury. And Allāh is Rich (Free of all wants) and He is Most-Forbearing.

PK A kind word with forgiveness is better than almsgiving followed by injury. Allah is Absolute, Clement.

SH Kind speech and forgiveness is better than charity followed by injury; and Allah is Self-sufficient, Forbearing.

YU Kind words and the covering of faults are better than charity followed by injury. Allah is free of all wants, and He is Most-Forbearing.

264.

AA O believers, do not nullify your charity by giving to oblige and flaunting (your favours) like a man who spends of his wealth only to show off, but does not believe in God and the Last Day. His semblance is that of a rock covered with earth which is washed away by rain exposing the hard rock bare. So they gain nothing from their earnings. God does not guide a people who do not believe.

NQ O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allāh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allāh does not guide the disbelieving people.

PK O ye who believe! Render not vain your almsgiving by reproach and injury, like him who spendeth his wealth only to be seen of men and believeth not in Allah and the Last Day. His likeness is as the likeness of a rock whereon is dust of earth; a rainstorm smiteth it, leaving it smooth and bare. They have no control of aught of that which they have gained. Allah guideth not the disbelieving folk.

SH O you who believe! do not make your charity worthless by reproach and injury, like him who spends his property to be seen of men and does not believe in Allah and the last day; so his parable is as the parable of a smooth rock with earth upon it, then a heavy rain falls upon it, so it leaves it bare; they shall not be able to gain anything of what they have earned; and Allah does not guide the unbelieving people.

YU O ye who believe! cancel not your charity by reminders of your generosity or by injury, - like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day. They are in parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it (Just) a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith.

265.

AA But the semblance of those who expend their wealth to please God with firm and resolute hearts, is like a garden on a height on which the rain falls and it yields its fruits twice as much; and even if the rain does not fall the dew will suffice. For God sees all that you do.

NQ And the likeness of those who spend their wealth seeking Allāh's Pleasure while they in their own selves are sure and certain that Allāh will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not

receive heavy rain, light rain suffices it. And Allāh is All-Seer of (knows well) what you do.

- PK And the likeness of those who spend their wealth in search of Allah's pleasure, and for the strengthening of their souls, is as the likeness of a garden on a height. The rainstorm smiteth it and it bringeth forth its fruit twofold. And if the rainstorm smite it not, then the shower. Allah is Seer of what ye do.
- SH And the parable of those who spend their property to seek the pleasure of Allah and for the certainty 'of their souls is as the parable of a garden on an elevated ground, upon which heavy rain falls so it brings forth its fruit twofold but if heavy rain does not fall upon it, then light rain (is sufficient); and Allah sees what you do.
- YU And the likeness of those who spend their substance, seeking to please Allah and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not Heavy rain, light moisture sufficeth it. Allah seeth well whatever ye do.

266.

- AA Does any of you wish to have an orchard full of date-palm trees and vines, and streams of running water and fruits of all kinds, and then old age should overtake him while his children are small, and a scorching whirlwind should smite and burn it down? Thus God makes His signs clear to you that you may reflect.
- NQ Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt. Thus does Allāh make clear His Ayāt (proofs, evidences, verses) to you that you may give thought[.]
- PK Would any of you like to have a garden of palm-trees and vines, with rivers flowing underneath it, with all kinds of fruit for him therein; and old age hath stricken him and he hath feeble offspring; and a fiery whirlwind striketh it and it is (all) consumed by fire. Thus Allah maketh plain His revelations unto you, in order that ye may give thought.
- SH Does one of you like that he should have a garden of palms and vines with streams flowing beneath it; he has in it all kinds of fruits; and old age has overtaken him and he has weak offspring, when, (lo!) a whirlwind with fire in it smites it so it becomes blasted; thus Allah makes the communications clear to you, that you may reflect.
- YU Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look after themselves)- that it should be caught in a whirlwind, with fire therein, and be burnt up? Thus doth Allah make clear to you (His) Signs; that ye may consider.

267.

- AA O believers, give in charity what is good of the things you have earned, and of what you produce from the earth; and do not choose to give what is bad as alms, that is, things you would not like to accept yourself except with some condescension. Remember that God is affluent and praiseworthy.
- NQ O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allāh is Rich

(Free of all wants), and Worthy of all praise.

- PK O ye who believe! Spend of the good things which ye have earned, and of that which We bring forth from the earth for you, and seek not the bad (with intent) to spend thereof (in charity) when ye would not take it for yourselves save with disdain; and know that Allah is Absolute, Owner of Praise.
- SH O you who believe! spend (benevolently) of the good things that you earn and or what We have brought forth for you out of the earth, and do not aim at what is bad that you may spend (in alms) of it, while you would not take it yourselves unless you have its price lowered, and know that Allah is Self-sufficient, Praiseworthy.
- YU O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that Allah is Free of all wants, and worthy of all praise.

268.

- AA Satan threatens you with want, and orders you (to commit) shameful acts. But God promises His pardon and grace, for God is bounteous and all-knowing.
- NQ Shaitân (Satan) threatens you with poverty and orders you to commit Fahshâ (evil deeds, illegal sexual intercourse, sins etc.); whereas Allâh promises you Forgiveness from Himself and Bounty, and Allâh is All-Sufficient for His creatures' needs, All-Knower.
- PK The devil promiseth you destitution and enjoineth on you lewdness. But Allah promiseth you forgiveness from Himself with bounty. Allah is All-Embracing, All-knowing.
- SH Shaitan threatens you with poverty and enjoins you to be niggardly, and Allah promises you forgiveness from Himself and abundance; and Allah is Ample-giving, Knowing.
- YU The Evil one threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties. And Allah careth for all and He knoweth all things.

269.

- AA He gives wisdom to whomsoever He please; and those who are bestowed wisdom get good in abundance. Yet none remembers this save men of wisdom.
- NQ He grants Hikmah[] to whom He pleases, and he, to whom Hikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.
- PK He giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. But none remember except men of understanding.
- SH He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good and none but men of understanding mind.
- YU He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding.

270.

- AA Whatsoever you give away in alms or vow as offering, is all known to God; but the wicked will have none to help them.
- And whatever you spend for spendings (e.g., in Sadaqah - charity, etc. for

- NO** Allâh's Cause) or whatever vow you make, be sure Allâh knows it all. And for the Zâlimûn (wrong-doers, etc.) there are no helpers.
- PK** Whatever alms ye spend or vow ye vow, lo! Allah knoweth it. Wrong-doers have no helpers.
- SH** And whatever alms you give or (whatever) vow you vow, surely Allah knows it; and the unjust shall have no helpers.
- YU** And whatever ye spend in charity or devotion, be sure Allah knows it all. But the wrong-doers have no helpers.

271.

- AA** If you give alms openly, it is well; but if you do it secretly and give to the poor, that is better. This will absolve you of some of your sins; and God is cognisant of all you do.
- NO** If you disclose your Sadaqât (alms-giving), it is well, but if you conceal it, and give it to the poor, that is better for you. (Allâh) will forgive you some of your sins. And Allâh is Well-Acquainted with what you do.
- PK** If ye publish your almsgiving, it is well, but if ye hide it and give it to the poor, it will be better for you, and will atone for some of your ill-deeds. Allah is Informed of what ye do.
- SH** If you give alms openly, it is well, and if you hide it and give it to the poor, it is better for you; and this will do away with some of your evil deeds; and Allah is aware of what you do.
- YU** If ye disclose (acts of) charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you: It will remove from you some of your (stains of) evil. And Allah is well acquainted with what ye do.

272.

- AA** It is not for you to guide them: God guides whom He will. Whatever you spend you will do so for yourself, for you will do so to seek the way that leads to God; and what you spend in charity you will get back in full, and no wrong will be done to you.
- NO** Not upon you (Muhammad SAW) is their guidance, but Allâh guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allâh's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.
- PK** The guiding of them is not thy duty (O Muhammad), but Allah guideth whom He will. And whatsoever good thing ye spend, it is for yourselves, when ye spend not save in search of Allah's Countenance; and whatsoever good thing ye spend, it will be repaid to you in full, and ye will not be wronged.
- SH** To make them walk in the right way is not incumbent on you, but Allah guides aright whom He pleases; and whatever good thing you spend, it is to your own good; and you do not spend but to seek Allah's pleasure; and whatever good things you spend shall be paid back to you in full, and you shall not be wronged.
- YU** It is not required of thee (O Messenger), to set them on the right path, but Allah sets on the right path whom He pleaseth. Whatever of good ye give benefits your own souls, and ye shall only do so seeking the "Face" of Allah. Whatever good ye give, shall be rendered back to you, and ye shall not Be dealt with unjustly.

273.

- AA** (Give to) the needy who are engaged in the service of God who are not able to move about in the land, whom the ignorant consider to be affluent as they refrain from asking. You can know them from their faces for they do not ask

- of men importunately. God is surely cognisant of good things that you spend.
- NO** (Charity is) for Fuqarâ (the poor), who in Allâh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all.[] And whatever you spend in good, surely Allâh knows it well.
- PK** (Alms are) for the poor who are straitened for the cause of Allah, who cannot travel in the land (for trade). The unthinking man accounteth them wealthy because of their restraint. Thou shalt know them by their mark: They do not beg of men with importunity. And whatsoever good thing ye spend, lo! Allah knoweth it.
- SH** (Alms are) for the poor who are confined in the way of Allah-- they cannot go about in the land; the ignorant man thinks them to be rich on account of (their) abstaining (from begging); you can recognise them by their mark; they do not beg from men importunately; and whatever good thing you spend, surely Allah knows it.
- YU** (Charity is) for those in need, who, in Allah's cause are restricted (from travel), and cannot move about in the land, seeking (For trade or work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their (Unfailing) mark: They beg not importunately from all the sundry. And whatever of good ye give, be assured Allah knoweth it well.

274.

- AA** Those who spend of their wealth in the way of God, day and night, in secret or openly, have their reward with their Lord, and have nothing to fear or regret.
- NO** Those who spend their wealth (in Allâh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.[]
- PK** Those who spend their wealth by night and day, by stealth and openly, verily their reward is with their Lord, and their shall no fear come upon them neither shall they grieve.
- SH** (As for) those who spend their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve.
- YU** Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve.

275.

- AA** Those who live on usury will not rise (on Doomsday) but like a man possessed of the devil and demented. This because they say that trading is like usury. But trade has been sanctioned and usury forbidden by God. Those who are warned by their Lord and desist will keep (what they have taken of interest) already, and the matter will rest with God. But those who revert to it again are the residents of Hell where they will abide for ever.
- NO** Those who eat Ribâ[] (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity. That is because they say: "Trading is only like Ribâ (usury)," whereas Allâh has permitted trading and forbidden Ribâ (usury). So whosoever receives an admonition from his Lord and stops eating Ribâ (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to Ribâ (usury)], such are the dwellers of the Fire - they will abide therein.

- PK Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch. That is because they say: Trade is just like usury; whereas Allah permitteth trading and forbiddeth usury. He unto whom an admonition from his Lord cometh, and (he) refraineth (in obedience thereto), he shall keep (the profits of) that which is past, and his affair (henceforth) is with Allah. As for him who returneth (to usury) - Such are rightful owners of the Fire. They will abide therein.
- SH Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise. That is because they say, trading is only like usury; and Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, then he desists, he shall have what has already passed, and his affair is in the hands of Allah; and whoever returns (to it)-- these are the inmates of the fire; they shall abide in it.
- YU Those who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness. That is because they say: "Trade is like usury," but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (The offence) are companions of the Fire: They will abide therein (for ever).

276.

- AA God takes away (gain) from usury, but adds (profit) to charity; and God does not love the ungrateful and sinners.
- NQ Allâh will destroy Ribâ (usury) and will give increase for Sadaqât (deeds of charity, alms, etc.) And Allâh likes not the disbelievers, sinners.
- PK Allah hath blighted usury and made almsgiving fruitful. Allah loveth not the impious and guilty.
- SH Allah does not bless usury, and He causes charitable deeds to prosper, and Allah does not love any ungrateful sinner.
- YU Allah will deprive usury of all blessing, but will give increase for deeds of charity: For He loveth not creatures ungrateful and wicked.

277.

- AA Those who believe and do good deeds, and fulfil their devotional obligations and pay the zakat, have their reward with their Lord, and will have neither fear nor regret.
- NQ Truly those who believe, and do deeds of righteousness, and perform As-Salât (Iqâmat-as-Salât), and give Zakât, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.
- PK Lo! those who believe and do good works and establish worship and pay the poor-due, their reward is with their Lord and there shall no fear come upon them neither shall they grieve.
- SH Surely they who believe and do good deeds and keep up prayer and pay the poor-rate they shall have their reward from their Lord, and they shall have no fear, nor shall they grieve.
- YU Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.

278.

- AA O believers, fear God and forego the interest that is owing, if you really believe.
- NQ O you who believe! Be afraid of Allâh and give up what remains (due to you) from Ribâ (usury) (from now onward), if you are (really) believers[.].

- PK O ye who believe! Observe your duty to Allah, and give up what remaineth (due to you) from usury, if ye are (in truth) believers.
- SH O you who believe! Be careful of (your duty to) Allah and relinquish what remains (due) from usury, if you are believers.
- YU O ye who believe! Fear Allah, and give up what remains of your demand for usury, if ye are indeed believers.

279.

- AA If you do not, beware of war on the part of God and His Apostle. But if you repent, you shall keep your principal. Oppress none and no one will oppress you.
- NO And if you do not do it, then take a notice of war from Allâh and His Messenger[] but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).
- PK And if ye do not, then be warned of war (against you) from Allah and His messenger. And if ye repent, then ye have your principal (without interest). Wrong not, and ye shall not be wronged.
- SH But if you do (it) not, then be apprised of war from Allah and His Messenger; and if you repent, then you shall have your capital; neither shall you make (the debtor) suffer loss, nor shall you be made to suffer loss.
- YU If ye do it not, Take notice of war from Allah and His Messenger: But if ye turn back, ye shall have your capital sums: Deal not unjustly, and ye shall not be dealt with unjustly.

280.

- AA If a debtor is in want, give him time until his circumstances improve; but if you forego (the debt) as charity, that will be to your good, if you really understand.
- NO And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.[]
- PK And if the debtor is in straitened circumstances, then (let there be) postponement to (the time of) ease; and that ye remit the debt as almsgiving would be better for you if ye did but know.
- SH And if (the debtor) is in straitness, then let there be postponement until (he is in) ease; and that you remit (it) as alms is better for you, if you knew.
- YU If the debtor is in a difficulty, grant him time Till it is easy for him to repay. But if ye remit it by way of charity, that is best for you if ye only knew.

281.

- AA Have fear of the day when you go back to God. Then each will be paid back in full his reward, and no one will be wronged.
- NO And be afraid of the Day when you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.
- PK And guard yourselves against a day in which ye will be brought back to Allah. Then every soul will be paid in full that which it hath earned, and they will not be wronged.
- SH And guard yourselves against a day in which you shall be returned to Allah; then every soul shall be paid back in full what it has earned, and they shall not be dealt with unjustly.
- YU And fear the Day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.

282.

- AA** O believers, when you negotiate a debt for a fixed term, draw up an agreement in writing, though better it would be to have a scribe write it faithfully down; and no scribe should refuse to write as God has taught him, and write what the borrower dictates, and have fear of God, his Lord, and not leave out a thing. If the borrower is deficient of mind or infirm, or unable to explain, let the guardian explain judiciously; and have two of your men to act as witnesses; but if two men are not available, then a man and two women you approve, so that in case one of them is confused the other may prompt her. When the witnesses are summoned they should not refuse (to come). But do not neglect to draw up a contract, big or small, with the time fixed for paying back the debt. This is more equitable in the eyes of God, and better as evidence and best for avoiding doubt. But if it is a deal about some merchandise requiring transaction face to face, there is no harm if no (contract is drawn up) in writing. Have witnesses to the deal, (and make sure) that the scribe or the witness is not harmed. If he is, it would surely be sinful on your part. And have fear of God, for God gives you knowledge, and God is aware of everything.
- NO** O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allâh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allâh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable himself to dictate, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called on (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allâh; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allâh; and Allâh teaches you. And Allâh is the All-Knower of each and everything.
- PK** O ye who believe! When ye contract a debt for a fixed term, record it in writing. Let a scribe record it in writing between you in (terms of) equity. No scribe should refuse to write as Allah hath taught him, so let him write, and let him who incurreth the debt dictate, and let him observe his duty to Allah his Lord, and diminish naught thereof. But if he who oweth the debt is of low understanding, or weak, or unable himself to dictate, then let the guardian of his interests dictate in (terms of) equity. And call to witness, from among your men, two witnesses. And if two men be not (at hand) then a man and two women, of such as ye approve as witnesses, so that if the one erreth (through forgetfulness) the other will remember. And the witnesses must not refuse when they are summoned. Be not averse to writing down (the contract) whether it be small or great, with (record of) the term thereof. That is more equitable in the sight of Allah and more sure for testimony, and the best way of avoiding doubt between you; save only in the case when it is actual merchandise which ye transfer among yourselves from hand to hand. In that case it is no sin for you if ye write it not. And have witnesses when ye sell one to another, and let no harm be done to scribe or witness. If ye do (harm to them) lo! it is a sin in you. Observe your duty to Allah. Allah is teaching you. And Allah is knower of all things.

- SH O you who believe! when you deal with each other in contracting a debt for a fixed time, then write it down; and let a scribe write it down between you with fairness; and the scribe should not refuse to write as Allah has taught him, so he should write; and let him who owes the debt dictate, and he should be careful of (his duty to) Allah, his Lord, and not diminish anything from it; but if he who owes the debt is unsound in understanding, or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness; and call in to witness from among your men two witnesses; but if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the second of the two may remind the other; and the witnesses should not refuse when they are summoned; and be not averse to writing it (whether it is) small or large, with the time of its falling due; this is more equitable in the sight of Allah and assures greater accuracy in testimony, and the nearest (way) that you may not entertain doubts (afterwards), except when it is ready merchandise which you give and take among yourselves from hand to hand, then there is no blame on you in not writing it down; and have witnesses when you barter with one another, and let no harm be done to the scribe or to the witness; and if you do (it) then surely it will be a transgression in you, and be careful of (your duty) to Allah, Allah teaches you, and Allah knows all things.
- YU O ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing Let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as Allah Has taught him, so let him write. Let him who incurs the liability dictate, but let him fear His Lord Allah, and not diminish aught of what he owes. If they party liable is mentally deficient, or weak, or unable Himself to dictate, Let his guardian dictate faithfully, and get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on (For evidence). Disdain not to reduce to writing (your contract) for a future period, whether it be small or big: it is juster in the sight of Allah, More suitable as evidence, and more convenient to prevent doubts among yourselves but if it be a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing. But take witness whenever ye make a commercial contract; and let neither scribe nor witness suffer harm. If ye do (such harm), it would be wickedness in you. So fear Allah; For it is Good that teaches you. And Allah is well acquainted with all things. If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, let the trustee (faithfully) discharge his trust, and let him Fear his Lord conceal not evidence; for whoever conceals it, - his heart is tainted with sin. And Allah knoweth all that ye do.

283.

- AA If you are on a journey and cannot find a scribe, pledge your goods (against the Loan); and if one trusts the other, then let him who is trusted deliver the thing entrusted, and have fear of God, his Lord. Do not suppress any evidence, for he who conceals evidence is sinful of heart; and God is aware of all you do.
- NO And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging)[]; then if one of you entrust the other, let the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allâh, his Lord. And conceal not the evidence for he, who hides it, surely his heart is sinful. And Allâh is All-Knower of what you do.
- PK If ye be on a journey and cannot find a scribe, then a pledge in hand (shall

suffice). And if one of you entrusteth to another let him who is trusted deliver up that which is entrusted to him (according to the pact between them) and let him observe his duty to Allah his Lord. Hide not testimony. He who hideth it, verily his heart is sinful. Allah is Aware of what ye do.

- SH And if you are upon a journey and you do not find a scribe, then (there may be) a security taken into possession; but if one of you trusts another, then he who is trusted should deliver his trust, and let him be careful (of his duty to) Allah, his Lord; and do not conceal testimony, and whoever conceals it, his heart is surely sinful; and Allah knows what you do.
- YU If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, Let the trustee (Faithfully) discharge His trust, and let him fear his Lord. Conceal not evidence; for whoever conceals it,- His heart is tainted with sin. And Allah Knoweth all that ye do.

284.

- AA To God belongs all that is in the heavens and the earth; and whether you reveal what is in your heart or conceal it, you will have to account for it to God who will pardon whom He please and punish whom He will, for God has the power over all things.
- NO To Allāh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allāh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allāh is Able to do all things.
- PK Unto Allah (belongeth) whatsoever is in the heavens and whatsoever is in the earth; and whether ye make known what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He will and He will punish whom He will. Allah is Able to do all things.
- SH Whatever is in the heavens and whatever is in the earth is Allah's; and whether you manifest what is in your minds or hide it, Allah will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things.
- YU To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah Calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah hath power over all things.

285.

- AA The Prophet believes in what has been revealed to him by his Lord, and so do the faithful. Each one believes in God and His angels, His Books and the prophets, and We make no distinction between the apostles. For they say: "We hear and obey, and we seek Your forgiveness, O Lord, for to You we shall journey in the end."
- NO . The Messenger (Muhammad SAW) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)."
- PK The messenger believeth in that which hath been revealed unto him from his Lord and (so do) believers. Each one believeth in Allah and His angels and His scriptures and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying.
- SH The messenger believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books

and His messengers; We make no difference between any of His messengers; and they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course.

- YU The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His messengers. "We make no distinction (they say) between one and another of His messengers." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys."

286.

- AA God does not burden a soul beyond capacity. Each will enjoy what (good) he earns, as indeed each will suffer from (the wrong) he does. Punish us not, O Lord, if we fail to remember or lapse into error. Burden us not, O Lord, with a burden as You did those before us. Impose not upon us a burden, O Lord, we cannot carry. Overlook our trespasses and forgive us, and have mercy upon us; You are our Lord and Master, help us against the clan of unbelievers.
- NO Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maulâ (Patron, Suppor-ter and Protector, etc.) and give us victory over the disbelieving people. []"
- PK Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as thou didst lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, Thou, our Protector, and give us victory over the disbelieving folk.
- SH Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought: Our Lord! do not punish us if we forget or make a mistake; Our Lord! do not lay on us a burden as Thou didst lay on those before us, Our Lord do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people.
- YU On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith."