

3

Âl-'Imrân

The House of 'Imram
The Family of 'Imram

 **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 Alim. Lam. Mim.
SH Alif Lam Mim.
YU A. L. M.

2.

- AA** God: there is no god but He, the living, eternal, self-subsisting, ever sustaining.
NQ Allâh! Lâ ilahâ illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists.
PK Allah! There is no god save Him, the Alive, the Eternal.
SH Allah, (there is) no god but He, the Everliving, the Self-subsisting by Whom all things subsist
YU Allah! There is no god but He,-the Living, the Self-Subsisting, Eternal.

3.

- AA** He has verily revealed to you this Book, in truth and confirmation of the Books revealed before, as indeed He had revealed the Torah and the Gospel
NQ It is He Who has sent down the Book (the Qur'ân) to you (Muhammad SAW) with truth, confirming what came before it. And he sent down the Taurât (Torah) and the Injeel (Gospel).
PK He hath revealed unto thee (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel.
SH He has revealed to you the Book with truth, verifying that which is before it, and He revealed the Tavrat and the Injeel aforetime, a guidance for the people, and He sent the Furqan.
YU It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong).

4.

- AA** Before this as guidance for men, and has sent the criterion (of falsehood and truth). As for those who deny the signs of God, the punishment is severe; for God is all powerful and great His requital.

- NQ** Aforetime, as a guidance to mankind, And He sent down the criterion [of judgement between right and wrong (this Qur'an)]. Truly, those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for them there is a severe torment; and Allâh is All-Mighty, All-Able of Retribution.
- PK** Aforetime, for a guidance to mankind; and hath revealed the Criterion (of right and wrong). Lo! those who disbelieve the revelations of Allah, theirs will be a heavy doom. Allah is Mighty, Able to Requite (the wrong).
- SH** Surely they who disbelieve in the communications of Allah they shall have a severe chastisement; and Allah is Mighty, the Lord of retribution.
- YU** Then those who reject Faith in the Signs of Allah will suffer the severest penalty, and Allah is Exalted in Might, Lord of Retribution.

5.

- AA** There is nothing in the earth and the heavens that is hidden from God.
- NQ** Truly, nothing is hidden from Allâh, in the earth or in the heavens.
- PK** Lo! nothing in the earth or in the heavens is hidden from Allah.
- SH** Allah-- surely nothing is hidden from Him in the earth or in the heaven.
- YU** From Allah, verily nothing is hidden on earth or in the heavens.

6.

- AA** He shapes you in the womb of the mother as He wills. There is no god but He, the all-mighty and all-wise.
- NQ** He it is Who shapes you in the wombs as He pleases. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.
- PK** He it is Who fashioneth you in the wombs as pleaseth Him. There is no Allah save Him, the Almighty, the Wise.
- SH** He it is Who shapes you in the wombs as He likes; there is no god but He, the Mighty, the Wise
- YU** He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise.

7.

- AA** He has sent down this Book which contains some verses that are categorical and basic to the Book, and others allegorical. But those who are twisted of mind look for verses metaphorical, seeking deviation and giving to them interpretations of their own; but none knows their meaning except God; and those who are steeped in knowledge affirm: "We believe in them as all of them are from the Lord." But only those who have wisdom understand.
- NQ** It is He Who has sent down to you (Muhammad SAW) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkâm (commandments, etc.), Al-Farâ'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (Tafsir At-Tabarî).
- PK** He it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations - they are the substance of the Book - and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it.

None knoweth its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed.

SH He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. but none knows its interpretation except Allah, and those who are firmly rooted in knowledge say: We believe in it, it is all from our Lord; and none do mind except those having understanding.

YU He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding.

8.

AA "Let us not go astray, O Lord, having guided us already. Bestow on us Your blessings for You are the benevolent.

NO (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."

PK Our Lord! Cause not our hearts to stray after Thou hast guided us, and bestow upon us mercy from Thy Presence. Lo! Thou, only Thou, art the Bestower.

SH Our Lord! make not our hearts to deviate after Thou hast guided us aright, and grant us from Thee mercy; surely Thou art the most liberal Giver.

YU "Our Lord!" (they say), "Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure.

9.

AA You will gather mankind together, O Lord, on a day that is certain to come, and God does not fail in His promise.

NO Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allâh never breaks His Promise".

PK Our Lord! Lo! it is Thou Who gatherest mankind together to a Day of which there is no doubt. Lo! Allah faileth not to keep the tryst.

SH Our Lord! surely Thou art the Gatherer of men on a day about which there is no doubt; surely Allah will not fail (His) promise.

YU "Our Lord! Thou art He that will gather mankind Together against a day about which there is no doubt; for Allah never fails in His promise."

10.

AA As for those who deny, neither their wealth nor their children will help them in the least against God. They shall be but faggots for (the fire of) Hell,

NO Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allâh; and it is they who will be fuel of the Fire.

PK (On that Day) neither the riches nor the progeny of those who disbelieve will aught avail them with Allah. They will be fuel for Fire.

SH (As for) those who disbelieve, surely neither their wealth nor their children

shall avail them in the least against Allah, and these it is who are the fuel of the fire.

YU Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah: They are themselves but fuel for the Fire.

11.

AA Like the people of the Pharaoh, and those before them, who rejected Our signs, and were punished for their sins by God; and the punishment of God is severe.

NQ Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), so Allâh seized (destroyed) them for their sins. And Allâh is Severe in punishment.

PK Like Pharaoh's folk and those who were before them, they disbelieved Our revelations and so Allah seized them for their sins. And Allah is severe in punishment.

SH Like the striving of the people of Firon and those before them; they rejected Our communications, so Allah destroyed them on account of their faults; and Allah is severe in requiting (evil).

YU (Their plight will be) no better than that of the people of Pharaoh, and their predecessors: They denied our Signs, and Allah called them to account for their sins. For Allah is strict in punishment.

12.

AA So tell the disbelievers: "You will surely be subdued and driven to Hell: How bad a preparation!"

NQ Say (O Muhammad SAW) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place to rest."

PK Say (O Muhammad) unto those who disbelieve: Ye shall be overcome and gathered unto Hell, an evil resting-place.

SH Say to those who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place.

YU Say to those who reject Faith: "Soon will ye be vanquished and gathered together to Hell,-an evil bed indeed (to lie on)!"

13.

AA There was a token for you in the two armies which clashed (in the battle of Badr), one fighting for God, the other of unbelievers who saw with their own eyes the faithful to be two times as many as they, for God reinforces with His help whomsoever He will. In this is a lesson for those who have eyes.

NQ There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr): One was fighting in the Cause of Allâh, and as for the other (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allâh supports with His Victory whom He pleases. Verily, in this is a lesson for those who understand. (See Verse 8: 44). (Tafsir At-Tabari)

PK There was a token for you in two hosts which met: one army fighting in the way of Allah, and another disbelieving, whom they saw as twice their number, clearly, with their very eyes. Thus Allah strengtheneth with His succour whom He will. Lo! herein verily is a lesson for those who have eyes.

SH Indeed there was a sign for you in the two hosts (which) met together in encounter; one party fighting in the way of Allah and the other unbelieving, whom they saw twice as many as themselves with the sight of the eye and

Allah strengthens with His aid whom He pleases; most surely there is a lesson in this for those who have sight.

- YU "There has already been for you a Sign in the two armies that met (in combat): One was fighting in the cause of Allah, the other resisting Allah; these saw with their own eyes Twice their number. But Allah doth support with His aid whom He pleaseth. In this is a warning for such as have eyes to see."

14.

- AA Enamoured are the people of the lust of (earthly) pleasures, of women and of children and hoarded heaps of gold and silver, well-bred horses, and tilled land and cattle, all (vain) goods and chattels of the life of this world, while the best of abodes is with God.
- NQ Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allāh has the excellent return (Paradise with flowing rivers, etc.) with Him.
- PK Beautified for mankind is love of the joys (that come) from women and offspring; and stored-up heaps of gold and silver, and horses branded (with their mark), and cattle and land. That is comfort of the life of the world. Allah! With Him is a more excellent abode.
- SH The love of desires, of women and sons and hoarded treasures of gold and silver and well bred horses and cattle and tilth, is made to seem fair to men; this is the provision of the life of this world; and Allah is He with Whom is the good goal (of life).
- YU Fair in the eyes of men is the love of things they covet: Women and sons; Heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (To return to).

15.

- AA Say: "Shall I tell you of (things) even better? With the Lord are gardens with running streams of water for those who keep from evil and follow the straight path, where they will live unchanged with the purest of companions and blessings of God." And under God's eyes are devotees who say:
- NQ Say: "Shall I inform you of things far better than those? For Al-Muttaqûn (the pious - see V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwâjun Mutahharatun[] (purified mates or wives) [i.e. they will have no menses, urine, or stool, etc.], And Allāh will be pleased with them. And Allāh is All-Seer of the (His) slaves".
- PK Say: Shall I inform you of something better than that? For those who keep from evil, with their Lord, are Gardens underneath which rivers flow wherein they will abide, and pure companions, and contentment from Allah. Allah is Seer of His bondmen,
- SH Say: Shall I tell you what is better than these? For those who guard (against evil) are gardens with their Lord, beneath which rivers flow, to abide in them, and pure mates and Allah's pleasure; and Allah sees the servants.
- YU Say: Shall I give you glad tidings of things Far better than those? For the righteous are Gardens in nearness to their Lord, with rivers flowing beneath; therein is their eternal home; with companions pure (and holy); and the good pleasure of Allah. For in Allah's sight are (all) His servants,-

16.

- AA "O Lord, we believe; forgive our trespasses and save us the torment of Hell."
- NQ Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire."
- PK Those who say: Our Lord! Lo! we believe. So forgive us our sins and guard us from the punishment of Fire;
- SH Those who say: Our Lord! surely we believe, therefore forgive us our faults and save us from the chastisement of the fire.
- YU (Namely), those who say: "Our Lord! we have indeed believed: forgive us, then, our sins, and save us from the agony of the Fire;"-

17.

- AA They are the patient, the sincere and devout, full of charity, who pray for forgiveness in the hours of dawn.
- NQ (They are) those who are patient ones, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allâh. Those who spend [give the Zakât and alms in the Way of Allâh] and those who pray and beg Allâh's Pardon in the last hours of the night.
- PK The steadfast, and the truthful, and the obedient, those who spend (and hoard not), those who pray for pardon in the watches of the night.
- SH The patient, and the truthful, and the obedient, and those who spend (benevolently) and those who ask forgiveness in the morning times.
- YU Those who show patience, Firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of Allah); and who pray for forgiveness in the early hours of the morning.

18.

- AA God is witness there is no god but He, and so are the angels and men full of learning. He is the upholder of justice. There is no god but He, the mighty and all-wise.
- NQ Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. Lâ ilâh illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.
- PK Allah (Himself) is Witness that there is no Allah save Him. And the angels and the men of learning (too are witness). Maintaining His creation in justice, there is no Allah save Him the Almighty, the Wise.
- SH Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, the Mighty, the Wise.
- YU There is no god but He: That is the witness of Allah, His angels, and those endowed with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise.

19.

- AA The true way with God is peace; and the people of the Book did not differ until knowledge (of this revelation) had come to them, out of mutual opposition. But those who deny the signs of God (should remember) He is swift in the reckoning.
- NQ Truly, the religion with Allâh is Islâm. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the Ayât (proofs, evidences, verses, signs, revelations, etc.) of Allâh, then surely, Allâh is Swift in calling to account.

- PK Lo! religion with Allah (is) the Surrender (to His Will and Guidance). Those who (formerly) received the Scripture differed only after knowledge came unto them, through transgression among themselves. Whoso disbelieveth the revelations of Allah (will find that) lo! Allah is swift at reckoning.
- SH Surely the (true) religion with Allah is Islam, and those to whom the Book had been given did not show opposition but after knowledge had come to them, out of envy among themselves; and whoever disbelieves in the communications of Allah then surely Allah is quick in reckoning.
- YU The Religion before Allah is Islam (submission to His Will): Nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account.

20.

- AA Even then if they argue, tell them: "I have bowed in submission to God, and so have my followers." And tell the people of the Book and the Arabs: "Do you submit?" If they do, they will find the right path; if they turn away, your duty is to deliver the message. And God keeps an eye on His votaries.
- NQ So if they dispute with you (Muhammad SAW) say: "I have submitted myself to Allâh (in Islâm), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allâh in Islâm)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His) slaves[.].
- PK And if they argue with thee, (O Muhammad), say: I have surrendered my purpose to Allah and (so have) those who follow me. And say unto those who have received the Scripture and those who read not: Have ye (too) surrendered? If they surrender, then truly they are rightly guided, and if they turn away, then it is thy duty only to convey the message (unto them). Allah is Seer of (His) bondmen.
- SH But if they dispute with you, say: I have submitted myself entirely to Allah and (so) every one who follows me; and say to those who have been given the Book and the unlearned people: Do you submit yourselves? So if they submit then indeed they follow the right way; and if they turn back, then upon you is only the delivery of the message and Allah sees the servants.
- YU So if they dispute with thee, say: "I have submitted My whole self to Allah and so have those who follow me." And say to the People of the Book and to those who are unlearned: "Do ye (also) submit yourselves?" If they do, they are in right guidance, but if they turn back, Thy duty is to convey the Message; and in Allah's sight are (all) His servants.

21.

- AA To those who deny the signs of God, and slay the apostles unjustly, and slay the upholders of justice, give news of painful punishment.
- NQ Verily! Those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and kill the Prophets without right, and kill those men who order just dealings, ... announce to them a painful torment.
- PK Lo! those who disbelieve the revelations of Allah, and slay the prophets wrongfully, and slay those of mankind who enjoin equity: promise them a painful doom.
- SH Surely (as for) those who disbelieve in the communications of Allah and slay the prophets unjustly and slay those among men who enjoin justice, announce to them a painful chastisement.
- YU As to those who deny the Signs of Allah and in defiance of right, slay the prophets, and slay those who teach just dealing with mankind, announce to

them a grievous penalty.

22.

- AA Their good deeds will be wasted in this world and in the next, and none will they have to help them.
- NQ They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.
- PK Those are they whose works have failed in the world and the Hereafter; and they have no helpers.
- SH Those are they whose works shall become null in this world as well as the hereafter, and they shall have no helpers.
- YU They are those whose works will bear no fruit in this world and in the Hereafter nor will they have anyone to help.

23.

- AA Have you not seen the people who have received a part of Revelation who are called to the Book of God that it may judge (in their disputes) between them? But some, being averse turn away,
- NQ Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allâh to settle their dispute, then a party of them turn away, and they are averse.
- PK Hast thou not seen how those who have received a portion of the Scripture invoke the Scripture of Allah (in their disputes) that it may judge between them; then a faction of them turn away, being opposed (to it)?
- SH Have you not considered those (Jews) who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a part of them turn back and they withdraw.
- YU Hast thou not turned Thy vision to those who have been given a portion of the Book? They are invited to the Book of Allah, to settle their dispute, but a party of them Turn back and decline (The arbitration).

24.

- AA For they say: "The Fire will not touch us for more than a few days." They have been deceived by the lies they have themselves fabricated, and stray from their faith.
- NQ This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their religion has deceived them.
- PK That is because they say: The Fire will not touch us save for a certain number of days. That which they used to invent hath deceived them regarding their religion.
- SH This is because they say: The fire shall not touch us but for a few days; and what they have forged deceives them in the matter of their religion.
- YU This because they say: "The Fire shall not touch us but for a few numbered days": For their forgeries deceive them as to their own religion.

25.

- AA How shall it be when We gather them together on a day that is certain to come, when each will receive his reward without (favour or) wrong?
- NQ How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly.
- PK How (will it be with them) when We have brought them all together to a Day of which there is no doubt, when every soul will be paid in full what it hath

earned, and they will not be wronged.

SH Then how will it be when We shall gather them together on a day about which there is no doubt, and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly?

YU But how (will they fare) when we gather them together against a day about which there is no doubt, and each soul will be paid out just what it has earned, without (favour or) injustice?

26.

AA Say: "O Lord of all dominions, You give whom it pleases You the kingdom, and You take away the power from whosoever You will; You exalt whom You please and debase whom You will. All goodness is Yours (entirely). Indeed You have the power over all things.

NO Say (O Muhammad SAW): "O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand[] is the good. Verily, You are Able to do all things.

PK Say: O Allah! Owner of Sovereignty! Thou givest sovereignty unto whom Thou wilt, and Thou withdrawest sovereignty from whom Thou wilt. Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt. In Thy hand is the good. Lo! Thou art Able to do all things.

SH Say: O Allah, Master of the Kingdom! Thou givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from whomsoever Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest in Thine hand is the good; surety, Thou hast power over all things.

YU Say: "O Allah! Lord of Power (And Rule), Thou givest power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest: In Thy hand is all good. Verily, over all things Thou hast power.

27.

AA You make the night succeed the day, the day succeed the night, raise the living from the dead, the dead from the living, and give whomsoever You please, and in measure without number."

NO You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).

PK Thou causest the night to pass into the day, and Thou causest the day to pass into the night. And Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living. And Thou givest sustenance to whom Thou chooseth, without stint.

SH Thou makest the night to pass into the day and Thou makest the day to pass into the night, and Thou bringest forth the living from the dead and Thou bringest forth the dead from the living, and Thou givest sustenance to whom Thou pleasest without measure.

YU "Thou causest the night to gain on the day, and thou causest the day to gain on the night; Thou bringest the Living out of the dead, and Thou bringest the dead out of the Living; and Thou givest sustenance to whom Thou pleasest, without measure."

28.

AA Those who believe should not take unbelievers as their friends in preference

to those who believe -- and whoever does so should have no (expectations) of God -- unless to safeguard yourselves against them. But God commands you to beware of Him, for to God you will journey in the end.

- NQ** Let not the believers take the disbelievers as Auliyâ (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allâh in any way, except if you indeed fear a danger from them. And Allâh warns you against Himself (His Punishment)[], and to Allâh is the final return.
- PK** Let not the believers take disbelievers for their friends in preference to believers. Whoso doeth that hath no connection with Allah unless (it be) that ye but guard yourselves against them, taking (as it were) security. Allah biddeth you beware (only) of Himself. Unto Allah is the journeying.
- SH** Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them, guarding carefully; and Allah makes you cautious of (retribution from) Himself; and to Allah is the eventual coming.
- YU** Let not the believers Take for friends or helpers Unbelievers rather than believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may Guard yourselves from them. But Allah cautions you (To remember) Himself; for the final goal is to Allah.

29.

- AA** Say: "Whether you conceal or reveal whatsoever is in your hearts it is all known to God, as is known to Him all that is in the heavens and the earth; and God has the power over all things."
- NQ** Say (O Muhammad SAW): "Whether you hide what is in your breasts or reveal it, Allâh knows it, and He knows what is in the heavens and what is in the earth. And Allâh is Able to do all things."
- PK** Say, (O Muhammad): Whether ye hide that which is in your breasts or reveal it, Allah knoweth it. He knoweth that which is in the heavens and that which is in the earth, and Allah is Able to do all things.
- SH** Say: Whether you hide what is in your hearts or manifest it, Allah knows it, and He knows whatever is in the heavens and whatever is in the earth, and Allah has power over all things.
- YU** Say: "Whether ye hide what is in your hearts or reveal it, Allah knows it all: He knows what is in the heavens, and what is on earth. And Allah has power over all things.

30.

- AA** On the day when every man will find whatever of good he has earned and of evil, and is confronted with it, he shall wish that a distance appeared between him and that day -- (that it were far away). God bids you beware of Him, though compassionate is God to His votaries.
- NQ** On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allâh warns you against Himself (His Punishment) and Allâh is full of Kindness to the (His) slaves.
- PK** On the Day when every soul will find itself confronted with all that it hath done of good and all that it hath done of evil (every soul) will long that there might be a mighty space of distance between it and that (evil). Allah biddeth you beware of Him. And Allah is Full of Pity for (His) bondmen.
- SH** On the day that every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that (evil) there were a long duration of time; and Allah makes you to be cautious of (retribution from) Himself; and Allah is Compassionate to the servants.

YU "On the Day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil. But Allah cautions you (To remember) Himself. And Allah is full of kindness to those that serve Him."

31.

AA Say: "If you love God then follow me that God may love you and forgive your faults; for God is forgiving and kind."

NO Say (O Muhammad SAW to mankind): "If you (really) love Allāh then follow me (i.e. accept Islāmic Monotheism, follow the Qur'ān and the Sunnah), Allāh will love you and forgive you of your sins. And Allāh is Oft-Forgiving, Most Merciful."

PK Say, (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful.

SH Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful.

YU Say: "If ye do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful."

32.

AA Say: "Obey God and His Messenger;" and if they refuse (then remember) God does not love disbelievers.

NO Say (O Muhammad SAW): "Obey Allāh and the Messenger (Muhammad SAW)." But if they turn away, then Allāh does not like the disbelievers[.].

PK Say: Obey Allah and the messenger. But if they turn away, lo! Allah loveth not the disbelievers (in His guidance).

SH Say: Obey Allah and the Messenger; but if they turn back, then surely Allah does not love the unbelievers.

YU Say: "Obey Allah and His Messenger": But if they turn back, Allah loveth not those who reject Faith.

33.

AA God had chosen Adam and Noah and the families of Abraham and 'Imran in preference to others.

NO Allāh chose Adam, Nūh (Noah), the family of Ibrāhim (Abraham) and the family of 'Imrān above the 'Alamīn (mankind and jinns) (of their times).

PK Lo! Allah preferred Adam and Noah and the Family of Abraham and the Family of 'Imran above (all His) creatures.

SH Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations.

YU Allah did choose Adam and Noah, the family of Abraham, and the family of 'Imran above all people,-

34.

AA They were descendants of one another; and God hears all and knows everything.

NO Offspring, one of the other, and Allāh is the All-Hearer, All-Knower.

PK They were descendants one of another. Allah is Hearer, Knower.

SH Offspring one of the other; and Allah is Hearing, Knowing.

YU Offspring, one of the other: And Allah heareth and knoweth all things.

35.

AA Remember, when the wife of 'Imran prayed: "O Lord, I offer what I carry in my womb in dedication to Your service, accept it, for You hear all and know

everything."

- NO** (Remember) when the wife of 'Imrân said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this, from me. Verily, You are the All-Hearer, the All-Knowing."
- PK** (Remember) when the wife of 'Imran said: My Lord! I have vowed unto Thee that which is in my belly as a consecrated (offering). Accept it from me. Lo! Thou, only Thou, art the Hearer, the Knower!
- SH** When a woman of Imran said: My Lord! surely I vow to Thee what is in my womb, to be devoted (to Thy service); accept therefore from me, surely Thou art the Hearing, the Knowing.
- YU** Behold! a woman of 'Imran said: "O my Lord! I do dedicate unto Thee what is in my womb for Thy special service: So accept this of me: For Thou hearest and knowest all things."

36.

- AA** And when she had given birth to the child, she said: "O Lord, I have delivered but a girl." -- But God knew better what she had delivered: A boy could not be as that girl was. "I have named her Mary," (she said), "and I give her into Your keeping. Preserve her and her children from Satan the ostracized."
- NO** Then when she delivered her [child Maryam (Mary)], she said: "O my Lord! I have delivered a female child," - and Allâh knew better what she delivered, - "And the male is not like the female, and I have named her Maryam[] (Mary), and I seek refuge with You (Allâh) for her and for her offspring from Shaitan (Satan), the outcast."
- PK** And when she was delivered she said: My Lord! Lo! I am delivered of a female - Allah knew best of what she was delivered - the male is not as the female; and lo! I have named her Mary, and lo! I crave Thy protection for her and for her offspring from Satan the outcast.
- SH** So when she brought forth, she said: My Lord! Surely I have brought it forth a female-- and Allah knew best what she brought forth-- and the male is not like the female, and I have named it Marium, and I commend her and her offspring into Thy protection from the accursed Shaitan.
- YU** When she was delivered, she said: "O my Lord! Behold! I am delivered of a female child!"- and Allah knew best what she brought forth- "And no wise is the male Like the female. I have named her Mary, and I commend her and her offspring to Thy protection from the Evil One, the Rejected."

37.

- AA** Her Lord accepted her graciously, and she grew up with excellence, and was given into the care of Zachariah. Whenever Zachariah came to see her in the chamber, he found her provided with food, and he asked: "Where has this come from, O Mary?" And she said: "From God who gives food in abundance to whomsoever He will."
- NO** So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyâ (Zachariya). Every time he entered Al-Mihrib[] to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allâh." Verily, Allâh provides sustenance to whom He wills, without limit."
- PK** And her Lord accepted her with full acceptance and vouchsafed to her a goodly growth; and made Zachariah her guardian. Whenever Zachariah went into the sanctuary where she was, he found that she had food. He said: O Mary! Whence cometh unto thee this (food)? She answered: It is from Allah. Allah giveth without stint to whom He will.

- SH So her Lord accepted her with a good acceptance and made her grow up a good growing, and gave her into the charge of Zakariya; whenever Zakariya entered the sanctuary to (see) her, he found with her food. He said: O Marium! whence comes this to you? She said: It is from Allah. Surely Allah gives to whom He pleases without measure.
- YU Right graciously did her Lord accept her: He made her grow in purity and beauty: To the care of Zakariya was she assigned. Every time that he entered (Her) chamber to see her, He found her supplied with sustenance. He said: "O Mary! Whence (comes) this to you?" She said: "From Allah: for Allah Provides sustenance to whom He pleases without measure."

38.

- AA Then prayed Zachariah to his Lord: "O Lord, bestow on me offspring, virtuous and good, for You answer all prayers."
- NQ At that time Zakariyâ (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."
- PK Then Zachariah prayed unto his Lord and said: My Lord! Bestow upon me of Thy bounty goodly offspring. Lo! Thou art the Hearer of Prayer.
- SH There did Zakariya pray to his Lord; he said: My Lord! grant me from Thee good offspring; surely Thou art the Hearer of prayer.
- YU There did Zakariya pray to his Lord, saying: "O my Lord! Grant unto me from Thee a progeny that is pure: for Thou art He that heareth prayer!

39.

- AA Then the angels said to him as he stood in the chamber at prayer: "God sends you good tidings of John who will confirm a thing from God and be noble, continent, and a prophet, and one of those who are upright and do good."
- NQ Then the angels called him, while he was standing in prayer in Al-Mihrâb (a praying place or a private room), (saying): "Allâh gives you glad tidings of Yahya (John), confirming (believing in) the Word from Allâh [i.e. the creation of 'Iesa (Jesus) >>, the Word from Allâh ("Be!" - and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous."
- PK And the angels called to him as he stood praying in the sanctuary: Allah giveth thee glad tidings of (a son whose name is) John, (who cometh) to confirm a word from Allah lordly, chaste, a prophet of the righteous.
- SH Then the angels called to him as he stood praying in the sanctuary: That Allah gives you the good news of Yahya verifying a Word from Allah, and honorable and chaste and a prophet from among the good ones.
- YU While he was standing in prayer in the chamber, the angels called unto him: "Allah doth give thee glad tidings of Yahya, witnessing the truth of a Word from Allah, and (be besides) noble, chaste, and a prophet, - of the (goodly) company of the righteous."

40.

- AA "How can I have a son, O Lord," he said, "for I am old and my wife is barren?" "Thus," came the answer, "God does as He wills."
- NQ He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" Allâh said: "Thus Allâh does what He wills."
- PK He said: My Lord! How can I have a son when age hath overtaken me already and my wife is barren? (The angel) answered: So (it will be). Allah doeth what He will.
- He said: My Lord! when shall there be a son (born) to me, and old age has

SH already come upon me, and my wife is barren? He said: even thus does Allah what He pleases.

YU He said: "O my Lord! How shall I have son, seeing I am very old, and my wife is barren?" "Thus," was the answer, "Doth Allah accomplish what He willeth."

41.

AA And Zachariah said: "Give me a token, O Lord." "The token will be," was the reply, "that you will speak to no man for three days except by signs; and remember your Lord much, and pray at evening and sunrise."

NQ He said: "O my Lord! Make a sign for me." Allâh said: "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning. []"

PK He said: My Lord! Appoint a token for me. (The angel) said: The token unto thee (shall be) that thou shalt not speak unto mankind three days except by signs. Remember thy Lord much, and praise (Him) in the early hours of night and morning.

SH He said: My Lord! appoint a sign for me. Said He: Your sign is that you should not speak to men for three days except by signs; and remember your Lord much and glorify Him in the evening and the morning.

YU He said: "O my Lord! Give me a Sign!" "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three days but with signals. Then celebrate the praises of thy Lord again and again, and glorify Him in the evening and in the morning."

42.

AA The angels said: "O Mary, indeed God has favoured you and made you immaculate, and chosen you from all the women of the world.

NQ And (remember) when the angels said: "O Maryam (Mary)! Verily, Allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Alamîn (mankind and jinns) (of her lifetime)."

PK And when the angels said: O Mary! Lo! Allah hath chosen thee and made thee pure, and hath preferred thee above (all) the women of creation.

SH And when the angels said: O Marium! surely Allah has chosen you and purified you and chosen you above the women of of the world.

YU Behold! the angels said: "O Mary! Allah hath chosen thee and purified thee- chosen thee above the women of all nations.

43.

AA So adore your Lord, O Mary, and pay homage and bow with those who bow in prayer."

NQ O Mary! "Submit yourself with obedience to your Lord (Allâh, by worshipping none but Him Alone) and prostrate yourself, and Irkâ'i (bow down etc.) along with Ar-Râki'ûn (those who bow down etc.)."

PK O Mary! Be obedient to thy Lord, prostrate thyself and bow with those who bow (in worship).

SH O Marium! keep to obedience to your Lord and humble yourself, and bow down with those who bow.

YU "O Mary! worship Thy Lord devoutly: Prostrate thyself, and bow down (in prayer) with those who bow down."

44.

AA This is news of the Unknown that We send you, for you were not there when they cast lots with quills (to determine) who should take care of Mary, nor when they disputed it.

- NQ** This is a part of the news of the Ghaib (unseen, i.e. the news of the past nations of which you have no knowledge) which We inspire you with (O Muhammad SAW). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.
- PK** This is of the tidings of things hidden. We reveal it unto thee (Muhammad). Thou wast not present with them when they threw their pens (to know) which of them should be the guardian of Mary, nor wast thou present with them when they quarrelled (thereupon).
- SH** This is of the announcements relating to the unseen which We reveal to you; and you were not with them when they cast their pens (to decide) which of them should have Marium in his charge, and you were not with them when they contended one with another.
- YU** This is part of the tidings of the things unseen, which We reveal unto thee (O Messenger!) by inspiration: Thou wast not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary: Nor wast thou with them when they disputed (the point).

45.

- AA** When the angels said: "O Mary, God gives you news of a thing from Him, for rejoicing, (news of one) whose name will be Messiah, Jesus, son of Mary, illustrious in this world and the next, and one among the honoured,
- NQ** (Remember) when the angels said: "O Maryam (Mary)! Verily, Allāh gives you the glad tidings of a Word ["Be!" - and he was! i.e. 'Iesa (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Iesa (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allāh."
- PK** (And remember) when the angels said: O Mary! Lo! Allah giveth thee glad tidings of a word from him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah).
- SH** When the angels said: O Marium, surely Allah gives you good news with a Word from Him (of one) whose name is the ' . Messiah, Isa son of Marium, worthy of regard in this world and the hereafter and of those who are made near (to Allah).
- YU** Behold! the angels said: "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to Allah;

46.

- AA** Who will speak to the people when in the cradle and when in the prime of life, and will be among the upright and doers of good."
- NQ** "He will speak to the people in the cradle[] and in manhood, and he will be one of the righteous."
- PK** He will speak unto mankind in his cradle and in his manhood, and he is of the righteous.
- SH** And he shall speak to the people when in the cradle and when of old age, and (he shall be) one of the good ones.
- YU** "He shall speak to the people in childhood and in maturity. And he shall be (of the company) of the righteous."

47.

- AA** She said: "How can I have a son, O Lord, when no man has touched me?" He said: "That is how God creates what He wills. When He decrees a thing, He says 'Be', and it is.

- NQ** She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allāh creates what He wills. When He has decreed something, He says to it only: "Be!" and it is.
- PK** She said: My Lord! How can I have a child when no mortal hath touched me? He said: So (it will be). Allah createth what He will. If He decreeth a thing, He saith unto it only: Be! and it is.
- SH** She said: My Lord! when shall there be a son (born) to I me, and man has not touched me? He said: Even so, Allah creates what He pleases; when He has decreed a matter, He only says to it, Be, and it is.
- YU** She said: "O my Lord! How shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth: When He hath decreed a plan, He but saith to it, 'Be,' and it is!

48.

- AA** He will teach him the Law and the judgement, and the Torah and the Gospel,
- NQ** And He (Allāh) will teach him ['Iesa (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom, etc.), (and) the Taurāt (Torah) and the Injeel (Gospel).
- PK** And He will teach him the Scripture and wisdom, and the Torah and the Gospel,
- SH** And He will teach him the Book and the wisdom and the Tavrat and the Injeel.
- YU** "And Allah will teach him the Book and Wisdom, the Law and the Gospel,

49.

- AA** And he will be Apostle to the children of Israel, (saying:) 'I have come to you with a prodigy from your Lord that I will fashion the state of destiny out of mire for you, and breathe (a new spirit) into it, and (you) will rise by the will of God. I will heal the blind and the leper, and infuse life into the dead, by the leave of God. I will tell you what you devour and what you hoard in your homes. In this will be a portent for you if you do believe.
- NQ** And will make him ['Iesa (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allāh's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allāh's Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.
- PK** And will make him a messenger unto the Children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce unto you what ye eat and what ye store up in your houses. Lo! herein verily is a portent for you, if ye are to be believers.
- SH** And (make him) a messenger to the children of Israel: That I have come to you with a sign from your Lord, that I determine for you out of dust like the form of a bird, then I breathe into it and it becomes a bird with Allah's permission and I heal the blind and the leprous, and bring the dead to life with Allah's permission and I inform you of what you should eat and what you should store in your houses; most surely there is a sign in this for you, if you are believers.
- YU** "And (appoint him) a messenger to the Children of Israel, (with this message): "'I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it

becomes a bird by Allah's leave: And I heal those born blind, and the lepers, and I quicken the dead, by Allah's leave; and I declare to you what ye eat, and what ye store in your houses. Surely therein is a Sign for you if ye did believe;

50.

- AA I (have come to) confirm the truth of the Torah which was sent down before me, and make certain things lawful which have been forbidden until now; and I come to you with a sign from your Lord; so be fearful of God and follow me.
- NO And I have come confirming that which was before me of the Taurât (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allâh and obey me.
- PK And (I come) confirming that which was before me of the Torah, and to make lawful some of that which was forbidden unto you. I come unto you with a sign from your Lord, so keep your duty to Allah and obey me.
- SH And a verifier of that which is before me of the Taurat and that I may allow you part of that which has been forbidden t you, and I have come to you with a sign from your Lord therefore be careful of (your duty to) Allah and obey me.
- YU ""(I have come to you), to attest the Law which was before me. And to make lawful to you part of what was (Before) forbidden to you; I have come to you with a Sign from your Lord. So fear Allah, and obey me.

51.

- AA Surely God is my Lord, and your Lord, so worship Him; and this is the right path.
- NO Truly! Allâh is my Lord and your Lord, so worship Him (Alone). This is the Straight Path.
- PK Lo! Allah is my Lord and your Lord, so worship Him. That is a straight path.
- SH Surely Allah is my Lord and your Lord, therefore serve Him; this is the right path.
- YU ""It is Allah Who is my Lord and your Lord; then worship Him. This is a Way that is straight.""

52.

- AA When Jesus perceived their unbelief he asked: "Who will help me in the way of God?" "We," the disciples answered, "shall be the helpers of God. We believe in God; and you be our witness that we submit and obey.
- NO Then when 'Iesa (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allâh's Cause?" Al-Hawâriûn (the disciples) said: "We are the helpers of Allâh; we believe in Allâh, and bear witness that we are Muslims (i.e. we submit to Allâh)."
- PK But when Jesus became conscious of their disbelief, he cried: Who will be my helpers in the cause of Allah? The disciples said: We will be Allah's helpers. We believe in Allah, and bear thou witness that we have surrendered (unto Him).
- SH But when Isa perceived unbelief on their part, he said Who will be my helpers in Allah's way? The disciples said: We are helpers (in the way) of Allah: We believe in Allah and bear witness that we are submitting ones.
- YU When Jesus found Unbelief on their part He said: "Who will be My helpers to (the work of) Allah?" Said the disciples: "We are Allah's helpers: We believe in Allah, and do thou bear witness that we are Muslims.

53.

- AA "O Lord, we believe in Your revelations and follow this Apostle. Enroll us

among the witnesses."

NO Our Lord! We believe in what You have sent down, and we follow the Messenger ['Iesa (Jesus)]; so write us down among those who bear witness (to the truth i.e. Lâ ilâha ill-Allâh - none has the right to be worshipped but Allâh).

PK Our Lord! We believe in that which Thou hast revealed and we follow him whom Thou hast sent. Enrol us among those who witness (to the truth).

SH Our Lord! we believe in what Thou hast revealed and we follow the messenger, so write us down with those who bear witness.

YU "Our Lord! we believe in what Thou hast revealed, and we follow the Messenger; then write us down among those who bear witness."

54.

AA But they (the unbelievers) contrived a plot, and God did the like; and God's plan is the best.

NO And they (disbelievers) plotted [to kill 'Iesa (Jesus) >>], and Allâh planned too. And Allâh is the Best of the planners.

PK And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers.

SH And they planned and Allah (also) planned, and Allah is the best of planners.

YU And (the unbelievers) plotted and planned, and Allah too planned, and the best of planners is Allah.

55.

AA When God said: "O Jesus, I will take you to Myself and exalt you, and rid you of the infidels, and hold those who follow you above those who disbelieve till the Day of Resurrection. You have then to come back to Me when I will judge between you in what you were at variance."

NO And (remember) when Allâh said: "O 'Iesa (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'Iesa (Jesus) is Allâh's son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allâh) superior to those who disbelieve [in the Oneness of Allâh, or disbelieve in some of His Messengers, e.g. Muhammad SAW, 'Iesa (Jesus), Mûsa (Moses), etc., or in His Holy Books, e.g. the Taurât (Torah), the Injeel (Gospel), the Qur'ân] till the Day of Resurrection[.]. Then you will return to Me and I will judge between you in the matters in which you used to dispute."

PK (And remember) when Allah said: O Jesus! Lo! I am gathering thee and causing thee to ascend unto Me, and am cleansing thee of those who disbelieve and am setting those who follow thee above those who disbelieve until the Day of Resurrection. Then unto Me ye will (all) return, and I shall judge between you as to that wherein ye used to differ.

SH And when Allah said: O Isa, I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of those who disbelieve and make those who follow you above those who disbelieve to the day of resurrection; then to Me shall be your return, so I will decide between you concerning that in which you differed.

YU Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute.

56.

- AA Those who are infidels will surely receive severe punishment both in this world and the next; and none will they have to help (or save) them.
- NQ "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers."
- PK As for those who disbelieve I shall chastise them with a heavy chastisement in the world and the Hereafter; and they will have no helpers.
- SH Then as to those who disbelieve, I will chastise them with severe chastisement in this world and the hereafter, and they shall have no helpers.
- YU "As to those who reject faith, I will punish them with terrible agony in this world and in the Hereafter, nor will they have anyone to help."

57.

- AA But those who believe and do good deeds shall be given their recompense in full; but God does not love the unjust.
- NQ And as for those who believe (in the Oneness of Allâh) and do righteous good deeds, Allâh will pay them their reward in full. And Allâh does not like the Zâlimûn (polytheists and wrong-doers).
- PK And as for those who believe and do good works, He will pay them their wages in full. Allah loveth not wrong-doers.
- SH And as to those who believe and do good deeds, He will pay them fully their rewards; and Allah does not love the unjust.
- YU "As to those who believe and work righteousness, Allah will pay them (in full) their reward; but Allah loveth not those who do wrong."

58.

- AA These verses that We read to you are signs and reminder full of wisdom.
- NQ This is what We recite to you (O Muhammad SAW) of the Verses and the Wise Reminder (i.e. the Qur'ân).
- PK This (which) We recite unto thee is a revelation and a wise reminder.
- SH This We recite to you of the communications and the wise reminder.
- YU "This is what we rehearse unto thee of the Signs and the Message of Wisdom."

59.

- AA For God the likeness of Jesus is as that of Adam whom He fashioned out of dust and said "Be" and he was.
- NQ Verily, the likeness of 'Iesa (Jesus) before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" - and he was.
- PK Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is.
- SH Surely the likeness of Isa is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was.
- YU The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: "Be". And he was.

60.

- AA This is the truth from your Lord, so do not be in doubt.
- NQ (This is) the truth from your Lord, so be not of those who doubt.
- PK (This is) the truth from thy Lord (O Muhammad), so be not thou of those who waver.
- SH (This is) the truth from your Lord, so be not of the disputers.
- YU The Truth (comes) from Allah alone; so be not of those who doubt.

61.

- AA Tell those who dispute this with you even after the knowledge that has reached you: "Come, let us gather our sons and your sons, our women and your women, ourselves and yourselves, and pray and solicit God to condemn those who lie."
- NO Then whoever disputes with you concerning him ['Iesa (Jesus)] after (all this) knowledge that has come to you, [i.e. 'Iesa (Jesus)] being a slave of Allâh, and having no share in Divinity) say: (O Muhammad SAW) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allâh upon those who lie."
- PK And whoso disputeth with thee concerning him, after the knowledge which hath come unto thee, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie.
- SH But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars.
- YU If any one disputes in this matter with thee, now after (full) knowledge Hath come to thee, say: "Come! let us gather together, - our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!"

62.

- AA And this verily is the true account. There is no god but God, and God is all-mighty and all-wise.
- NO Verily! This is the true narrative [about the story of 'Iesa (Jesus)], and, Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allâh is the All-Mighty, the All-Wise.
- PK Lo! This verily is the true narrative. There is no Allah save Allah, and lo! Allah, He verily is, is the Mighty, the Wise.
- SH Most surely this is the true explanation, and there is no god but Allah; and most surely Allah-- He is the Mighty, the Wise.
- YU This is the true account: There is no god except Allah; and Allah-He is indeed the Exalted in Power, the Wise.

63.

- AA If they turn away (remember) God knows the mischief-mongers.
- NO And if they turn away (and do not accept these true proofs and evidences), then surely, Allâh is All- Aware of those who do mischief.
- PK And if they turn away, then lo! Allah is Aware of (who are) the corrupters.
- SH But if they turn back, then surely Allah knows the mischief-makers.
- YU But if they turn back, Allah hath full knowledge of those who do mischief.

64.

- AA Tell them: "O people of the Book, let us come to an agreement on that which is common between us, that we worship no one but God, and make none His compeer, and that none of us take any others for lord apart from God." If they turn away you tell them: "Bear witness that we submit to Him."
- NO Say (O Muhammad SAW): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but

Allâh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh[.]. Then, if they turn away, say: "Bear witness that we are Muslims."

- PK Say: O People of the Scripture! Come to an agreement between us and you: that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside Allah. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him).
- SH Say: O followers of the Book! come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims.
- YU Say: "O People of the Book! come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah's Will).

65.

- AA O people of the Book, why dispute about Abraham? The Torah and the Gospel were sent down after him: Do you not understand?
- NQ O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrâhim (Abraham), while the Taurât (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense?
- PK O People of the Scripture! Why will ye argue about Abraham, when the Torah and the Gospel were not revealed till after him? Have ye then no sense?
- SH O followers of the Book! why do you dispute about Ibrahim, when the Taurat and the Injeel were not revealed till after him; do you not then understand?
- YU Ye People of the Book! Why dispute ye about Abraham, when the Law and the Gospel Were not revealed Till after him? Have ye no understanding?

66.

- AA Remember you are those who disputed the things you knew; so wherefore dispute about things you do not know? And God has the knowledge, while you do not know.
- NQ Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that which you have no knowledge? It is Allâh Who knows, and you know not.
- PK Lo! ye are those who argue about that whereof ye have some knowledge: Why then argue ye concerning that whereof ye have no knowledge? Allah knoweth. Ye know not.
- SH Behold! you are they who disputed about that of which you had knowledge; why then do you dispute about that of which you have no knowledge? And Allah knows while you do not know.
- YU Ah! Ye are those who fell to disputing (Even) in matters of which ye had some knowledge! but why dispute ye in matters of which ye have no knowledge? It is Allah Who knows, and ye who know not!

67.

- AA Neither was Abraham a Jew nor a Christian, but upright and obedient, and not an idolater.
- NQ Ibrâhim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanifa (Islâmic Monotheism - to worship none but Allâh Alone) and he was not of Al-Mushrikûn (See V.2: 105)[.].

- PK Abraham was not a Jew, nor yet a Christian; but he was an upright man who had surrendered (to Allah), and he was not of the idolaters.
- SH Ibrahim was not a Jew nor a Christian but he was (an) upright (man), a Muslim, and he was not one of the polytheists.
- YU Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah's (Which is Islam), and he joined not gods with Allah.

68.

- AA Of all men the nearest to Abraham are those who follow him, and then this Prophet and the faithful; and God is the protector of all believers.
- NQ Verily, among mankind who have the best claim to Ibrâhim (Abraham) are those who followed him, and this Prophet (Muhammad SAW) and those who have believed (Muslims). And Allâh is the Walî (Protector and Helper) of the believers.
- PK Lo! those of mankind who have the best claim to Abraham are those who followed him, and this Prophet and those who believe (with him); and Allah is the Protecting Guardian of the believers.
- SH Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the guardian of the believers.
- YU Without doubt, among men, the nearest of kin to Abraham, are those who follow him, as are also this Prophet and those who believe: And Allah is the Protector of those who have faith.

69.

- AA Some among the people of the Book wish to lead you astray, yet they lead none astray but themselves, though they do not realise.
- NQ A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not.
- PK A party of the People of the Scripture long to make you go astray; and they make none to go astray except themselves, but they perceive not.
- SH A party of the followers of the Book desire that they should lead you astray, and they lead not astray but themselves, and they do not perceive.
- YU It is the wish of a section of the People of the Book to lead you astray. But they shall lead astray (Not you), but themselves, and they do not perceive!

70.

- AA O people of the Book, why do you disbelieve the signs of God having witnessed them yourselves?
- NQ O people of the Scripture! (Jews and Christians): "Why do you disbelieve in the Ayât of Allâh, [the Verses about Prophet Muhammad SAW present in the Taurât (Torah) and the Injeel (Gospel)] while you (yourselves) bear witness (to their truth)."
- PK O People of the Scripture! Why disbelieve ye in the revelations of Allah, when ye (yourselves) bear witness (to their truth)?
- SH O followers of the Book! Why do you disbelieve in the communications of Allah while you witness (them)?
- YU Ye People of the Book! Why reject ye the Signs of Allah, of which ye are (Yourselves) witnesses?

71.

- AA O people of the Book, why do you mix the false with the true, and hide the truth knowingly? A section of the people of the Book say: "Believe in the morning what has been revealed to the faithful, and deny in the evening;

they might perhaps turn back;

NO O people of the Scripture (Jews and Christians): "Why do you mix truth with falsehood and conceal the truth while you know?"

PK O People of the Scripture! Why confound ye truth with falsehood and knowingly conceal the truth?

SH O followers of the Book! Why do you confound the truth with the falsehood and hide the truth while you know?

YU Ye People of the Book! Why do ye clothe Truth with falsehood, and conceal the Truth, while ye have knowledge?

72.

NO And a party of the people of the Scripture say: "Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back.

PK And a party of the People of the Scripture say: Believe in that which hath been revealed unto those who believe at the opening of the day, and disbelieve at the end thereof, in order that they may return;

SH And a party of the followers of the Book say: Avow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve at the end of it, perhaps they go back on their religion.

YU A section of the People of the Book say: "Believe in the morning what is revealed to the believers, but reject it at the end of the day; perchance they may (themselves) Turn back;

73.

AA "And do not believe those who do not belong to your faith." Say: "True guidance is the guidance of God -- that any may be given the like of what has been given you." Will they argue with you before your Lord? Say: "God's is the bounty. He gives whomsoever He please, for He is infinite and all-wise."

NO And believe no one except the one who follows your religion. Say (O Muhammad SAW): "Verily! Right guidance is the Guidance of Allâh" and do not believe that anyone can receive like that which you have received (of Revelation) except when he follows your religion, otherwise they would engage you in argument before your Lord. Say (O Muhammad SAW): "All the bounty is in the Hand[] of Allâh; He grants to whom He wills. And Allâh is All-Sufficient for His creatures' needs, the All-Knower."

PK And believe not save in one who followeth your religion - Say (O Muhammad): Lo! the guidance is Allah's Guidance - that anyone is given the like of that which was given unto you or that they may argue with you in the presence of their Lord. Say (O Muhammad): Lo! the bounty is in Allah's hand. He bestoweth it on whom He will. Allah is All-Embracing, All-Knowing.

SH And do not believe but in him who follows your religion. Say: Surely the (true) guidance is the guidance of Allah-- that one may be given (by Him) the like of what you were given; or they would contend with you by an argument before your Lord. Say: Surely grace is in the hand of Allah, He gives it to whom He pleases; and Allah is Ample-giving, Knowing.

YU "And believe no one unless he follows your religion." Say: "True guidance is the Guidance of Allah: (Fear ye) Lest a revelation be sent to someone (else) Like unto that which was sent unto you? or that those (Receiving such revelation) should engage you in argument before your Lord?" Say: "All bounties are in the hand of Allah: He granteth them to whom He pleaseth: And Allah careth for all, and He knoweth all things."

74.

AA He may choose whom He likes for His favours, for great is His bounty.

- NQ** He selects for His Mercy (Islām and the Qur'ān with Prophethood) whom He wills and Allāh is the Owner of Great Bounty.
- PK** He selecteth for His mercy whom He will. Allah is of Infinite Bounty.
- SH** He specially chooses for His mercy whom He pleases; and Allah is the Lord of mighty grace.
- YU** For His Mercy He specially chooseth whom He pleaseth; for Allah is the Lord of bounties unbounded.

75.

- AA** There are some among the people of the Book who return a whole treasure entrusted to them; yet some there are who do not give back a dinar until you demand and insist, because they say: "It is not a sin for us to (usurp) the rights of the Arabs." Yet they lie against God, and they know it.
- NQ** Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a Cantar (a great amount of wealth, etc.), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allāh while they know it.
- PK** Among the People of the Scripture there is he who, if thou trust him with a weight of treasure, will return it to thee. And among them there is he who, if thou trust him with a piece of gold, will not return it to thee unless thou keep standing over him. That is because they say: We have no duty to the Gentiles. They speak a lie concerning Allah knowingly.
- SH** And among the followers of the Book there are some such that if you entrust one (of them) with a heap of wealth, he shall pay it back to you; and among them there are some such that if you entrust one (of them) with a dinar he shall not pay it back to you except so long as you remain firm in demanding it; this is because they say: There is not upon us in the matter of the unlearned people any way (to reproach); and they tell a lie against Allah while they know.
- YU** Among the People of the Book are some who, if entrusted with a hoard of gold, will (readily) pay it back; others, who, if entrusted with a single silver coin, will not repay it unless thou constantly stoodest demanding, because, they say, "there is no call on us (to keep faith) with these ignorant (Pagans)." but they tell a lie against Allah, and (well) they know it.

76.

- AA** But certainly whoever keeps his promise and follows the right path (will be blessed), for God loves those who shun evil and follow the right course.
- NQ** Yes, whoever fulfils his pledge and fears Allāh much; verily, then Allāh loves those who are Al- Muttaqūn (the pious - see V.2:2).
- PK** Nay, but (the chosen of Allah is) he who fulfilleth his pledge and wardeth off (evil); for lo! Allah loveth those who ward off (evil).
- SH** Yea, whoever fulfills his promise and guards (against evil)-- then surely Allah loves those who guard (against evil).
- YU** Nay.- Those that keep their plighted faith and act aright,-verily Allah loves those who act aright.

77.

- AA** Those who trade on the promises of God, and who purchase a little gain from their oaths, will have no share in the life to come. God will not address or even regard them on the Day of Resurrection, nor perfect them, and their suffering will be painful.

- NQ** Verily, those who purchase a small gain at the cost of Allāh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allāh speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.
- PK** Lo! those who purchase a small gain at the cost of Allah's covenant and their oaths, they have no portion in the Hereafter. Allah will neither speak to them nor look upon them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom.
- SH** (As for) those who take a small price for the covenant of Allah and their own oaths-- surely they shall have no portion in the hereafter, and Allah will not speak to them, nor will He look upon them on the day of resurrection nor will He purify them, and they shall have a painful chastisement.
- YU** As for those who sell the faith they owe to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: Nor will Allah (Deign to) speak to them or look at them on the Day of Judgment, nor will He cleans them (of sin): They shall have a grievous penalty.

78.

- AA** Among them is a section which distorts in reading the Scripture in a way that though it sounds like the Scripture, in fact it is not; yet they say it is from God, when they know it is not; and they lie about God, and knowingly.
- NQ** And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allāh," but it is not from Allāh; and they speak a lie against Allāh while they know it.
- PK** And lo! there is a party of them who distort the Scripture with their tongues, that ye may think that what they say is from the Scripture, when it is not from the Scripture. And they say: It is from Allah, when it is not from Allah; and they speak a lie concerning Allah knowingly.
- SH** Most surely there is a party amongst those who distort the Book with their tongue that you may consider it to be (a part) of the Book, and they say, It is from Allah, while it is not from Allah, and they tell a lie against Allah whilst they know.
- YU** There is among them a section who distort the Book with their tongues: (As they read) you would think it is a part of the Book, but it is no part of the Book; and they say, "That is from Allah," but it is not from Allah: It is they who tell a lie against Allah, and (well) they know it!

79.

- AA** It is not for a mortal to whom God reveals the Book and the judgement and the prophethood to say to the people: "Be my votaries instead of God's," but (to say): "Become learned in divine law, by virtue of teaching and studying the Book."
- NQ** It is not (possible) for any human being to whom Allāh has given the Book and Al-Hukma (the knowledge and understanding of the laws of religion, etc.) and Prophethood to say to the people: "Be my worshippers rather than Allāh's." On the contrary (he would say): "Be you Rabbaniyun (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it."
- PK** It is not (possible) for any human being unto whom Allah had given the Scripture and wisdom and the prophethood that he should afterwards have said unto mankind: Be slaves of me instead of Allah; but (what he said was): Be ye faithful servants of the Lord by virtue of your constant teaching of the Scripture and of your constant study thereof.
- SH** It is not meet for a mortal that Allah should give him the Book and the

wisdom and prophethood, then he should say to men: Be my servants rather than Allah's; but rather (he would say): Be worshippers of the Lord because of your teaching the Book and your reading (it yourselves).

YU It is not (possible) that a man, to whom is given the Book, and Wisdom, and the prophetic office, should say to people: "Be ye my worshippers rather than Allah's": on the contrary (He would say) "Be ye worshippers of Him Who is truly the Cherisher of all: For ye have taught the Book and ye have studied it earnestly."

80.

AA He will surely not bid you make the angels and the prophets your lords. Would he order you disbelief after you have submitted (and accepted the law of God)?

NQ Nor would he order you to take angels and Prophets for lords (gods)[]. Would he order you to disbelieve after you have submitted to Allâh's Will? (Tafsir At-Tabarî).

PK And he commanded you not that ye should take the angels and the prophets for lords. Would he command you to disbelieve after ye had surrendered (to Allah)?

SH And neither would he enjoin you that you should take the angels and the prophets for lords; what! would he enjoin you with unbelief after you are Muslims?

YU Nor would he instruct you to take angels and prophets for Lords and patrons. What! would he bid you to unbelief after ye have bowed your will (To Allah in Islam)?

81.

AA Remember when God covenanted the prophets (and said): "If after I have given you the Law and the judgement there comes an apostle to you who confirms the truth already with you, you will surely believe him and help him;" and asked: "Do you accept and agree to the terms of My covenant?" They said: "We accept." "Then you be witness," said God, "and I shall be witness with you.

NQ And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh, etc.), and afterwards there will come to you a Messenger (Muhammad SAW) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."

PK When Allah made (His) covenant with the prophets, (He said): Behold that which I have given you of the Scripture and knowledge. And afterward there will come unto you a messenger, confirming that which ye possess. Ye shall believe in him and ye shall help him. He said: Do ye agree, and will ye take up My burden (which I lay upon you) in this (matter)? They answered: We agree. He said: Then bear ye witness. I will be a witness with you.

SH And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom-- then an messenger comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you.

YU Behold! Allah took the covenant of the prophets, saying: "I give you a Book and Wisdom; then comes to you a messenger, confirming what is with you; do ye believe in him and render him help." Allah said: "Do ye agree, and take

this my Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses."

82.

- AA Then any one who turns away will be a transgressor."
- NQ Then whoever turns away after this, they are the Fâsiqûn (rebellious: those who turn away from Allâh's Obedience).
- PK Then whosoever after this shall turn away: they will be miscreants.
- SH Whoever therefore turns back after this, these it is that are the transgressors.
- YU If any turn back after this, they are perverted transgressors.

83.

- AA Do they seek another way than God's? But whosoever is in the heavens and the earth is submissive to God and obedient (to Him), by choice or constraint, and will be returned to Him.
- NQ Do they seek other than the religion of Allâh (the true Islâmic Monotheism worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.
- PK Seek they other than the religion of Allah, when unto Him submitteth whosoever is in the heavens and the earth, willingly or unwillingly, and unto Him they will be returned.
- SH Is it then other than Allah's religion that they seek (to follow), and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned.
- YU Do they seek for other than the Religion of Allah?-while all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will (Accepted Islam), and to Him shall they all be brought back.

84.

- AA Say: "We believe in God, and in what has been revealed to us, and in what had been sent down to Abraham and Ishmael and Isaac and Jacob and their offspring, and what had been revealed to Moses and to Jesus and to all other prophets by their Lord. We make no distinction between them, and we submit to Him and obey."
- NQ Say (O Muhammad SAW): "We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob) and Al-Asbât [the twelve sons of Ya'qûb (Jacob)] and what was given to Mûsa (Moses), 'Iesa (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted (in Islâm)."
- PK Say (O Muhammad): 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 was vouchsafed unto Moses and Jesus and the prophets from their Lord. We make no distinction between any of them, and unto Him we have surrendered.
- SH Say: We believe in Allah and what has been revealed to us, and what was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and what was given to Musa and Isa and to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit.
- YU Say: "We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the prophets, from their Lord: We make no distinction between one and another among them, and to Allah do we bow

our will (in Islam)."

85.

- AA And whoever seeks a way other than submission to God, it will not be accepted from him, and he will be a loser in the world to come.
- NQ And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers[].
- PK And whoso seeketh as religion other than the Surrender (to Allah) it will not be accepted from him, and he will be a loser in the Hereafter.
- SH And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers.
- YU If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good).

86.

- AA How can God show the way to those who, having come to faith, turned away, even though they had borne witness that the Messenger was true, and the clear signs had reached them? God does not show the unrighteous the way.
- NQ How shall Allâh guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad SAW) is true and after clear proofs had come unto them? And Allâh guides not the people who are Zâlimûn (polytheists and wrong-doers).
- PK How shall Allah guide a people who disbelieved after their belief and (after) they bore witness that the messenger is true and after clear proofs (of Allah's Sovereignty) had come unto them. And Allah guideth not wrongdoing folk.
- SH How shall Allah guide a people who disbelieved after their believing and (after) they had borne witness that the Messenger was true and clear arguments had come to them; and Allah does not guide the unjust people.
- YU How shall Allah Guide those who reject Faith after they accepted it and bore witness that the Messenger was true and that Clear Signs had come unto them? but Allah guides not a people unjust.

87.

- AA For such the requital is the curse of God and the angels and of men.
- NQ They are those whose recompense is that on them (rests) the Curse of Allâh, of the angels, and of all mankind.
- PK As for such, their guerdon is that on them rests the curse of Allah and of angels and of men combined.
- SH (As for) these, their reward is that upon them is the curse of Allah and the angels and of men, all together.
- YU Of such the reward is that on them (rests) the curse of Allah, of His angels, and of all mankind; -

88.

- AA They shall live under it, and none of their agony decrease nor be respite for them.
- NQ They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while).
- PK They will abide therein. Their doom will not be lightened, neither will they be relieved;
- SH Abiding in it; their chastisement shall not be lightened nor shall they be respited.
- YU In that will they dwell; nor will their penalty be lightened, nor respite be (their

lot); -

89.

- AA But those who repent and reform, God is surely forgiving and merciful.
- NO Except for those who repent after that and do righteous deeds. Verily, Allâh is Oft-Forgiving, Most Merciful.
- PK Save those who afterward repent and do right. Lo! Allah is Forgiving, Merciful.
- SH Except those who repent after that and amend, then surely Allah is Forgiving, Merciful.
- YU Except for those that repent (Even) after that, and make amends; for verily Allah is Oft-Forgiving, Most Merciful.

90.

- AA Those who deny, having once come to faith, and persist in denial, will not have their repentance accepted, for they have gone astray.
- NO Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'ân and in Prophet Muhammad SAW) - never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray.
- PK Lo! those who disbelieve after their (profession of) belief, and afterward grow violent in disbelief: their repentance will not be accepted. And such are those who are astray.
- SH Surely, those who disbelieve after their believing, then increase in unbelief, their repentance shall not be accepted, and these are they that go astray.
- YU But those who reject Faith after they accepted it, and then go on adding to their defiance of Faith,- never will their repentance be accepted; for they are those who have (of set purpose) gone astray.

91.

- AA From those who deny and die disbelieving will never be accepted an earthful of gold if proffered by them as ransom. For them is grievous punishment, and none will help them.
- NO Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom.[] For them is a painful torment and they will have no helpers.
- PK Lo! those who disbelieve, and die in disbelief, the (whole) earth full of gold would not be accepted from such an one if it were offered as a ransom (for his soul). Theirs will be a painful doom and they will have no helpers.
- SH Surely, those who disbelieve and die while they are unbelievers, the earth full of gold shall not be accepted from one of them, though he should offer to ransom himself with it, these it is who shall have a painful chastisement, and they shall have no helpers.
- YU As to those who reject Faith, and die rejecting,- never would be accepted from any such as much gold as the earth contains, though they should offer it for ransom. For such is (in store) a penalty grievous, and they will find no helpers.

92.

- AA You will never come to piety unless you spend of things you love; and whatever you spend is known to God.
- NO By no means shall you attain Al-Birr (piety, righteousness, etc., it means here Allâh's Reward, i.e. Paradise), unless you spend (in Allâh's Cause) of that which you love; and whatever of good you spend, Allâh knows it well.

- PK Ye will not attain unto piety until ye spend of that which ye love. And whatsoever ye spend, Allah is Aware thereof.
- SH By no means shall you attain to righteousness until you spend (benevolently) out of what you love; and whatever thing you spend, Allah surely knows it.
- YU By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well.

93.

- AA To the children of Israel was lawful all food except what Israel forbade himself before the Torah was revealed. Say: "Bring the Torah and recite it, if what you say is true."
- NQ All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad SAW): "Bring here the Taurât (Torah) and recite it, if you are truthful."
- PK All food was lawful unto the Children of Israel, save that which Israel forbade himself, (in days) before the Torah was revealed. Say: Produce the Torah and read it (unto us) if ye are truthful.
- SH All food was lawful to the children of Israel except that which Israel had forbidden to himself, before the Taurat was revealed. Say: Bring then the Taurat and read it, if you are truthful.
- YU All food was lawful to the Children of Israel, except what Israel Made unlawful for itself, before the Law (of Moses) was revealed. Say: "Bring ye the Law and study it, if ye be men of truth."

94.

- AA And anyone who fabricates lies about God even after this, is wicked indeed.
- NQ Then after that, whosoever shall invent a lie against Allâh, ... such shall indeed be the Zâlimûn (disbelievers).
- PK And whoever shall invent a falsehood after that concerning Allah, such will be wrong-doers.
- SH Then whoever fabricates a lie against Allah after this, these it is that are the unjust.
- YU If any, after this, invent a lie and attribute it to Allah, they are indeed unjust wrong-doers.

95.

- AA Say: "God has veritably spoken the truth. So now follow the way of Abraham the upright, who was not of idolaters."
- NQ Say (O Muhammad SAW): "Allâh has spoken the truth; follow the religion of Ibrâhim (Abraham) Hanifa (Islâmic Monotheism, i.e. he used to worship Allâh Alone), and he was not of Al- Mushrikûn." (See V.2: 105)
- PK Say: Allah speaketh truth. So follow the religion of Abraham, the upright. He was not of the idolaters.
- SH Say: Allah has spoken the truth, therefore follow the religion of Ibrahim, the upright one; and he was not one of the polytheists.
- YU Say: "Allah speaketh the Truth: follow the religion of Abraham, the sane in faith; he was not of the Pagans."

96.

- AA The first House of God to be set up for men was at Bakkah the blessed, a guidance for the people of the world.
- NQ Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamîn (the mankind and jinns).

- PK Lo! the first Sanctuary appointed for mankind was that at Becca, a blessed place, a guidance to the peoples;
- SH Most surely the first house appointed for men is the one at Bekka, blessed and a guidance for the nations.
- YU The first House (of worship) appointed for men was that at Bakka: Full of blessing and of guidance for all kinds of beings:

97.

- AA It contains clear signs, and the spot where Abraham had stood. And anyone who enters it will find security. And whosoever can afford should visit the House on a pilgrimage as duty to God. Whosoever denies, should remember that God is independent of the peoples of the world.
- NQ In it are manifest signs (for example), the Maqâm (place) of Ibrâhim (Abraham); whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Alamîn (mankind and jinns)[].
- PK Wherein are plain memorials (of Allah's guidance); the place where Abraham stood up to pray; and whosoever entereth it is safe. And pilgrimage to the House is a duty unto Allah for mankind, for him who can find a way thither. As for him who disbelieveth, (let him know that) lo! Allah is Independent of (all) creatures.
- SH In it are clear signs, the standing place of Ibrahim, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) every one who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds.
- YU In it are Signs Manifest; (for example), the Station of Abraham; whoever enters it attains security; Pilgrimage thereto is a duty men owe to Allah,- those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures.

98.

- AA Say: "O people of the Book, why do you reject the word of God when God is a witness to all that you do?"
- NQ Say: "O people of the Scripture (Jews and Christians)! Why do you reject the Ayât of Allâh (proofs, evidences, verses, lessons, signs, revelations, etc.) while Allâh is Witness to what you do?"
- PK Say: O People of the Scripture! Why disbelieve ye in the revelations of Allah, when Allah (Himself) is Witness of what ye do?
- SH Say: O followers of the Book! why do you disbelieve in the communications of Allah? And Allah is a witness of what you do.
- YU Say: "O People of the Book! Why reject ye the Signs of Allah, when Allah is Himself witness to all ye do?"

99.

- AA Then say: "O people of the Book, why do you turn the believers away from the path of God, looking for obliquities in the way when you are witness to it? And God is aware of all that you do."
- NQ Say: "O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the Path of Allâh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad SAW as a Messenger of Allâh and Islâm (Allâh's Religion, i.e. to worship none but Him Alone)]? And

Allâh is not unaware of what you do."

- PK Say: O People of the Scripture! Why drive ye back believers from the way of Allah, seeking to make it crooked, when ye are witnesses (to Allah's guidance)? Allah is not unaware of what ye do.
- SH Say: O followers of the Book! why do you hinder him who believes from the way of Allah? You seek (to make) it crooked, while you are witness, and Allah is not heedless of what you do.
- YU Say: "O ye People of the Book! Why obstruct ye those who believe, from the path of Allah, Seeking to make it crooked, while ye were yourselves witnesses (to Allah's Covenant)? but Allah is not unmindful of all that ye do."

100.

- AA O believers, if you follow what some of the people of the Book say, it will turn you into unbelievers even after you have come to belief.
- NQ O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!
- PK O ye who believe! If ye obey a party of those who have received the Scripture they will make you disbelievers after your belief.
- SH O you who believe! if you obey a party from among those who have been given the Book, they will turn you back as unbelievers after you have believed.
- YU O ye who believe! If ye listen to a faction among the People of the Book, they would (indeed) render you apostates after ye have believed!

101.

- AA And how can you disbelieve? To you are being recited the messages of God, and His prophet is among you. And whosoever holds fast to God shall verily be guided to the path that is straight.
- NQ And how would you disbelieve, while unto you are recited the Verses of Allâh, and among you is His Messenger (Muhammad SAW)? And whoever holds firmly to Allâh, (i.e. follows Islâm Allâh's Religion, and obeys all that Allâh has ordered, practically), then he is indeed guided to a Right Path.
- PK How can ye disbelieve, when it is ye unto whom Allah's revelations are recited, and His messenger is in your midst? He who holdeth fast to Allah, he indeed is guided unto a right path.
- SH But how can you disbelieve while it is you to whom the communications of Allah are recited, and among you is His Messenger? And whoever holds fast to Allah, he indeed is guided to the right path.
- YU And how would ye deny Faith while unto you are rehearsed the Signs of Allah, and among you Lives the Messenger? Whoever holds firmly to Allah will be shown a way that is straight.

102.

- AA O believers, fear God as He should be feared, and do not die but submitting (to Him).
- NQ O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm (as Muslims) with complete submission to Allâh.
- PK O ye who believe! Observe your duty to Allah with right observance, and die not save as those who have surrendered (unto Him)
- SH O you who believe! be careful of (your duty to) Allah with the care which is due to Him, and do not die unless you are Muslims.

YU O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam.

103.

AA Hold on firmly together to the rope of God, and be not divided among yourselves, and remember the favours God bestowed on you when you were one another's foe and He reconciled your hearts, and you turned into brethren through His grace. You had stood on the edge of a pit of fire and He saved you from it, thus revealing to you His clear signs that you may find the right way perchance.

NO And hold fast, all of you together, to the Rope of Allāh (i.e. this Qur'ān), and be not divided among yourselves[,], and remember Allāh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islāmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allāh makes His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.

PK And hold fast, all of you together, to the cable of Allah, and do not separate. And remember Allah's favour unto you: How ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace; and (how) ye were upon the brink of an abyss of fire, and He did save you from it. Thus Allah maketh clear His revelations unto you, that haply ye may be guided,

SH And hold fast by the covenant of Allah all together and be not disunited, and remember the favor of Allah on you when you were enemies, then He united your hearts so by His favor you became brethren; and you were on the brink of a pit of fire, then He saved you from it, thus does Allah make clear to you His communications that you may follow the right way.

YU And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided.

104.

AA So let there be a body among you who may call to the good, enjoin what is esteemed and forbid what is odious. They are those who will be successful.

NO Let there arise out of you a group of people inviting to all that is good (Islām), enjoining Al-Ma'rūf (i.e. Islāmic Monotheism and all that Islām orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islām has forbidden). And it is they who are the successful.

PK And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful.

SH And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.

YU Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.

105.

AA So be not like those who became disunited and differed among themselves after clear proofs had come to them. For them is great suffering.

NO And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.

- PK And be ye not as those who separated and disputed after the clear proofs had come unto them. For such there is an awful doom,
- SH And be not like those who became divided and disagreed after clear arguments had come to them, and these it is that shall have a grievous chastisement.
- YU Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: For them is a dreadful penalty,-

106.

- AA On the Day when some faces would be bright, and some others will be black (with despair), those with black faces (will be told): "Having come to the faith you denied it; now taste therefore the penalty for you disbelieved."
- NQ On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith."
- PK On the Day when (some) faces will be whitened and (some) faces will be blackened; and as for those whose faces have been blackened, it will be said unto them: Disbelieved ye after your (profession of) belief? Then taste the punishment for that ye disbelieved.
- SH On the day when (some) faces shall turn white and (some) faces shall turn black; then as to those whose faces turn black: Did you disbelieve after your believing? Taste therefore the chastisement because you disbelieved.
- YU On the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black: To those whose faces will be black, (will be said): "Did ye reject Faith after accepting it? Taste then the penalty for rejecting Faith."

107.

- AA And those with bright faces shall be under God's grace and enjoy it for ever.
- NQ And for those whose faces will become white, they will be in Allāh's Mercy (Paradise), therein they shall dwell forever.
- PK And as for those whose faces have been whitened, in the mercy of Allah they dwell for ever.
- SH And as to those whose faces turn white, they shall be in Allah's mercy; in it they shall-abide.
- YU But those whose faces will be (lit with) white,- they will be in (the light of) Allah's mercy: therein to dwell (for ever).

108.

- AA These are the commandments of God We recite to you verily; God does not wish injustice to the creatures of the world.
- NQ These are the Verses of Allāh: We recite them to you (O Muhammad SAW) in truth, and Allāh wills no injustice to the 'Alāmīn (mankind and jinns).
- PK These are revelations of Allah. We recite them unto thee in truth. Allah willeth no injustice to (His) creatures.
- SH These are the communications of Allah which We recite to you with truth, and Allah does not desire any injustice to the creatures.
- YU These are the Signs of Allah: We rehearse them to thee in Truth: And Allah means no injustice to any of His creatures.

109.

- AA For to God belongs all that is in the heavens and the earth, and to God do all things return.

- NO** And to Allâh belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allâh.
- PK** Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth; and unto Allah all things are returned.
- SH** And whatever is in the heavens and whatever is in the earth is Allah's; and to Allah all things return
- YU** To Allah belongs all that is in the heavens and on earth: To Him do all questions go back (for decision).

110.

- AA** Of all the communities raised among men you are the best, enjoining the good, forbidding the wrong, and believing in God. If the people of the Book had come to believe it was best for them; but only some believe, and transgressors are many.
- NO** You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad SAW and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh[.]. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fâsiqûn (disobedient to Allâh - and rebellious against Allâh's Command).
- PK** Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency; and ye believe in Allah. And if the People of the Scripture had believed it had been better for them. Some of them are believers; but most of them are evil-livers.
- SH** You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors.
- YU** Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors.

111.

- AA** They will do you no harm but annoyance; and if they fight you they will only turn their backs, then no help will reach them.
- NO** They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.
- PK** They will not harm you save a trifling hurt, and if they fight against you they will turn and flee. And afterward they will not be helped.
- SH** They shall by no means harm you but with a slight evil; and if they fight with you they shall turn (their) backs to you, then shall they not be helped.
- YU** They will do you no harm, barring a trifling annoyance; if they come out to fight you, they will show you their backs, and no help shall they get.

112.

- AA** Degraded they shall live wheresoever they be unless they make an alliance with God and alliance with men, for they have incurred the anger of God, and misery overhangs them. That is because they denied the signs of God and killed the prophets unjustly, and rebelled, and went beyond the limit.
- NO** Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allâh, and from men; they have drawn on themselves the Wrath of Allâh, and destruction is put over them. This is

because they disbelieved in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and killed the Prophets without right. This is because they disobeyed (Allâh) and used to transgress beyond bounds (in Allâh's disobedience, crimes and sins).

- PK Ignominy shall be their portion wheresoever they are found save (where they grasp) a rope from Allah and a rope from men. They have incurred anger from their Lord, and wretchedness is laid upon them. That is because they used to disbelieve the revelations of Allah, and slew the prophets wrongfully. That is because they were rebellious and used to transgress.
- SH Abasement is made to cleave to them wherever they are found, except under a covenant with Allah and a covenant with men, and they have become deserving of wrath from Allah, and humiliation is made to cleave to them; this is because they disbelieved in the communications of Allah and slew the prophets unjustly; this is because they disobeyed and exceeded the limits.
- YU Shame is pitched over them (Like a tent) wherever they are found, except when under a covenant (of protection) from Allah and from men; they draw on themselves wrath from Allah, and pitched over them is (the tent of) destitution. This because they rejected the Signs of Allah, and slew the prophets in defiance of right; this because they rebelled and transgressed beyond bounds.

113.

- AA Yet all of them are not alike. Among the people of the Book is a section upright, who recite the scriptures in the hours of the night and bow in adoration and pray,
- NQ Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer.
- PK They are not all alike. Of the People of the Scripture there is a staunch community who recite the revelations of Allah in the night season, falling prostrate (before Him).
- SH They are not all alike; of the followers of the Book there is an upright party; they recite Allah's communications in the nighttime and they adore (Him).
- YU Not all of them are alike: Of the People of the Book are a portion that stand (For the right): They rehearse the Signs of Allah all night long, and they prostrate themselves in adoration.

114.

- AA And believe in God and the Last Day, and enjoin what is good and forbid what is wrong, and who hasten to give in charity: they are among the upright and the doers of good.
- NQ They believe in Allâh and the Last Day; they enjoin Al-Ma'rûf (Islâmic Monotheism, and following Prophet Muhammad SAW) and forbid Al-Munkar (polytheism, disbelief and opposing Prophet Muhammad SAW); and they hasten in (all) good works; and they are among the righteous.
- PK They believe in Allah and the Last Day, and enjoin right conduct and forbid indecency, and vie one with another in good works. These are of the righteous.
- SH They believe in Allah and the last day, and they enjoin what is right and forbid the wrong and they strive with one another in hastening to good deeds, and those are among the good.
- YU They believe in Allah and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works: They are in the ranks of the righteous.

115.

- AA And the good they do will not go unaccepted; for God is aware of those who keep away from evil.
- NQ And whatever good they do, nothing will be rejected of them; for Allâh knows well those who are Al- Muttaqûn (the pious - see V.2: 2).
- PK And whatever good they do, they will not be denied the meed thereof. Allah is Aware of those who ward off (evil).
- SH And whatever good they do, they shall not be denied it, and Allah knows those who guard (against evil).
- YU Of the good that they do, nothing will be rejected of them; for Allah knoweth well those that do right.

116.

- AA As for those who disbelieve, neither wealth nor children will avail them in the least against God. They are the residents of Hell where they will live for ever.
- NQ Surely, those who reject Faith (disbelieve in Muhammad SAW as being Allâh's Prophet and in all that which he has brought from Allâh), neither their properties, nor their offspring will avail them aught against Allâh. They are the dwellers of the Fire, therein they will abide[]. (Tafsir AtTabarî, Vol. 4, Page 58).
- PK Lo! the riches and the progeny of those who disbelieve will not avail them aught against Allah; and such are rightful owners of the Fire. They will abide therein.
- SH (As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah; and these are the inmates of the fire; therein they shall abide.
- YU Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah: They will be companions of the Fire,-dwelling therein (for ever).

117.

- AA What they spend in the life of this world is like a frosty wind which smites and destroys the crops of a people who had wronged themselves. God did not wrong them, they wronged themselves.
- NQ The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it, (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allâh, including Christ >> and Muhammad SAW). Allâh wronged them not, but they wronged themselves.
- PK The likeness of that which they spend in this life of the world is as the likeness of a biting, icy wind which smiteth the harvest of a people who have wronged themselves, and devastateth it. Allah wronged them not, but they do wrong themselves.
- SH The likeness of what they spend in the life of this world is as the likeness of wind in which is intense cold (that) smites the seed produce of a people who haw done injustice to their souls and destroys it; and Allah is not unjust to them, but they are unjust to themselves.
- YU What they spend in the life of this (material) world May be likened to a wind which brings a nipping frost: It strikes and destroys the harvest of men who have wronged their own souls: it is not Allah that hath wronged them, but they wrong themselves.

118.

- AA O believers, do not make others except your own people your confidants. They will spare no effort to ruin you: They surely desire your annihilation. Hate is on their tongues, and what they hide in their hearts is worse. We have shown you the signs if you have sense.
- NQ O you who believe! Take not as (your) Bitānah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayât (proofs, evidences, verses) if you understand.
- PK O ye who believe! Take not for intimates others than your own folk, who would spare no pains to ruin you; they love to hamper you. Hatred is revealed by (the utterance of) their mouths, but that which their breasts hide is greater. We have made plain for you the revelations if ye will understand.
- SH O you who believe! do not take for intimate friends from among others than your own people; they do not fall short of inflicting loss upon you; they love what distresses you; vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still; indeed, We have made the communications clear to you, if you will understand.
- YU O ye who believe! Take not into your intimacy those outside your ranks: They will not fail to corrupt you. They only desire your ruin: Rank hatred has already appeared from their mouths: What their hearts conceal is far worse. We have made plain to you the Signs, if ye have wisdom.

119.

- AA Just think! You hold them as your friends but they do not, even though you believe in all the Scriptures. When they meet you they say: "We believe;" but when they are alone they bite their fingers in rage. Say: "Die of your rage. God is aware of the secrets of the hearts."
- NQ Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurât (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'ân]. And when they meet you, they say, "We believe". But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allāh knows what is in the breasts (all the secrets)."
- PK Lo! ye are those who love them though they love you not, and ye believe in all the Scripture. When they fall in with you they say: We believe; but when they go apart they bite their finger-tips at you, for rage. Say: Perish in your rage! Lo! Allah is Aware of what is hidden in (your) breasts.
- SH Lo! you are they who will love them while they do not love you, and you believe in the Book (in) the whole of it; and when they meet you they say: We believe, and when they are alone, they bite the ends of their fingers in rage against you. Say: Die in your rage; surely Allah knows what is in the breasts.
- YU Ah! ye are those who love them, but they love you not,- though ye believe in the whole of the Book. When they meet you, they say, "We believe": But when they are alone, they bite off the very tips of their fingers at you in their rage. Say: "Perish in you rage; Allah knoweth well all the secrets of the heart."

120.

- AA If good comes your way, they are vexed; but if evil befalls you they are pleased and rejoice; yet if you are patient and guard yourselves against evil, their cunning will not harm you in the least, for whatsoever they do is well within the reach of God.

- NQ** If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become Al-Muttaqûn (the pious - see V.2:2), not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.
- PK** If a lucky chance befall you, it is evil unto them, and if disaster strike you they rejoice thereat. But if ye persevere and keep from evil their guile will never harm you. Lo! Allah is Surrounding what they do.
- SH** If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it; and if you are patient and guard yourselves, their scheme will not injure you in any way; surely Allah comprehends what they do.
- YU** If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if ye are constant and do right, not the least harm will their cunning do to you; for Allah Compasseth round about all that they do.

121.

- AA** Remember when you set forth in the morning from your house assigning the faithful positions for the battle, God heard everything and knew all.
- NQ** And (remember) when you (Muhammad SAW) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allâh is All-Hearer, All-Knower.
- PK** And when thou settedst forth at daybreak from thy housefolk to assign to the believers their positions for the battle, Allah was Hearer, Knower.
- SH** And when you did go forth early in the morning from your family to lodge the believers in encampments for war and Allah is Hearing, Knowing.
- YU** Remember that morning Thou didst leave Thy household (early) to post the faithful at their stations for battle: And Allah heareth and knoweth all things:

122.

- AA** When two of your bands were about to lose heart God befriended them; and in Him should the faithful place their trust.
- NQ** When two parties from among you were about to lose heart, but Allâh was their Walî (Supporter and Protector). And in Allâh should the believers put their trust.
- PK** When two parties of you almost fell away, and Allah was their Protecting Friend. In Allah let believers put their trust.
- SH** When two parties from among you had determined that they should show cowardice, and Allah was the guardian of them both, and in Allah should the believers trust.
- YU** Remember two of your parties Meditated cowardice; but Allah was their protector, and in Allah should the faithful (Ever) put their trust.

123.

- AA** For God had helped you during the Battle of Badr at a time when you were helpless. So act in compliance with the laws of God; you may well be grateful.
- NQ** And Allâh has already made you victorious at Badr, when you were a weak little force. So 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] that you may be grateful.
- PK** Allah had already given you the victory at Badr, when ye were contemptible. So observe your duty to Allah in order that ye may be thankful.
- SH** And Allah did certainly assist you at Badr when you were weak; be careful of (your duty to) Allah then, that you may give thanks.
- YU** Allah had helped you at Badr, when ye were a contemptible little force; then

fear Allah; thus May ye show your gratitude.

124.

- AA Remember when you said to the faithful: "Is it not sufficient that your Lord should send for your help three thousand angels from the heavens?"
- NQ (Remember) when you (Muhammad SAW) said to the believers, "Is it not enough for you that your Lord (Allâh) should help you with three thousand angels; sent down?"
- PK When thou didst say unto the believers: Is it not sufficient for you that your Lord should support you with three thousand angels sent down (to your help)?
- SH When you said to the believers: Does it not suffice you that your Lord should assist you with three thousand of the angels sent down?
- YU Remember thou saidst to the Faithful: "Is it not enough for you that Allah should help you with three thousand angels (Specially) sent down?"

125.

- AA Indeed if you are patient and take heed for yourselves, and the (enemy) come rushing at you suddenly your Lord will send even five thousand angels on chargers sweeping down."
- NQ "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)."
- PK Nay, but if ye persevere, and keep from evil, and (the enemy) attack you suddenly, your Lord will help you with five thousand angels sweeping on.
- SH Yea! if you remain patient and are on your guard, and they come upon you in a headlong manner, your Lord will assist you with five thousand of the havoc-making angels.
- YU "Yea, - if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels Making a terrific onslaught.

126.

- AA And God did not do so but as good tidings for you, and to reassure your hearts for victory comes from God alone, the all-mighty and all-wise --
- NQ Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allâh, the All-Mighty, the All-Wise.
- PK Allah ordained this only as a message of good cheer for you, and that thereby your hearts might be at rest - Victory cometh only from Allah, the Mighty, the Wise -
- SH And Allah did not make it but as good news for you, and that your hearts might be at ease thereby, and victory is only from Allah, the Mighty, the Wise.
- YU Allah made it but a message of hope for you, and an assurance to your hearts: (in any case) there is no help except from Allah. The Exalted, the Wise:

127.

- AA In order that He may cut off a part of unbelievers or overthrow them, and they turn back in frustration.
- NQ That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.
- PK That He may cut off a part of those who disbelieve, or overwhelm them so

that they retire, frustrated.

- SH That He may cut off a portion from among those who disbelieve, or abase them so that they should return disappointed of attaining what they desired.
- YU That He might cut off a fringe of the Unbelievers or expose them to infamy, and they should then be turned back, frustrated of their purpose.

128.

- AA You have no say in the matter if He pardon them or punish them, for they are unjust.
- NO Not for you (O Muhammad SAW, but for Allâh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zâlimûn (polytheists, disobedients, and wrongdoers, etc.).
- PK It is no concern at all of thee (Muhammad) whether He relent toward them or punish them; for they are evil-doers.
- SH You have no concern in the affair whether He turns to them (mercifully) or chastises them, for surely they are unjust.
- YU Not for thee, (but for Allah), is the decision: Whether He turn in mercy to them, or punish them; for they are indeed wrong-doers.

129.

- AA To God belongs all that is in the heavens and the earth: He may pardon whom He please and punish whom He will. Yet God is forgiving and kind. O you who believe, do not practice usury, charging doubled and redoubled (interest); but have fear of God: you may well attain your goal.
- NO And to Allâh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Oft-Forgiving, Most Merciful.
- PK Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. He forgiveth whom He will, and punisheth whom He will. Allah is Forgiving, Merciful.
- SH And whatever is in the heavens and whatever is in the earth is Allah's; He forgives whom He pleases and chastises whom He pleases; and Allah is Forgiving, Merciful.
- YU To Allah belongeth all that is in the heavens and on earth. He forgiveth whom He pleaseth and punisheth whom He pleaseth; but Allah is Oft-Forgiving, Most Merciful.

130.

- NO O you who believe! Eat not Ribâ (usury)[] doubled and multiplied, but fear Allâh that you may be successful.
- PK O ye who believe! Devour not usury, doubling and quadrupling (the sum lent). Observe your duty to Allah, that ye may be successful.
- SH O you who believe! do not devour usury, making it double and redouble, and be careful of (your duty to) Allah, that you may be successful.
- YU O ye who believe! Devour not usury, doubled and multiplied; but fear Allah; that ye may (really) prosper.

131.

- AA Keep away from the Fire prepared for the infidels;
- NO And fear the Fire, which is prepared for the disbelievers.
- PK And ward off (from yourselves) the Fire prepared for disbelievers.
- SH And guard yourselves against the fire which has been prepared for the unbelievers.

YU Fear the Fire, which is repaired for those who reject Faith:

132.

- AA Obey God and the Prophet, that you may be treated with mercy.
 NQ And obey Allâh and the Messenger (Muhammad SAW) that you may obtain mercy. []
 PK And obey Allah and the messenger, that ye may find mercy.
 SH And obey Allah and the Messenger, that you may be shown mercy.
 YU And obey Allah and the Messenger; that ye may obtain mercy.

133.

- AA And hasten for the pardon of your Lord, and for Paradise extending over the heavens and the earth, laid out for those who take heed for themselves and fear God,
 NQ And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqûn (the pious - see V.2:2).
 PK And vie one with another for forgiveness from your Lord, and for a paradise as wide as are the heavens and the earth, prepared for those who ward off (evil);
 SH And hasten to forgiveness from your Lord; and a Garden, the extensiveness of which is (as) the heavens and the earth, it is prepared for those who guard (against evil).
 YU Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous,-

134.

- AA Who expend both in joy and tribulation, who suppress their anger and pardon their fellowmen; and God loves those who are upright and do good,
 NQ Those who spend [in Allâh's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, [] who repress anger, [] and who pardon men; verily, Allâh loves Al-Muhsinûn [] (the gooddoers).
 PK Those who spend (of that which Allah hath given them) in ease and in adversity, those who control their wrath and are forgiving toward mankind; Allah loveth the good;
 SH Those who spend (benevolently) in ease as well as in straitness, and those who restrain (their) anger and pardon men; and Allah loves the doers of good (to others).
 YU Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men; - for Allah loves those who do good; -

135.

- AA And those who, if they commit a shameful act or some wrong against themselves, remember God and seek forgiveness for their sins: For who can forgive except God? They should not be perverse about their doings, knowingly.
 NQ And those who, when they have committed Fahishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh - And do not persist in what (wrong) they have done, while they know. []
 PK And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins - Who forgiveth sins save Allah only? - and will not knowingly repeat (the wrong) they did.

- SH And those who when they commit an indecency or do injustice to their souls remember Allah and ask forgiveness for their faults-- and who forgives the faults but Allah, and (who) do not knowingly persist in what they have done.
- YU And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins,- and who can forgive sins except Allah?- and are never obstinate in persisting knowingly in (the wrong) they have done.

136.

- AA Their recompense is pardon by their Lord, and gardens with streams of running water where they will abide for ever. How fair is the recompense of those who act!
- NQ For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders).
- PK The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide for ever - a bountiful reward for workers!
- SH (As for) these-- their reward is forgiveness from their Lord, and gardens beneath which rivers flow, to abide in them, and excellent is the reward of the laborers.
- YU For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath,- an eternal dwelling: How excellent a recompense for those who work (and strive)!

137.

- AA There have been many dispensations before you; so travel in the land and see what befell those who denied the truth.
- NQ Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allâh, and disobeyed Him and His Messengers).
- PK Systems have passed away before you. Do but travel in the land and see the nature of the consequence for those who did deny (the messengers).
- SH Indeed there have been examples before you; therefore travel in the earth and see what was the end of the rejecters.
- YU Many were the Ways of Life that have passed away before you: travel through the earth, and see what was the end of those who rejected Truth.

138.

- AA This is a clear declaration for mankind, and a guidance and a warning for those who preserve themselves from evil.
- NQ This (the Qur'ân) is a plain statement for mankind, a guidance and instruction to those who are Al- Muttaqûn (the pious - see V.2:2).
- PK This is a declaration for mankind, a guidance and an admonition unto those who ward off (evil)
- SH This is a clear statement for men, and a guidance and an admonition to those who guard (against evil).
- YU Here is a plain statement to men, a guidance and instruction to those who fear Allah!

139.

- AA So do not lose heart or be grieved, for you will surely prevail if you are

believers.

- NO So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.
- PK Faint not nor grieve, for ye will overcome them if ye are (indeed) believers.
- SH And be not infirm, and be not grieving, and you shall have the upper hand if you are believers.
- YU So lose not heart, nor fall into despair: For ye must gain mastery if ye are true in Faith.

140.

- AA If you have been wounded they too have suffered a wound. We cause this alternation of night and day in the affairs of men so that God may know those who believe, taking some as witness (of truth) from your ranks, for God does not like those who are unjust.
- NO If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And Allâh likes not the Zâlimûn (polytheists and wrongdoers).
- PK If ye have received a blow, the (disbelieving) people have received a blow the like thereof. These are (only) the vicissitudes which We cause to follow one another for mankind, to the end that Allah may know those who believe and may choose witnesses from among you; and Allah loveth not wrong-doers.
- SH If a wound has afflicted you (at Ohud), a wound like it has also afflicted the (unbelieving) people; and We bring these days to men by turns, and that Allah may know those who believe and take witnesses from among you; and Allah does not love the unjust.
- YU If a wound hath touched you, be sure a similar wound hath touched the others. Such days (of varying fortunes) We give to men and men by turns: that Allah may know those that believe, and that He may take to Himself from your ranks Martyr-witnesses (to Truth). And Allah loveth not those that do wrong.

141.

- AA This is so that God may try the faithful and destroy the unbelievers.
- NO And that Allâh may test (or purify) the believers (from sins) and destroy the disbelievers.
- PK And that Allah may prove those who believe, and may blight the disbelievers.
- SH And that He may purge those who believe and deprive the unbelievers of blessings.
- YU Allah's object also is to purge those that are true in Faith and to deprive of blessing Those that resist Faith.

142.

- AA Do you think you will go to Paradise while God does not know who among you strive and persist?
- NO Do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are As-Sâbirin (the patient ones, etc.)?
- PK Or deemed ye that ye would enter paradise while yet Allah knoweth not those of you who really strive, nor knoweth those (of you) who are steadfast?
- SH Do you think that you will enter the garden while Allah has not yet known those who strive hard from among you, and (He has not) known the patient.

YU Did ye think that ye would enter Heaven without Allah testing those of you who fought hard (In His Cause) and remained steadfast?

143.

AA You had wished to know death before you faced it (in battle); so now you have seen it before your own eyes.

NQ You did indeed wish for death (AshShahâdah - martyrdom) before you met it. Now you have seen it openly with your own eyes.

PK And verily ye used to wish for death before ye met it (in the field). Now ye have seen it with your eyes!

SH And certainly you desired death before you met it, so indeed you have seen it and you look (at it)

YU Ye did indeed wish for death before ye met him: Now ye have seen him with your own eyes, (And ye flinch!)

144.

AA Muhammad is only a messenger; and many a messenger has gone before him. So what if he dies or is killed! Will you turn back and go away in haste? But he who turns back and goes away in haste will do no harm to God. But God will reward those who give thanks (and are grateful).

NQ Muhammad (SAW) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh, and Allâh will give reward to those who are grateful.

PK Muhammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels? He who turneth back on his heels doth no hurt to Allah, and Allah will reward the thankful.

SH And Muhammad is no more than a messenger; the messengers have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels!s, he will by no means do harm to Allah in the least and Allah will reward the grateful.

YU Muhammad is no more than a messenger: many Were the messenger that passed away before him. If he died or were slain, will ye then Turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude.

145.

AA No one can die before his appointed term except in accordance with the law of God. And to him who desires a reward in this world, We shall give it; and to him who desires a reward in the life to come, We shall do that. We shall certainly reward those who are grateful.

NQ And no person can ever die except by Allâh's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.

PK No soul can ever die except by Allah's leave and at a term appointed. Whoso desireth the reward of the world, We bestow on him thereof; and whoso desireth the reward of the Hereafter, We bestow on him thereof. We shall reward the thankful.

SH And a soul will not die but with the permission of Allah the term is fixed; and whoever desires the reward of this world, I shall give him of it, and whoever desires the reward of the hereafter I shall give him of it, and I will reward the

grateful.

- YU Nor can a soul die except by Allah's leave, the term being fixed as by writing. If any do desire a reward in this life, We shall give it to him; and if any do desire a reward in the Hereafter, We shall give it to him. And swiftly shall We reward those that (serve us with) gratitude.

146.

- AA Many a seeker after God has fought in the way of God by the side of many an apostle, undaunted (by disaster), and did not disgrace themselves; -- verily God loves those who are steadfast.
- NQ And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh's Way, nor did they weaken nor degrade themselves. And Allâh loves As-Sâbirin (the patient ones, etc.).
- PK And with how many a prophet have there been a number of devoted men who fought (beside him). They quailed not for aught that befell them in the way of Allah, nor did they weaken, nor were they brought low. Allah loveth the steadfast.
- SH And how many a prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allah's way, nor did they weaken, nor did they abase themselves; and Allah loves the patient.
- YU How many of the prophets fought (in Allah's way), and with them (fought) Large bands of godly men? but they never lost heart if they met with disaster in Allah's way, nor did they weaken (in will) nor give in. And Allah Loves those who are firm and steadfast.

147.

- AA Nor did they say aught but: "O our Lord, forgive us our sins and excesses in our acts, and steady our steps, and help us against unbelieving people."
- NQ And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk."
- PK Their cry was only that they said: Our Lord! forgive us for our sins and wasted efforts, make our foothold sure, and give us victory over the disbelieving folk.
- SH And their saying was no other than that they said: Our Lord! forgive us our faults and our extravagance in our affair and make firm our feet and help us against the unbelieving people.
- YU All that they said was: "Our Lord! Forgive us our sins and anything We may have done that transgressed our duty: Establish our feet firmly, and help us against those that resist Faith."

148.

- AA So God rewarded them in this world, and a better reward awaits them in the next; for God loves those who do good.
- NQ So Allâh gave them the reward of this world, and the excellent reward of the Hereafter. And Allâh loves Al-Muhsinûn (the gooddoers - see the footnote of V.3:134).
- PK So Allah gave them the reward of the world and the good reward of the Hereafter. Allah loveth those whose deeds are good.
- SH So Allah gave them the reward of this world and better reward of the hereafter and Allah loves those who do good (to others).

YU And Allah gave them a reward in this world, and the excellent reward of the Hereafter. For Allah Loveth those who do good.

149.

AA O believers, if you listen to the infidels they will make you turn your backs, and you will be the losers.

NQ O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.[]

PK O ye who believe! if ye obey those who disbelieve, they will make you turn back on your heels, and ye turn back as losers.

SH O you who believe! if you obey those who disbelieve they will turn you back upon your heels, so you will turn back losers.

YU O ye who believe! If ye obey the Unbelievers, they will drive you back on your heels, and ye will turn back (from Faith) to your own loss.

150.

AA But God is your protector, and He is the best of helpers.

NQ Nay, Allâh is your Maulâ (Patron, Lord, Helper and Protector, etc.), and He is the Best of helpers.

PK But Allah is your Protector, and He is the Best of Helpers.

SH Nay! Allah is your Patron and He is the best of the helpers.

YU Nay, Allah is your protector, and He is the best of helpers.

151.

AA We shall strike terror into the hearts of unbelievers for ascribing compeers to God for which He has sent down no sanction. Hell is their residence, the evil abode of the unjust.

NQ We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allâh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the Zâlimûn (polytheists and wrongdoers).

PK We shall cast terror into the hearts of those who disbelieve because they ascribe unto Allah partners, for which no warrant hath been revealed. Their habitation is the Fire, and hapless the abode of the wrong-doers.

SH We will cast terror into the hearts of those who disbelieve, because they set up with Allah that for which He has sent down no authority, and their abode is the fire, and evil is the abode of the unjust.

YU Soon shall We cast terror into the hearts of the Unbelievers, for that they joined companions with Allah, for which He had sent no authority: their abode will be the Fire: And evil is the home of the wrong-doers!

152.

AA The promise made to you by God was verified when you destroyed (the foe) by His leave, until you were unmanned and disputed the order, and thus disobeyed (the Apostle) even after He had brought you in sight of (victory) you longed for. Some of you desired this world, and some of you the next. Then He put you to flight before (them) in order to try you. But (now) He has forgiven you, for surely God is kind to the faithful.

NQ And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allâh is Most

Gracious to the believers.

- PK Allah verily made good His promise unto you when ye routed them by His leave, until (the moment) when your courage failed you, and ye disagreed about the order and ye disobeyed, after He had shown you that for which ye long. Some of you desired the world, and some of you desired the Hereafter. Therefore He made you flee from them, that He might try you. Yet now He hath forgiven you. Allah is a Lord of Kindness to believers.
- SH And certainly Allah made good to you His promise when you slew them by His permission, until when you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved; of you were some who desired this world and of you were some who desired the hereafter; then He turned you away from them that He might try you; and He has certainly pardoned you, and Allah is Gracious to the believers.
- YU Allah did indeed fulfil His promise to you when ye with His permission Were about to annihilate your enemy, -until ye flinched and fell to disputing about the order, and disobeyed it after He brought you in sight (of the booty) which ye covet. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you but He forgave you: For Allah is full of grace to those who believe.

153.

- AA Remember, as you were rushing up (the hill) without turning back to look, though the Prophet was calling you from the rear, He requited you with anguish for an anguish that you do not fret for missed opportunity and what befell you, for God is aware of all that you do,
- NQ (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad SAW) was in your rear calling you back. There did Allāh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allāh is WellAware of all that you do.
- PK When ye climbed (the hill) and paid no heed to anyone, while the messenger, in your rear, was calling you (to fight). Therefor He rewarded you grief for (his) grief, that (He might teach) you not to sorrow either for that which ye missed or for that which befell you. Allah is Informed of what ye do.
- SH When you ran off precipitately and did not wait for any one, and the Messenger was calling you from your rear, so He gave you another sorrow instead of (your) sorrow, so that you might not grieve at what had escaped you, nor (at) what befell you; and Allah is aware of what you do.
- YU Behold! ye were climbing up the high ground, without even casting a side glance at any one, and the Messenger in your rear was calling you back. There did Allah give you one distress after another by way of requital, to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. For Allah is well aware of all that ye do.

154.

- AA Then after affliction He Sent you a drowsiness as comes after security, overwhelming some among you, and making some anxious for themselves, and made them think thoughts of pagan ignorance; and they said: "Have we a say in any affair?" Say: "All affairs rest with God." They hide in their hearts what they do not disclose to you. They say: "If we had a say in the affair we would not have been killed in this place." Tell them: "Even had you stayed at home, those of you who were ordained to fight would have gone to their place of (eternal) rest. God had to try them to bring out what they concealed in their breasts, and to bring out the secrets of their hearts, for God knows your innermost thoughts.

- NQ** Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet SAW) and thought wrongly of Allâh - the thought of ignorance. They said, "Have we any part in the affair?" Say you (O Muhammad SAW): "Indeed the affair belongs wholly to Allâh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allâh might test what is in your breasts; and to Mahis[] that which was in your hearts (sins), and Allâh is AllKnower of what is in (your) breasts.
- PK** Then, after grief, He sent down security for you. As slumber did it overcome a party of you, while (the other) party, who were anxious on their own account, thought wrongly of Allah, the thought of ignorance. They said: Have we any part in the cause? Say (O Muhammad): The cause belongeth wholly to Allah. They hide within themselves (a thought) which they reveal not unto thee, saying: Had we had any part in the cause we should not have been slain here. Say: Even though ye had been in your houses, those appointed to be slain would have gone forth to the places where they were to lie. (All this hath been) in order that Allah might try what is in your breasts and prove what is in your hearts. Allah is Aware of what is hidden in the breasts (of men).
- SH** Then after sorrow He sent down security upon you, a calm coming upon a party of you, and (there was) another party whom their own souls had rendered anxious; they entertained about Allah thoughts of ignorance quite unjustly, saying: We have no hand in the affair. Say: Surely the affair is wholly (in the hands) of Allah. They conceal within their souls what they would not reveal to you. They say: Had we any hand in the affair, we would not have been slain here. Say: Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain, and that Allah might test what was in your breasts and that He might purge what was in your hearts; and Allah knows what is in the breasts.
- YU** After (the excitement) of the distress, He sent down calm on a band of you overcome with slumber, while another band was stirred to anxiety by their own feelings, Moved by wrong suspicions of Allah-suspicions due to ignorance. They said: "What affair is this of ours?" Say thou: "Indeed, this affair is wholly Allah's." They hide in their minds what they dare not reveal to thee. They say (to themselves): "If we had had anything to do with this affair, We should not have been in the slaughter here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death"; but (all this was) that Allah might test what is in your breasts and purge what is in your hearts. For Allah knoweth well the secrets of your hearts.

155.

- AA** All those among you who turned their backs on the day the two armies clashed (at 'Uhud) were surely induced by Satan to fail in their duty because of their sinful deeds. But God has already forgiven them, for God is forgiving and kind.
- NQ** Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was Shaitân (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allâh, indeed, has forgiven them. Surely, Allâh is OftForgiving, Most Forbearing.
- PK** Lo! those of you who turned back on the day when the two hosts met, Satan

alone it was who caused them to backslide, because of some of that which they have earned. Now Allah hath forgiven them. Lo! Allah is Forgiving, Clement.

SH (As for) those of you who turned back on the day when the two armies met, only the Shaitan sought to cause them to make a slip on account of some deeds they had done, and certainly Allah has pardoned them; surely Allah is Forgiving, Forbearing.

YU Those of you who turned back on the day the two hosts Met, -it was Satan who caused them to fail, because of some (evil) they had done. But Allah Has blotted out (their fault): For Allah is Oft-Forgiving, Most Forbearing.

156.

AA O you who believe, do not be like those who deny, and say of their brethren (who died) travelling in the land or fighting: "Had they stayed with us here they would not have died or been killed." This happened so that God may fill their hearts with grief. God is the giver of life and death and sees all that you do.

NO O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allâh may make it a cause of regret in their hearts. It is Allâh that gives life and causes death. And Allâh is AllSeer of what you do.

PK O ye who believe! Be not as those who disbelieved and said of their brethren who went abroad in the land or were fighting in the field: If they had been (here) with us they would not have died or been killed: that Allah may make it anguish in their hearts. Allah giveth life and causeth death; and Allah is Seer of what ye do.

SH O you who believe! be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died and they would not have been slain; so Allah makes this to be an intense regret in their hearts; and Allah gives life and causes death and Allah sees what you do.

YU O ye who believe! Be not like the Unbelievers, who say of their brethren, when they are travelling through the Earth or engaged in fighting: "If they had stayed with us, they would not have died, or been slain." This that Allah may make it a cause of sighs and regrets in their hearts. It is Allah that gives Life and Death, and Allah sees well all that ye do.

157.

AA If you are killed in the cause of God or you die, the forgiveness and mercy of God are better than all that you amass.

NO And if you are killed or die in the Way of Allâh, forgiveness and mercy from Allâh are far better than all that they amass (of worldly wealths, etc.).

PK And what though ye be slain in Allah's way or die therein? Surely pardon from Allah and mercy are better than all that they amass.

SH And if you are slain in the way of Allah or you die, certainly forgiveness from Allah and mercy is better than what they amass.

YU And if ye are slain, or die, in the way of Allah, forgiveness and mercy from Allah are far better than all they could amass.

158.

AA And if you die or are killed, even so it is to God that you will return.

NO And whether you die, or are killed, verily, unto Allâh you shall be gathered.

PK What though ye be slain or die, when unto Allah ye are gathered?

SH And if indeed you die or you are slain, certainly to Allah shall you be gathered together.

YU And if ye die, or are slain, Lo! it is unto Allah that ye are brought together.

159.

AA It was through God's mercy that you dealt with them gently; for had you been stern and hard of heart they would surely have broken away from you. So pardon them and pray that forgiveness be theirs, and seek their counsel in all affairs, And when you have come to a decision place your trust in God alone, for He loves those who place their trust in Him.

NO And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harshhearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him).

PK It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him).

SH Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust.

YU It is part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him).

160.

AA If God is there to help you none will overcome you; and if He forsake you, who will help you other than Him? So only in God should the faithful place their trust.

NO If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust.

PK If Allah is your helper none can overcome you, and if He withdraw His help from you, who is there who can help you after Him? In Allah let believers put their trust.

SH If Allah assists you, then there is none that can overcome you, and if He forsakes you, who is there then that can assist you after Him? And on Allah should the believers rely.

YU If Allah helps you, none can overcome you: If He forsakes you, who is there, after that, that can help you? in Allah, then, Let believers put their trust.

161.

AA It is not for a prophet to be false; and whoever is false will indeed bring his falsehood with him on the Day of Reckoning when each will receive his reward without favour or wrong.

NO It is not for any Prophet to take illegally a part of booty (Ghulul)[], and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person

shall be paid in full what he has earned, - and they shall not be dealt with unjustly.

- PK It is not for any prophet to embezzle. Whoso embezzleth will bring what he embezzled with him on the Day of Resurrection. Then every soul will be paid in full what it hath earned; and they will not be wronged.
- SH And it is not attributable to a prophet that he should act unfaithfully; and he who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on the day of resurrection; then shall every soul be paid back fully what it has earned, and they shall not be dealt with unjustly.
- YU No prophet could (ever) be false to his trust. If any person is so false, He shall, on the Day of Judgment, restore what he misappropriated; then shall every soul receive its due,- whatever it earned,- and none shall be dealt with unjustly.

162.

- AA Is a man who has followed the pleasure of God the same as he who has incurred His wrath, whose abode is surely Hell, a dreadful place?
- NQ Is then one who follows (seeks) the good Pleasure of Allâh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allâh (by taking a part of the booty illegally - Ghulul)? - his abode is Hell, - and worst, indeed is that destination!
- PK Is one who followeth the pleasure of Allah as one who hath earned condemnation from Allah, whose habitation is the Fire, a hapless journey's end?
- SH Is then he who follows the pleasure of Allah like him who has made himself deserving of displeasure from Allah, and his abode is hell; and it is an evil destination.
- YU Is the man who follows the good pleasure of Allah Like the man who draws on himself the wrath of Allah, and whose abode is in Hell?- A woeful refuge!

163.

- AA There are different ranks with God, And God sees everything you do.
- NQ They are in varying grades with Allâh, and Allâh is AllSeer of what they do.
- PK There are degrees (of grace and reprobation) with Allah, and Allah is Seer of what they do.
- SH There are (varying) grades with Allah, and Allah sees what they do.
- YU They are in varying gardens in the sight of Allah, and Allah sees well all that they do.

164.

- AA God has favoured the faithful by sending an apostle to them from among themselves, who recites to them His messages, and reforms and teaches them the Law and the judgement, for they were clearly in error before.
- NQ Indeed Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad SAW) from among themselves, reciting unto them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and AlHikmah [the wisdom and the Sunnah of the Prophet SAW (i.e. his legal ways, statements, acts of worship, etc.)], while before that they had been in manifest error.[]
- PK Allah verily hath shown grace to the believers by sending unto them a messenger of their own who reciteth unto them His revelations, and causeth them to grow, and teacheth them the Scripture and wisdom; although before (he came to them) they were in flagrant error.

- SH Certainly Allah conferred a benefit upon the believers when He raised among them a Messenger from among themselves, reciting to them His communications and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error.
- YU Allah did confer a great favour on the believers when He sent among them a messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error.

165.

- AA How is it that when misfortune befell you, you said: "Where has this come from?" -- even though you had inflicted disaster twice as great on (the enemy). Say: "This has come from your own selves." Surely God has power over all things.
- NQ (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allāh has power over all things.
- PK And was it so, when a disaster smote you, though ye had smitten (them with a disaster) twice (as great), that ye said: How is this? Say (unto them, O Muhammad): It is from yourselves. Lo! Allah is Able to do all things.
- SH What! when a misfortune befell you, and you had certainly afflicted (the unbelievers) with twice as much, you began to say: Whence is this? Say: It is from yourselves; surely Allah has power over all things.
- YU What! When a single disaster smites you, although ye smote (your enemies) with one twice as great, do ye say?- "Whence is this?" Say (to them): "It is from yourselves: For Allah hath power over all things."

166.

- AA What you suffered on the day the two armies had met was by God's dispensation, so that He may distinguish the faithful,
- NQ And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allāh, in order that He might test the believers.
- PK That which befell you, on the day when the two armies met, was by permission of Allah; that He might know the true believers;
- SH And what befell you on the day when the two armies met (at Ohud) was with Allah's knowledge, and that He might know the believers.
- YU What ye suffered on the day the two armies Met, was with the leave of Allah, in order that He might test the believers,-

167.

- AA And may distinguish the hypocrites who were told: "Fight in the way of God, or defend yourselves," and who had replied: "If we knew of the fight we would have followed you." They were nearer unbelief than faith on that day, and they said with their tongues what was not in their hearts; but God is aware of what they hide.
- NQ And that He might test the hypocrites, it was said to them: "Come, fight in the Way of Allāh or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allāh has full knowledge of what they conceal.
- PK And that He might know the hypocrites, unto whom it was said: Come, fight in the way of Allah, or defend yourselves. They answered: If we knew aught

of fighting we would follow you. On that day they were nearer disbelief than faith. They utter with their mouths a thing which is not in their hearts. Allah is Best Aware of what they hide.

SH And that He might know the hypocrites; and it was said to them: Come, fight in Allah's way, or defend yourselves. They said: If we knew fighting, we would certainly have followed you. They were on that day much nearer to unbelief than to belief. They say with their mouths what is not in their hearts, and Allah best knows what they conceal.

YU And the Hypocrites also. These were told: "Come, fight in the way of Allah, or (at least) drive (The foe from your city)." They said: "Had we known how to fight, we should certainly have followed you." They were that day nearer to Unbelief than to Faith, saying with their lips what was not in their hearts but Allah hath full knowledge of all they conceal.

168.

AA To those who sit at home and say of their brothers: "They would never have been killed had they listened to us, say: "Drive away death from your midst if what you say is true."

NO (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak the truth."

PK Those who, while they sat at home, said of their brethren (who were fighting for the cause of Allah): If they had been guided by us they would not have been slain. Say (unto them, O Muhammad): Then avert death from yourselves if ye are truthful.

SH Those who said of their brethren whilst they (themselves) held back: Had they obeyed us, they would not have been killed. Say: Then avert death from yourselves if you speak the truth.

YU (They are) the ones that say, (of their brethren slain), while they themselves sit (at ease): "If only they had listened to us they would not have been slain." Say: "Avert death from your own selves, if ye speak the truth."

169.

AA Never think that those who are killed in the way of God are dead. They are alive, getting succour from their Lord,

NO Think not of those who are killed in the Way of Allâh as dead. Nay, they are alive, with their Lord, and they have provision.

PK Think not of those, who are slain in the way of Allah, as dead. Nay, they are living. With their Lord they have provision.

SH And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord;

YU Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord;

170.

AA Rejoicing at what God has given them of His grace, and happy for those who are trying to overtake them but have not joined them yet, and who will have no fear or regret.

NO They rejoice in what Allâh has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

PK Jubilant (are they) because of that which Allah hath bestowed upon them of His bounty, rejoicing for the sake of those who have not joined them but are left behind: That there shall no fear come upon them neither shall they

grieve.

- SH Rejoicing in what Allah has given them out of His grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve.
- YU They rejoice in the bounty provided by Allah: And with regard to those left behind, who have not yet joined them (in their bliss), the (Martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve.

171.

- AA They rejoice at the kindness and mercy of God; and God does not suffer the wages of the faithful to go waste. Those who obeyed the call of God and His Messenger, even after they were wounded, and took heed for themselves, shall indeed have an ample reward,
- NO They rejoice in a Grace and a Bounty from Allâh, and that Allâh will not waste the reward of the believers.
- PK They rejoice because of favour from Allah and kindness, and that Allah wasteth not the wage of the believers.
- SH They rejoice on account of favor from Allah and (His) grace, and that Allah will not waste the reward of the believers.
- YU They glory in the Grace and the bounty from Allah, and in the fact that Allah suffereth not the reward of the Faithful to be lost (in the least).

172.

- NO Those who answered (the Call of) Allâh and the Messenger (Muhammad SAW) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward.
- PK As for those who heard the call of Allah and His messenger after the harm befell them (in the fight); for such of them as do right and ward off (evil), there is great reward.
- SH (As for) those who responded (at Ohud) to the call of Allah and the Messenger after the wound had befallen them, those among them who do good (to others) and guard (against evil) shall have a great reward.
- YU Of those who answered the call of Allah and the Messenger, even after being wounded, those who do right and refrain from wrong have a great reward; -

173.

- AA Those who were told: "They have gathered an army, beware," and their faith increased and they said: "God is sufficient for us, and the best of protectors,"
- NO Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).[]"
- PK Those unto whom men said: Lo! the people have gathered against you, therefor fear them. (The threat of danger) but increased the faith of them and they cried: Allah is Sufficient for us! Most Excellent is He in Whom we trust!
- SH Those to whom the people said: Surely men have gathered against you, therefore fear them, but this increased their faith, and they said: Allah is sufficient for us and most excellent is the Protector.
- YU Men said to them: "A great army is gathering against you": And frightened them: But it (only) increased their Faith: They said: "For us Allah sufficeth, and He is the best disposer of affairs."

174.

- AA And returned with God's favour and grace without harm, for they attended the pleasure of God; and great is the benevolence of God.

- NO So they returned with Grace and Bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of Great Bounty.
- PK So they returned with grace and favour from Allah, and no harm touched them. They followed the good pleasure of Allah, and Allah is of Infinite Bounty.
- SH So they returned with favor from Allah and (His) grace, no evil touched them and they followed the pleasure of Allah; and Allah is the Lord of mighty grace.
- YU And they returned with Grace and bounty from Allah: no harm ever touched them: For they followed the good pleasure of Allah: And Allah is the Lord of bounties unbounded.

175.

- AA It is no one but Satan who frightens you with his allies. But do not fear him, fear Me, if indeed you are believers.
- NO It is only Shaitân (Satan) that suggests to you the fear of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad SAW)], so fear them not, but fear Me, if you are (true) believers.
- PK It is only the devil who would make (men) fear his partisans. Fear them not; fear Me, if ye are true believers.
- SH It is only the Shaitan that causes you to fear from his friends, but do not fear them, and fear Me if you are believers.
- YU It is only the Evil One that suggests to you the fear of his votaries: Be ye not afraid of them, but fear Me, if ye have Faith.

176.

- AA And do not be grieved by those who rush into disbelief. They do no harm to God; and God will not give them any share in the life to come, and their torment shall be great.
- NO And let not those grieve you (O Muhammad SAW) who rush with haste to disbelieve; verily, not the least harm will they do to Allâh. It is Allâh's Will to give them no portion in the Hereafter. For them there is a great torment.
- PK Let not their conduct grieve thee, who run easily to disbelief, for lo! they injure Allah not at all. It is Allah's Will to assign them no portion in the Hereafter, and theirs will be an awful doom.
- SH And let not those grieve you who fall into unbelief hastily; surely they can do no harm to Allah at all; Allah intends that He should not give them any portion in the hereafter, and they shall have a grievous chastisement.
- YU Let not those grieve thee who rush headlong into Unbelief: Not the least harm will they do to Allah: Allah's plan is that He will give them no portion in the Hereafter, but a severe punishment.

177.

- AA Those who barter unbelief for faith, will not harm God in the least, and the punishment for them will be painful.
- NO Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allâh. For them, there is a painful torment.
- PK Those who purchase disbelief at the price of faith harm Allah not at all, but theirs will be a painful doom.
- SH Surely those who have bought unbelief at the price of faith shall do no harm at all to Allah, and they shall have a painful chastisement.
- YU Those who purchase Unbelief at the price of faith,- not the least harm will they do to Allah, but they will have a grievous punishment.

178.

- AA The unbelievers must not think that the respite We give them augurs well. We do so that they sink deeper into sin, and suffer an ignominious doom.
- NO And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment.
- PK And let not those who disbelieve imagine that the rein We give them bodeeth good unto their souls. We only give them rein that they may grow in sinfulness. And theirs will be a shameful doom.
- SH And let not those who disbelieve think that Our granting them respite is better for their souls; We grant them respite only that they may add to their sins; and they shall have a disgraceful chastisement.
- YU Let not the Unbelievers think that our respite to them is good for themselves: We grant them respite that they may grow in their iniquity: But they will have a shameful punishment.

179.

- AA God will not leave the believers in the state they are in till He has sifted the evil from the good; nor will God reveal the secrets of the Unknown. He chooses (for this) from His apostles whom He will. So believe in God and the prophets, for if you believe and fear the displeasure of God your reward will be great.
- NO Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the Ghaib (unseen), but Allâh chooses of His Messengers whom He pleases. So believe in Allâh and His Messengers. And if you believe and fear Allâh, then for you there is a great reward.
- PK It is not (the purpose) of Allah to leave you in your present state till He shall separate the wicked from the good. And it is not (the purpose of) Allah to let you know the Unseen. But Allah chooseth of His messengers whom He will, (to receive knowledge thereof). So believe in Allah and His messengers. If ye believe and ward off (evil), yours will be a vast reward.
- SH On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good; nor is Allah going to make you acquainted with the unseen, but Allah chooses of His messengers whom He pleases; therefore believe in Allah and His messengers; and if you believe and guard (against evil), then you shall have a great reward.
- YU Allah will not leave the believers in the state in which ye are now, until He separates what is evil from what is good nor will He disclose to you the secrets of the Unseen. But He chooses of His Messengers (For the purpose) whom He pleases. So believe in Allah. And His messengers: And if ye believe and do right, ye have a reward without measure.

180.

- AA Let not those who are niggardly of things that God has given them of His largesse think that this is good for them. In fact, it is worse; for what they grudged will be hung around their necks on the Day of Resurrection. To God belong the heavens and the earth, and God is aware of all you do.
- NO And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory Zakât). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection[.]. And to Allâh belongs the heritage of the heavens and the earth; and Allâh is WellAcquainted with all that you do.

- PK And let not those who hoard up that which Allah hath bestowed upon them of His bounty think that it is better for them. Nay, it is worse for them. That which they hoard will be their collar on the Day of Resurrection. Allah's is the heritage of the heavens and the earth, and Allah is Informed of what ye do.
- SH And let not those deem, who are niggardly in giving away that which Allah has granted them out of His grace, that it is good for them; nay, it is worse for them; they shall have that whereof they were niggardly made to cleave to their necks on the resurrection day; and Allah's is the heritage of the heavens and the earth; and Allah is aware of what you do.
- YU And let not those who covetously withhold of the gifts which Allah Hath given them of His Grace, think that it is good for them: Nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks Like a twisted collar, on the Day of Judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well-acquainted with all that ye do.

181.

- AA God has indeed heard the words of those who said: "God is a pauper whereas we are rich." We shall make a note of their words, and the murders of the prophets they committed unjustly, and say to them: "Now taste the agony of burning."
- NQ Indeed, Allâh has heard the statement of those (Jews) who say: "Truly, Allâh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."
- PK Verily Allah heard the saying of those who said, (when asked for contributions to the war): "Allah, forsooth, is poor, and we are rich!" We shall record their saying with their slaying of the prophets wrongfully and We shall say: Taste ye the punishment of burning!
- SH Allah has certainly heard the saying of those who said: Surely Allah is poor and we are rich. I will record what they say, and their killing the prophets unjustly, and I will say: Taste the chastisement of burning.
- YU Allah hath heard the taunt of those who say: "Truly, Allah is indigent and we are rich!"- We shall certainly record their word and (their act) of slaying the prophets in defiance of right, and We shall say: "Taste ye the penalty of the Scorching Fire!

182.

- AA This is (requit) for the deeds you had committed, for God is not unjust to any of His creatures.
- NQ This is because of that (evil) which your hands have sent before you. And certainly, Allâh is never unjust to (His) slaves.
- PK This is on account of that which your own hands have sent before (you to the judgment). Allah is no oppressor of (His) bondmen.
- SH This is for what your own hands have sent before and because Allah is not in the least unjust to the servants.
- YU "This is because of the (unrighteous deeds) which your hands sent on before ye: For Allah never harms those who serve Him."

183.

- AA To those who say: "God has ordained that we should not believe an apostle who does not bring burnt offerings," say: "Many an apostle had come to you before me with manifest proofs, even with what you mention; then why did you kill them if you were men of truth?"
- NQ Those (Jews) who said: "Verily, Allâh has taken our promise not to believe in

any Messenger unless he brings to us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?"

PK (The same are) those who say: Lo! Allah hath charged us that we believe not in any messenger until he bring us an offering which fire (from heaven) shall devour. Say (unto them, O Muhammad): Messengers came unto you before me with miracles, and with that (very miracle) which ye describe. Why then did ye slay them? (Answer that) if ye are truthful!

SH (Those are they) who said: Surely Allah has enjoined us that we should not believe in any messenger until he brings us an offering which the fire consumes. Say: Indeed, there came to you messengers before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?

YU They (also) said: "Allah took our promise not to believe in an messenger unless He showed us a sacrifice consumed by Fire (From heaven)." Say: "There came to you messengers before me, with clear Signs and even with what ye ask for: why then did ye slay them, if ye speak the truth?"

184.

AA If they call you a liar (remember) so had other apostles been called before you, who had come with clear signs and Scriptures and the Book enlightening.

NQ Then if they reject you (O Muhammad SAW), so were Messengers rejected before you, who came with Al-Baiyinât (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.

PK And if they deny thee, even so did they deny messengers who were before thee, who came with miracles and with the Psalms and with the Scripture giving light.

SH But if they reject you, so indeed were rejected before you messengers who came with clear arguments and scriptures and the illuminating book.

YU Then if they reject thee, so were rejected messengers before thee, who came with Clear Signs, Books of dark prophecies, and the Book of Enlightenment.

185.

AA Every soul will know the taste of death. You will get your recompense in full on the Day of Resurrection; and he who is spared the Fire and finds his way to Paradise will meet his desire. As for the life of this world, it is nothing but a merchandise of vanity.

NQ Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).

PK Every soul will taste of death. And ye will be paid on the Day of Resurrection only that which ye have fairly earned. Whoso is removed from the Fire and is made to enter paradise, he indeed is triumphant. The life of this world is but comfort of illusion.

SH Every soul shall taste of death, and you shall only be paid fully your reward on the resurrection day; then whoever is removed far away from the fire and is made to enter the garden he indeed has attained the object; and the life of this world is nothing but a provision of vanities.

YU Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): For the life of this world is but goods and chattels of deception.

186.

- AA You will, nonetheless, be tried with your wealth and life, and will hear many untoward things from the followers of former Books and the infidels. But if you endure with patience and follow the straight path, it will surely (accord) with God's fixed resolve about human affairs.
- NO You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh, but if you persevere patiently, and become Al-Muttaqûn (the pious - see V.2:2) then verily, that will be a determining factor in all affairs, and that is from the great matters, [which you must hold on with all your efforts].
- PK Assuredly ye will be tried in your property and in your persons, and ye will hear much wrong from those who were given the Scripture before you, and from the idolaters. But if ye persevere and ward off (evil), then that is of the steadfast heart of things.
- SH You shall certainly be tried respecting your wealth and your souls, and you shall certainly hear from those who have been given the Book before you and from those who are polytheists much annoying talk; and if you are patient and guard (against evil), surely this is one of the affairs (which should be) determined upon.
- YU Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly Hear much that will grieve you, from those who received the Book before you and from those who worship many gods. But if ye persevere patiently, and guard against evil,-then that will be a determining factor in all affairs.

187.

- AA And remember when God took a promise from the people of the Book to make its (truth) known to mankind, and not keep back any part of it, they set aside (the pledge), and sold it away for a little gain but how wretched the bargain that they made!
- NO (And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad SAW and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.
- PK And (remember) when Allah laid a charge on those who had received the Scripture (He said): Ye are to expound it to mankind and not to hide it. But they flung it behind their backs and bought thereby a little gain. Verily evil is that which they have gained thereby.
- SH And when Allah made a covenant with those who were given the Book: You shall certainly make it known to men and you shall not hide it; but they cast it behind their backs and took a small price for it; so evil is that which they buy.
- YU And remember Allah took a covenant from the People of the Book, to make it known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain! And vile was the bargain they made!

188.

- AA Think not that those who exult at what they have done, and who love to be praised for what they have not done, shall escape the punishment, for grievous indeed will be their doom.
- Think not that those who rejoice in what they have done (or brought about),

- NQ** and love to be praised for what they have not done,- think not you that they are rescued from the torment, and for them is a painful torment.
- PK** Think not that those who exult in what they have given, and love to be praised for what they have not done - Think not, they are in safety from the doom. A painful doom is theirs.
- SH** Do not think those who rejoice for what they have done and love that they should be praised for what they have not done-- so do by no means think them to be safe from the chastisement, and they shall have a painful chastisement.
- YU** Think not that those who exult in what they have brought about, and love to be praised for what they have not done,- think escape the penalty. For them is a penalty Grievous indeed.

189.

- AA** For God's is the kingdom of the heavens and the earth, and God's is the power over all things. In the creation of the heavens and the earth, the alternation of night and day, are signs for the wise.
- NQ** And to Allâh belongs the dominion of the heavens and the earth, and Allâh has power over all things.
- PK** Unto Allah belongeth the Sovereignty of the heavens and the earth. Allah is Able to do all things.
- SH** And Allah's is the kingdom of the heavens and the earth, and Allah has power over all things.
- YU** To Allah belongeth the dominion of the heavens and the earth; and Allah hath power over all things.

190.

- NQ** Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.
- PK** Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His Sovereignty) for men of understanding,
- SH** Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand.
- YU** Behold! in the creation of the heavens and the earth, and the alternation of night and day,- there are indeed Signs for men of understanding,-

191.

- AA** Those who honour God in meditation, standing or sitting or lying on their sides, who reflect and contemplate on the creation of the heavens and the earth, (and say) "Not in vain have You made them. All praise be to You, O Lord, preserve us from the torment of Hell.
- NQ** Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire.
- PK** Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say): Our Lord! Thou createdst not this in vain. Glory be to Thee! Preserve us from the doom of Fire.
- SH** Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! Glory be to Thee; save us then from the chastisement of the fire:
- YU** Men who celebrate the praises of Allah, standing, sitting, and lying down on

their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire.

192.

- AA Whoever, O Lord, should be cast into Hell shall be verily disgraced; and the sinners shall have none to help (or save) them.
- NO "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the Zâlimûn (polytheists and wrong-doers) find any helpers.
- PK Our Lord! Whom Thou causest to enter the Fire: him indeed Thou hast confounded. For evil-doers there will be no helpers.
- SH Our Lord! surely whomsoever Thou makest enter the fire, him Thou hast indeed brought to disgrace, and there shall be no helpers for the unjust:
- YU "Our Lord! any whom Thou dost admit to the Fire, Truly Thou coverest with shame, and never will wrong-doers Find any helpers!

193.

- AA We have heard, O our Lord, the crier call inviting us to faith (and announcing): 'Believe in your Lord.' O our Lord, to faith we have come, so forgive our trespasses, deliver us from sin, and grant us (the glory of) death with the just.
- NO "Our Lord! Verily, we have heard the call of one (Muhammad SAW) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and remit from us our evil deeds, and make us die in the state of righteousness along with Al-Abrâr (those who are obedient to Allâh and follow strictly His Orders).
- PK Our Lord! Lo! we have heard a crier calling unto Faith: "Believe ye in your Lord!" So we believed. Our Lord! Therefor forgive us our sins, and remit from us our evil deeds, and make us die the death of the righteous.
- SH Our Lord! surely we have heard a preacher calling to the faith, saying: Believe in your Lord, so we did believe; Our Lord! forgive us therefore our faults, and cover our evil deeds and make us die with the righteous.
- YU "Our Lord! we have heard the call of one calling (Us) to Faith, 'Believe ye in the Lord,' and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous.

194.

- AA Give us what You promised, O Lord, through Your prophets; and put us not to shame on the Day of Reckoning, for never do You go back on Your promise."
- NO "Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."
- PK Our Lord! And give us that which Thou hast promised to us by Thy messengers. Confound us not upon the Day of Resurrection. Lo! Thou breakest not the tryst.
- SH Our Lord! and grant us what Thou hast promised us by Thy messengers; and disgrace us not on the day of resurrection; surely Thou dost not fail to perform the promise.
- YU "Our Lord! Grant us what Thou didst promise unto us through Thine messengers, and save us from shame on the Day of Judgment: For Thou never breakest Thy promise."

195.

- AA The Lord heard their prayer and answered: "I suffer not the good deeds of any to go waste, be he a man or a woman: The one of you is of the other. And those who were deprived of their homes or banished in My cause, and who fought and were killed, I shall blot out their sins and admit them indeed into gardens with rippling streams." -- A recompense from God, and the best of rewards is with God.
- NO So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will remit from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allâh, and with Allâh is the best of rewards."
- PK And their Lord hath heard them (and He saith): Lo! I suffer not the work of any worker, male or female, to be lost. Ye proceed one from another. So those who fled and were driven forth from their homes and suffered damage for My cause, and fought and were slain, verily I shall remit their evil deeds from them and verily I shall bring them into Gardens underneath which rivers flow - A reward from Allah. And with Allah is the fairest of rewards.
- SH So their Lord accepted their prayer: That I will not waste the work of a worker among you, whether male or female, the one of you being from the other; they, therefore, who fled and were turned out of their homes and persecuted in My way and who fought and were slain, I will most certainly cover their evil deeds, and I will most certainly make them enter gardens beneath which rivers flow; a reward from Allah, and with Allah is yet better reward.
- YU And their Lord hath accepted of them, and answered them: "Never will I suffer to be lost the work of any of you, be he male or female: Ye are members, one of another: Those who have left their homes, or been driven out therefrom, or suffered harm in My Cause, or fought or been slain,- verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath; - A reward from the presence of Allah, and from His presence is the best of rewards."

196.

- AA Be not deceived by the comings and goings of unbelievers in the land.
- NO Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.
- PK Let not the vicissitude (of the success) of those who disbelieve, in the land, deceive thee (O Muhammad).
- SH Let it not deceive you that those who disbelieve go to and fro in the cities fearlessly.
- YU Let not the strutting about of the Unbelievers through the land deceive thee:

197.

- AA Their commerce is but short-lived, and then their abode shall be Hell: And what an evil abode!
- NO A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.
- PK It is but a brief comfort. And afterward their habitation will be hell, an ill abode.
- SH A brief enjoyment! then their abode is hell, and evil is the resting-place.
- YU Little is it for enjoyment: Their ultimate abode is Hell: what an evil bed (To lie on)!

198.

- AA But those who are pious and obedient to their Lord, will have gardens with streams of running water where they will abide as guests of God; and what is with God is best for the pious.
- NO But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell (for ever), an entertainment from Allâh; and that which is with Allâh is the Best for Al- Abrâr (those who are obedient to Allâh and follow strictly His Orders).
- PK But those who keep their duty to their Lord, for them are Gardens underneath which rivers flow, wherein they will be safe for ever. A gift of welcome from their Lord. That which Allah hath in store is better for the righteous.
- SH But as to those who are careful of (their duty to) their Lord, they shall have gardens beneath which rivers flow, abiding in them; an entertainment from their Lord, and that which is with Allah is best for the righteous.
- YU On the other hand, for those who fear their Lord, are Gardens, with rivers flowing beneath; therein are they to dwell (for ever),- a gift from the presence of Allah; and that which is in the presence of Allah is the best (bliss) for the righteous.

199.

- AA Certainly among the people of the Book are some who believe in God and in what has been revealed to you and had been revealed to them; and they bow in humility before God, and do not trade for paltry gain the signs of God. Their reward is verily with their Lord; and swift is the reckoning of God!
- NO And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allâh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allâh. They do not sell the Verses of Allâh for a little price, for them is a reward with their Lord. Surely, Allâh is Swift in account.
- PK And lo! of the People of the Scripture there are some who believe in Allah and that which is revealed unto you and that which was revealed unto them, humbling themselves before Allah. They purchase not a trifling gain at the price of the revelations of Allah. Verily their reward is with their Lord. Lo! Allah is swift to take account.
- SH And most surely of the followers of the Book there are those who believe in Allah and (in) that which has been revealed to you and (in) that which has been revealed to them, being lowly before Allah; they do not take a small price for the communications of Allah; these it is that have their reward with their Lord; surely Allah is quick in reckoning.
- YU And there are, certainly, among the People of the Book, those who believe in Allah, in the revelation to you, and in the revelation to them, bowing in humility to Allah: They will not sell the Signs of Allah for a miserable gain! For them is a reward with their Lord, and Allah is swift in account.

200.

- AA So you who believe, have endurance in suffering, be patient and persevere, strengthen each other and be firm, and be pious and fear God that you may find success.
- NO O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful.
- PK O ye who believe! Endure, outdo all others in endurance, be ready, and observe your duty to Allah, in order that ye may succeed.

- س١١ O you who believe! be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful.
- ص١١ O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper.