

## 4

# An-Nisâ'

## Women

### The Women

 **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. O MEN, FEAR your Lord who created you from a single cell, and from it created its mate, and from the two of them dispersed men and women (male and female) in multitudes. So fear God in whose name you ask of one another (the bond of) relationships. God surely keeps watch over you.
- NQ** O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allâh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship)[]. Surely, Allâh is Ever an AllWatcher over you.
- PK** O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah hath been a watcher over you.
- SH** O people! be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women; and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship; surely Allah ever watches over you.
- YU** O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women; - reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you.

## 2.

- AA** Give to the orphans their possessions, and do not replace things of your own which are bad with things which are good among theirs, and do not intermix their goods with your own and make use of them, for this is a grievous crime.
- NQ** And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.[]
- PK** Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! that would be a great sin.
- SH** And give to the orphans their property, and do not substitute worthless (things) for (their) good (ones), and do not devour their property (as an addition) to your own property; this is surely a great crime.

YU To orphans restore their property (When they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin.

### 3.

AA If you fear you cannot be equitable to orphan girls (in your charge, or misuse their persons), then marry women who are lawful for you, two, three, or four; but if you fear you cannot treat so many with equity, marry only one, or a maid or captive. This is better than being iniquitous.

NO And if you fear that you shall not be able to deal justly with the orphan girls, then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.

PK And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely that ye will not do injustice.

SH And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one or what your right hands possess; this is more proper, that you may not deviate from the right course.

YU If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice.

### 4.

AA Give to women their dowers willingly, but if they forego part of it themselves, then use it to your advantage.

NO And give to the women (whom you marry) their Mahr (obligatory bridal money given by the husband to his wife at the time of marriage) with a good heart, but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allâh has made it lawful).

PK And give unto the women (whom ye marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then ye are welcome to absorb it (in your wealth).

SH And give women their dowries as a free gift, but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result.

YU And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, Take it and enjoy it with right good cheer.

### 5.

AA Do not entrust (their) property God has given you to maintain (On trust), to those who are immature; but feed them and clothe them from it, and speak to them with kindness.

NO And give not unto the foolish your property which Allâh has made a means of support for you[], but feed and clothe them therewith, and speak to them words of kindness and justice.

PK Give not unto the foolish (what is in) your (keeping of their) wealth, which Allah hath given you to maintain; but feed and clothe them from it, and speak

kindly unto them.

- SH And do not give away your property which Allah has made for you a (means of) support to the weak of understanding, and maintain them out of (the profits of) it, and clothe them and speak to them words of honest advice.
- YU To those weak of understanding Make not over your property, which Allah hath made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.

## 6.

- AA And test (and try) the orphans until they are of marriageable age. If you find they have acquired sound judgement, then hand over their property to them; but devour not their wealth, nor use it up hastily out of fear that soon they will grow up (and demand it). And (the guardian) who is rich should abstain from spending much (of their wealth); and he who is poor should use only as much as is fair. And when you give back their possessions have this witnessed, (and remember) that God is sufficient to take all account.
- NQ And try orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully, and hastily fearing that they should grow up, and whoever amongst guardians is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his work). And when you release their property to them, take witness in their presence; and Allâh is AllSufficient in taking account.
- PK Prove orphans till they reach the marriageable age; then, if ye find them of sound judgment, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take thereof in reason (for his guardianship). And when ye deliver up their fortune unto orphans, have (the transaction) witnessed in their presence. Allah sufficeth as a Reckoner.
- SH And test the orphans until they attain puberty; then if you find in them maturity of intellect, make over to them their property, and do not consume it extravagantly and hastily, lest they attain to full age; and whoever is rich, let him abstain altogether, and whoever is poor, let him eat reasonably; then when you make over to them their property, call witnesses in their presence; and Allah is enough as a Reckoner.
- YU Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, Let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When ye release their property to them, take witnesses in their presence: But all-sufficient is Allah in taking account.

## 7.

- AA Men have a share in what the parents and relatives leave behind at death; and women have a share in what the parents and relatives leave behind. Be it large or small a legal share is fixed.
- NQ There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property be small or large - a legal share.
- PK Unto the men (of a family) belongeth a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much - a legal share.
- SH Men shall have a portion of what the parents and the near relatives leave, and women shall have a portion of what the parents and the near relatives

leave, whether there is little or much of it; a stated portion.

YU From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large, -a determinate share.

## 8.

AA And when the relatives and orphans and the needy collect at the time of the division (of property) provide for them too, and talk kindly to them.

NO And when the relatives and the orphans and AlMasâkin (the poor) are present at the time of division, give them out of the property, and speak to them words of kindness and justice.

PK And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on them therefrom and speak kindly unto them.

SH And when there are present at the division the relatives and the orphans and the needy, give them (something) out of it and speak to them kind words.

YU But if at the time of division other relatives, or orphans or poor, are present, feed them out of the (property), and speak to them words of kindness and justice.

## 9.

AA Let people fear the day when they leave small children behind them unprovided, and how concerned they would be for them. So fear God and say the right things to them.

NO And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allâh and speak right words.

PK And let those fear (in their behaviour toward orphans) who if they left behind them weak offspring would be afraid for them. So let them mind their duty to Allah, and speak justly.

SH And let those fear who, should they leave behind them weakly offspring, would fear on their account, so let them be careful of (their duty to) Allah, and let them speak right words.

YU Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear Allah, and speak words of appropriate (comfort).

## 10.

AA Those who devour the possessions of the orphans unjustly devour only fire, and will surely burn in Hell.

NO Verily, those who unjustly eat up the property of orphans, they eat up only a fire into their bellies, and they will be burnt in the blazing Fire!

PK Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame.

SH (As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire.

YU Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire!

## 11.

AA As for the children, God decrees that the share of the male is equivalent to that of two females. If they consist of women only, and of them more than two, they will get two-thirds of the inheritance; but in case there is one, she will inherit one half. The parents will each inherit a sixth of the estate if it happens the deceased has left a child; but if he has left no children, and his parents are his heirs, then the mother will inherit one-third; but if he has left

brothers, the mother will inherit one-sixth after payment of legacies and debts. Of parents and children you do not know who are more useful to you. These are the decrees of God who knows all and is wise.

- NO** Allâh commands you as regards your children's (inheritance); to the male, a portion equal to that of two females; if (there are) only daughters, two or more, their share is two thirds of the inheritance; if only one, her share is half. For parents, a sixth share of inheritance to each if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased left brothers or (sisters), the mother has a sixth. (The distribution in all cases is) after the payment of legacies he may have bequeathed or debts. You know not which of them, whether your parents or your children, are nearest to you in benefit, (these fixed shares) are ordained by Allâh. And Allâh is Ever AllKnower, AllWise.
- PK** Allah chargeth you concerning (the provision for) your children: to the male the equivalent of the portion of two females, and if there be women more than two, then theirs is two-thirds of the inheritance, and if there be one (only) then the half. And to each of his parents a sixth of the inheritance, if he have a son; and if he have no son and his parents are his heirs, then to his mother appertaineth the third; and if he have brethren, then to his mother appertaineth the sixth, after any legacy he may have bequeathed, or debt (hath been paid). Your parents and your children: Ye know not which of them is nearer unto you in usefulness. It is an injunction from Allah. Lo! Allah is Knower, Wise.
- SH** Allah enjoins you concerning your children: The male shall have the equal of the portion of two females; then if they are more than two females, they shall have two-thirds of what the deceased has left, and if there is one, she shall have the half; and as for his parents, each of them shall have the sixth of what he has left if he has a child, but if he has no child and (only) his two parents inherit him, then his mother shall have the third; but if he has brothers, then his mother shall have the sixth after (the payment of) a bequest he may have bequeathed or a debt; your parents and your children, you know not which of them is the nearer to you in usefulness; this is an ordinance from Allah: Surely Allah is Knowing, Wise.
- YU** Allah (thus) directs you as regards your Children's (Inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased Left brothers (or sisters) the mother has a sixth. (The distribution in all cases ('s) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-knowing, Al-wise.

## 12.

- AA** Your share in the property the wives leave behind is half if they die without an issue, but in case they have left children, then your share is one-fourth after the payment of legacies and debts; and your wife shall inherit one-fourth of what you leave at death if you die childless, if not, she will get one-eighth of what you leave behind after payment of legacies and debts. If a man or a woman should die without leaving either children or parents behind but have brother and sister, they shall each inherit one-sixth. In case there are more, they will share one-third of the estate after payment of legacies and debts without prejudice to others. This is the decree of God who knows all and is kind.
- NO** In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment

of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allâh; and Allâh is Ever AllKnowing, MostForbearing.

- PK And unto you belongeth a half of that which your wives leave, if they have no child; but if they have a child then unto you the fourth of that which they leave, after any legacy they may have bequeathed, or debt (they may have contracted, hath been paid). And unto them belongeth the fourth of that which ye leave if ye have no child, but if ye have a child then the eighth of that which ye leave, after any legacy ye may have bequeathed, or debt (ye may have contracted, hath been paid). And if a man or a woman have a distant heir (having left neither parent nor child), and he (or she) have a brother or a sister (only on the mother's side) then to each of them twain (the brother and the sister) the sixth, and if they be more than two, then they shall be sharers in the third, after any legacy that may have been bequeathed or debt (contracted) not injuring (the heirs by willing away more than a third of the heritage) hath been paid. A commandment from Allah. Allah is Knower, Indulgent.
- SH And you shall have half of what your wives leave if they have no child, but if they have a child, then you shall have a fourth of what they leave after (payment of) any bequest they may have bequeathed or a debt; and they shall have the fourth of what you leave if you have no child, but if you have a child then they shall have the eighth of what you leave after (payment of) a bequest you may have bequeathed or a debt; and if a man or a woman leaves property to be inherited by neither parents nor offspring, and he (or she) has a brother or a sister, then each of them two shall have the sixth, but if they are more than that, they shall be sharers in the third after (payment of) any bequest that may have been bequeathed or a debt that does not harm (others); this is an ordinance from Allah: and Allah is Knowing, Forbearing.
- YU In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by Allah; and Allah is All-knowing, Most Forbearing.

### 13.

- AA These are the limits set by God, and those who follow the commandments of God and the Prophet, will indeed be admitted to gardens with streams of water running by, where they will for ever abide; and this will be success supreme.
- NQ These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad SAW) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.
- PK These are the limits (imposed by) Allah. Whoso obeyeth Allah and His messenger, He will make him enter Gardens underneath which rivers flow,

where such will dwell for ever. That will be the great success.

- SH These are Allah's limits, and whoever obeys Allah and His Messenger, He will cause him to enter gardens beneath which rivers flow, to abide in them; and this is the great achievement.
- YU Those are limits set by Allah: those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing beneath, to abide therein (for ever) and that will be the supreme achievement.

#### 14.

- AA Those who disobey God and the Prophet and exceed the bounds of law, will be taken to Hell and abide there for ever and shall suffer despicable punishment.
- NQ And whosoever disobeys Allâh and His Messenger (Muhammad SAW), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.
- PK And whoso disobeyeth Allah and His messenger and transgresseth His limits, He will make him enter Fire, where he will dwell for ever; his will be a shameful doom.
- SH And whoever disobeys Allah and His Messenger and goes beyond His limits, He will cause him to enter fire to abide in it, and he shall have an abasing chastisement.
- YU But those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire, to abide therein: And they shall have a humiliating punishment.

#### 15.

- AA If any of your women is guilty of unnatural offence, bring four of your witnesses to give evidence; if they testify against them, retain them in the houses until death overtakes them or God provides some other way for them.
- NQ And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allâh ordains for them some (other) way. []
- PK As for those of your women who are guilty of lewdness, call to witness four of you against them. And if they testify (to the truth of the allegation) then confine them to the houses until death take them or (until) Allah appoint for them a way (through new legislation).
- SH And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness confine them to the houses until death takes them away or Allah opens some way for them.
- YU If any of your women are guilty of lewdness, Take the evidence of four (Reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way.

#### 16.

- AA If two (men) among you are guilty of such acts then punish both of them. But if they repent and reform, let them be, for God accepts repentance and is merciful.
- NQ And the two persons (man and woman) among you who commit illegal sexual intercourse, punish them both. [] And if they repent (promise Allâh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allâh is Ever the One Who accepts repentance, (and He is) Most Merciful.

- PK And as for the two of you who are guilty thereof, punish them both. And if they repent and improve, then let them be. Lo! Allah is ever relenting, Merciful.
- SH And as for the two who are guilty of indecency from among you, give them both a punishment; then if they repent and amend, turn aside from them; surely Allah is Oft-returning (to mercy), the Merciful.
- YU If two men among you are guilty of lewdness, punish them both. If they repent and amend, Leave them alone; for Allah is Oft-returning, Most Merciful.

**17.**

- AA God does accept repentance, but only of those who are guilty of an evil out of ignorance yet quickly repent, and God turns to them again, for God is all-knowing and all-wise.
- NQ Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they to whom Allâh will forgive and Allâh is Ever AllKnower, AllWise.
- PK Forgiveness is only incumbent on Allah toward those who do evil in ignorance (and) then turn quickly (in repentance) to Allah. These are they toward whom Allah relenteth. Allah is ever Knower, Wise.
- SH Repentance with Allah is only for those who do evil in ignorance, then turn (to Allah) soon, so these it is to whom Allah turns (mercifully), and Allah is ever Knowing, Wise.
- YU Allah accept the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy: For Allah is full of knowledge and wisdom.

**18.**

- AA But (He does not accept) the repentance of those who continue indulging in evil until death draws near and they say: "We now repent;" nor of those who die disbelieving. For them We have a grievous retribution in wait.
- NQ And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment.
- PK The forgiveness is not for those who do ill-deeds until, when death attendeth upon one of them, he saith: Lo! I repent now; nor yet for those who die while they are disbelievers. For such We have prepared a painful doom.
- SH And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says: Surely now I repent; nor (for) those who die while they are unbelievers. These are they for whom We have prepared a painful chastisement.
- YU Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says, "Now have I repented indeed;" nor of those who die rejecting Faith: for them have We prepared a punishment most grievous.

**19.**

- AA O believers, you are not allowed to take perforce the women (of dead relatives) into your heritage, or tyrannise over them in order to deprive them of what you have given them, unless they are guilty of open adultery. Live with them with tolerance and justice even if you do not care for them. For it may well be you may not like a thing, yet God may have endued it with much goodness.
- NQ O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take away part of

the Mahr[] you have given them, unless they commit open illegal sexual intercourse. And live with them honourably. If you dislike them, it may be that you dislike a thing and Allâh brings through it a great deal of good.

PK O ye who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen), nor (that) ye should put constraint upon them that ye may take away a part of that which ye have given them, unless they be guilty of flagrant lewdness. But consort with them in kindness, for if ye hate them it may happen that ye hate a thing wherein Allah hath placed much good.

SH O you who believe! it is not lawful for you that you should take women as heritage against (their) will, and do not straiten them in order that you may take part of what you have given them, unless they are guilty of manifest indecency, and treat them kindly; then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it.

YU O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may Take away part of the dower ye have given them, -except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good.

## 20.

AA If you want to take another wife in place of the one you are married to, then even if you have given her a talent of gold, do not take back a thing. Would you take it away by slandering and using unjust means?

NQ But if you intend to replace a wife by another and you have given one of them a Cantar (of gold i.e. a great amount) as Mahr, take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?

PK And if ye wish to exchange one wife for another and ye have given unto one of them a sum of money (however great), take nothing from it. Would ye take it by the way of calumny and open wrong?

SH And if you wish to have (one) wife in place of another and you have given one of them a heap of gold, then take not from it anything; would you take it by slandering (her) and (doing her) manifest wrong?

YU But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, Take not the least bit of it back: Would ye take it by slander and manifest wrong?

## 21.

AA How could you do that having slept with one another, and when they had taken a solemn pledge from you?

NQ And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant?

PK How can ye take it (back) after one of you hath gone in unto the other, and they have taken a strong pledge from you?

SH And how can you take it when one of you has already gone in to the other and they have made with you a firm covenant?

YU And how could ye take it when ye have gone in unto each other, and they have Taken from you a solemn covenant?

## 22.

AA And do not wed the women your fathers had wed. What happened in the past is now past: It was lewd and abhorrent, and only the way of evil.

NQ And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.

- PK And marry not those women whom your fathers married, except what hath already happened (of that nature) in the past. Lo! it was ever lewdness and abomination, and an evil way.
- SH And marry not woman whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way.
- YU And marry not women whom your fathers married,- except what is past: It was shameful and odious,- an abominable custom indeed.

**23.**

- AA Unlawful are your mothers and daughters and your sisters to you, and the sisters of your fathers and your mothers, and the daughters of your brothers and sisters, and foster mothers, foster sisters, and the mothers of your wives, and the daughters of the wives you have slept with who are under your charge; but in case you have not slept with them there is no offence (if you marry their daughters); and the wives of your own begotten sons; and marrying two sisters is unlawful. What happened in the past (is now past): God is forgiving and kind.
- NO Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mother who gave you suck, your foster milk suckling sisters, your wives' mothers, your step daughters under your guardianship, born of your wives to whom you have gone in - but there is no sin on you if you have not gone in them (to marry their daughters), - the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allâh is OftForgiving, Most Merciful.
- PK Forbidden unto you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters and your sister's daughters, and your foster-mothers, and your foster-sisters, and your mothers-in-law, and your step-daughters who are under your protection (born) of your women unto whom ye have gone in - but if ye have not gone in unto them, then it is no sin for you (to marry their daughters) - and the wives of your sons who (spring) from your own loins. And (it is forbidden unto you) that ye should have two sisters together, except what hath already happened (of that nature) in the past. Lo! Allah is ever Forgiving, Merciful.
- SH Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and brothers' daughters and sisters' daughters and your mothers that have suckled you and your foster-sisters and mothers of your wives and your step-daughters who are in your guardianship, (born) of your wives to whom you have gone in, but if you have not gone in to them, there is no blame on you (in marrying them), and the wives of your sons who are of your own loins and that you should have two sisters together, except what has already passed; surely Allah is Forgiving, Merciful.
- YU Prohibited to you (For marriage) are: - Your mothers, daughters, sisters; father's sisters, Mother's sisters; brother's daughters, sister's daughters; foster-mothers (Who gave you suck), foster-sisters; your wives' mothers; your step-daughters under your guardianship, born of your wives to whom ye have gone in,- no prohibition if ye have not gone in; - (Those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past; for Allah is Oft-forgiving, Most Merciful;-

**24.**

- AA Also forbidden are married women unless they are captives (of war). Such is

the decree of God. Lawful for you are women besides these if you seek them with your wealth for wedlock and not for debauchery. Then give those of these women you have enjoyed, the agreed dower. It will not be sinful if you agree to something (else) by mutual consent after having settled the dowry. God is certainly all-knowing and all-wise.

- NQ** Also (forbidden are) women already married, except those (captives and slaves) whom your right hands possess. Thus has Allâh ordained for you. All others are lawful, provided you seek (them in marriage) with Mahr (bridal money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed; but if after a Mahr is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allâh is Ever AllKnowing, AllWise.
- PK** And all married women (are forbidden unto you) save those (captives) whom your right hands possess. It is a decree of Allah for you. Lawful unto you are all beyond those mentioned, so that ye seek them with your wealth in honest wedlock, not debauchery. And those of whom ye seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what ye do by mutual agreement after the duty (hath been done). Lo! Allah is ever Knower, Wise.
- SH** And all married women except those whom your right hands possess (this is) Allah's ordinance to you, and lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in marriage not committing fornication. Then as to those whom you profit by, give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed; surely Allah is Knowing, Wise.
- YU** Also (prohibited are) women already married, except those whom your right hands possess: Thus hath Allah ordained (Prohibitions) against you: Except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property,- desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, agree Mutually (to vary it), there is no blame on you, and Allah is All-knowing, All-wise.

## 25.

- AA** If one of you cannot afford to marry a believing gentlewoman (let him marry) a maid who is a believer. God is aware of your faith: The one of you is of the other; so marry them with the consent of their people, and give them an appropriate dowry. They are women (seeking) wedlock, and not lechery, nor secretly looking for paramours. But if they are married and guilty of adultery, inflict on them half the punishment (enjoined) for gentlewomen. This is for those who are afraid of doing wrong. In case they can wait, it is better for them. God is forgiving and kind.
- NQ** And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (captives and slaves) whom your right hands possess, and Allâh has full knowledge about your Faith, you are one from another. Wed them with the permission of their own folk (guardians, Auliyâ' or masters) and give them their Mahr according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not adulterous, nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women.[] This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise selfrestraint, and Allâh is OftForgiving, Most Merciful.
- PK** And whoso is not able to afford to marry free, believing women, let them

marry from the believing maids whom your right hands possess. Allah knoweth best (concerning) your faith. Ye (proceed) one from another; so wed them by permission of their folk, and give unto them their portions in kindness, they being honest, not debauched nor of loose conduct. And if when they are honourably married they commit lewdness they shall incur the half of the punishment (prescribed) for free women (in that case). This is for him among you who feareth to commit sin. But to have patience would be better for you. Allah is Forgiving, Merciful.

SH And whoever among you has not within his power amplexness of means to marry free believing women, then (he may marry) of those whom your right hands possess from among your believing maidens; and Allah knows best your faith: you are (sprung) the one from the other; so marry them with the permission of their masters, and give them their dowries justly, they being chaste, not fornicating, nor receiving paramours; and when they are taken in marriage, then if they are guilty of indecency, they shall suffer half the punishment which is (inflicted) upon free women. This is for him among you who fears falling into evil; and that you abstain is better for you, and Allah is Forgiving, Merciful.

YU If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: And Allah hath full knowledge about your faith. Ye are one from another: Wed them with the leave of their owners, and give them their dowers, according to what is reasonable: They should be chaste, not lustful, nor taking paramours: when they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This (permission) is for those among you who fear sin; but it is better for you that ye practise self-restraint. And Allah is Oft-forgiving, Most Merciful.

## 26.

AA God wishes to make it clear to you and guide you through the example of earlier people, and to forgive you, for God is all-knowing and all-wise.

NQ Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is AllKnower, AllWise.

PK Allah would explain to you and guide you by the examples of those who were before you, and would turn to you in mercy. Allah is Knower, Wise.

SH Allah desires to explain to you, and to guide you into the ways of those before you, and to turn to you (mercifully), and Allah is Knowing, Wise.

YU Allah doth wish to make clear to you and to show you the ordinances of those before you; and (He doth wish to) turn to you (In Mercy): And Allah is All-knowing, All-wise.

## 27.

AA God likes to turn to you, but those who are lost in the pleasures of the flesh wish to turn you astray, far away.

NQ Allâh wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away from the Right Path.

PK And Allah would turn to you in mercy; but those who follow vain desires would have you go tremendously astray.

SH And Allah desires that He should turn to you (mercifully), and those who follow (their) lusts desire that you should deviate (with) a great deviation.

YU Allah doth wish to Turn to you, but the wish of those who follow their lusts is that ye should turn away (from Him),- far, far away.

## 28.

- AA God would like to lighten your burden, for man was created weak.
- NO Allâh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman).
- PK Allah would make the burden light for you, for man was created weak.
- SH Allah desires that He should make light your burdens, and man is created weak.
- YU Allah doth wish to lighten your (difficulties): For man was created Weak (in flesh).

**29.**

- AA O believers, you should not usurp unjustly the wealth of each other, but trade by mutual consent; and do not destroy yourselves. God is merciful to you.
- NO O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you. []
- PK O ye who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful unto you.
- SH O you who believe! do not devour your property among yourselves falsely, except that it be trading by your mutual consent; and do not kill your people; surely Allah is Merciful to you.
- YU O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful!

**30.**

- AA If someone does so through oppression or injustice, We shall cast him into Hell: This is how (the Law of) God works inevitably.
- NO And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh.
- PK Whoso doeth that through aggression and injustice, we shall cast him into Fire, and that is ever easy for Allah.
- SH And whoever does this aggressively and unjustly, We will soon cast him into fire; and this is easy to Allah.
- YU If any do that in rancour and injustice, - soon shall We cast them into the Fire: And easy it is for Allah.

**31.**

- AA If you keep away from the deadly sins that have been forbidden, We shall efface your faults, and lead you to a place of honour.
- NO If you avoid the great sins[] which you are forbidden to do, We shall remit from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).
- PK If ye avoid the great (things) which ye are forbidden, We will remit from you your evil deeds and make you enter at a noble gate.
- SH If you shun the great sins which you are forbidden, We will do away with your small sins and cause you to enter an honorable place of entering.
- YU If ye (but) eschew the most heinous of the things which ye are forbidden to do, We shall expel out of you all the evil in you, and admit you to a gate of great honour.

**32.**

- AA Do not covet what God has favoured some with more than He has some others. Men have a share in what they earn, and women have theirs in what they earn. Ask God for His favours. Surely God has knowledge of everything.

- NQ** And wish not for the things in which Allāh has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allāh of His Bounty. Surely, Allāh is Ever All-Knower of everything.
- PK** And covet not the thing in which Allah hath made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned. (Envy not one another) but ask Allah of His bounty. Lo! Allah is ever Knower of all things.
- SH** And do not covet that by which Allah has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they earn; and ask Allah of His grace; surely Allah knows all things.
- YU** And in no wise covet those things in which Allah Hath bestowed His gifts More freely on some of you than on others: To men is allotted what they earn, and to women what they earn: But ask Allah of His bounty. For Allah hath full knowledge of all things.

**33.**

- AA** For each We have appointed heirs to what parents and relatives leave behind. And to those you have given your pledge in marriage give their share, for God is witness to everything.
- NQ** And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by Wasiya wills, etc.). Truly, Allāh is Ever a Witness over all things.
- PK** And unto each We have appointed heirs of that which parents and near kindred leave; and as for those with whom your right hands have made a covenant, give them their due. Lo! Allah is ever Witness over all things.
- SH** And to every one We have appointed heirs of what parents and near relatives leave; and as to those with whom your rights hands have ratified agreements, give them their portion; surely Allah is a witness over all things.
- YU** To (benefit) every one, We have appointed shares and heirs to property left by parents and relatives. To those, also, to whom your right hand was pledged, give their due portion. For truly Allah is witness to all things.

**34.**

- AA** Men are the support of women as God gives some more means than others, and because they spend of their wealth (to provide for them). So women who are virtuous are obedient to God and guard the hidden as God has guarded it. As for women you feel are averse, talk to them suavely; then leave them alone in bed (without molesting them) and go to bed with them (when they are willing). If they open out to you, do not seek an excuse for blaming them. Surely God is sublime and great.
- NQ** Men are the protectors and maintainers of women, because Allāh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allāh and to their husbands), and guard in the husband's absence what Allāh orders them to guard (e.g. their chastity, their husband's property, etc.). As to those women on whose part you see illconduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allāh is Ever Most High, Most Great.
- PK** Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which

Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great.

- SH Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great.
- YU Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all).

### 35.

- AA If you fear a breach between them, appoint one arbiter from the people of the man and one from the people of the woman. If they wish to have a settlement then God will reconcile them, for God is all-knowing and cognisant.
- NQ If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allâh will cause their reconciliation. Indeed Allâh is Ever AllKnower, WellAcquainted with all things.
- PK And if ye fear a breach between them twain (the man and wife), appoint an arbiter from his folk and an arbiter from her folk. If they desire amendment Allah will make them of one mind. Lo! Allah is ever Knower, Aware.
- SH And if you fear a breach between the two, then appoint judge from his people and a judge from her people; if they both desire agreement, Allah will effect harmony between them, surely Allah is Knowing, Aware.
- YU If ye fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, Allah will cause their reconciliation: For Allah hath full knowledge, and is acquainted with all things.

### 36.

- AA Pay homage to God, and make none His compeer, and be good to your parents and relatives, the orphans and the needy and the neighbours who are your relatives, and the neighbours who are strangers, and the friend by your side, the traveller and your servants and subordinates. God does not surely love those who are arrogant and boastful,
- NQ Worship Allâh and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al- Masâkin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful;
- PK And serve Allah. Ascribe no thing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and (the slaves) whom your right hands possess. Lo! Allah loveth not such as are proud and boastful,
- SH And serve Allah and do not associate any thing with Him and be good to the parents and to the near of kin and the orphans and the needy and the neighbor of (your) kin and the alien neighbor, and the companion in a journey

and the wayfarer and those whom your right hands possess; surely Allah does not love him who is proud, boastful;

- YU Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess: For Allah loveth not the arrogant, the vainglorious; -

### 37.

- AA Who are miserly and bid others to be so, and hide what God has given them in His largesse. We have prepared for unbelievers a shameful punishment.
- NQ Those who are miserly and enjoin miserliness on other men and hide what Allâh has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment.[]
- PK Who hoard their wealth and enjoin avarice on others, and hide that which Allah hath bestowed upon them of His bounty. For disbelievers We prepare a shameful doom;
- SH Those who are niggardly and bid people to be niggardly and hide what Allah has given them out of His grace; and We have prepared for the unbelievers a disgraceful chastisement.
- YU (Nor) those who are niggardly or enjoin niggardliness on others, or hide the bounties which Allah hath bestowed on them; for We have prepared, for those who resist Faith, a punishment that steeps them in contempt; -

### 38.

- AA Those who spend of their wealth to show off and do not believe in God and the Last Day, take Satan as companion, and how evil a companion (have they)!
- NQ And (also) those who spend of their substance to be seen of men, and believe not in Allâh and the Last Day [they are the friends of Shaitân (Satan)], and whoever takes Shaitân (Satan) as an intimate; then what a dreadful intimate he has!
- PK And (also) those who spend their wealth in order to be seen of men, and believe not in Allah nor the Last Day. Whoso taketh Satan for a comrade, a bad comrade hath he.
- SH And those who spend their property (in alms) to be seen of the people and do not believe in Allah nor in the last day; and as for him whose associate is the Shaitan, an evil associate is he!
- YU Not those who spend of their substance, to be seen of men, but have no faith in Allah and the Last Day: If any take the Evil One for their intimate, what a dreadful intimate he is!

### 39.

- AA Would something have befallen them if they had believed in God and the Last Day, and spent of what has been given them by God? God is fully aware of all they do.
- NQ And what loss have they if they had believed in Allâh and in the Last Day, and they spend out of what Allâh has given them for sustenance? And Allâh is Ever AllKnewer of them.
- PK What have they (to fear) if they believe in Allah and the Last Day and spend (aright) of that which Allah hath bestowed upon them, when Allah is ever Aware of them (and all they do)?
- SH And what (harm) would it have done them if they had believed in Allah and the last day and spent (benevolently) of what Allah had given them? And Allah knows them.

YU And what burden Were it on them if they had faith in Allah and in the Last Day, and they spent out of what Allah hath given them for sustenance? For Allah hath full knowledge of them.

**40.**

AA God does not wrong any one, not even the equal of an atom; and if men do good He multiplies it by two, and adds a great reward of His own.

NQ Surely! Allâh wrongs not even of the weight of an atom (or a small ant)[], but if there is any good (done), He doubles it, and gives from Him a great reward.

PK Lo! Allah wrongeth not even of the weight of an ant; and if there is a good deed, He will double it and will give (the doer) from His presence an immense reward.

SH Surely Allah does not do injustice to the weight of an atom, and if it is a good deed He multiplies it and gives from Himself a great reward.

YU Allah is never unjust in the least degree: If there is any good (done), He doubleth it, and giveth from His own presence a great reward.

**41.**

AA How shall it be when We call witnesses from each and every people and call you as witness over them?

NQ How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad SAW) as a witness against these people?

PK But how (will it be with them) when We bring of every people a witness, and We bring thee (O Muhammad) a witness against these?

SH How will it be, then, when We bring from every people a witness and bring you as a witness against these?

YU How then if We brought from each people a witness, and We brought thee as a witness against these people!

**42.**

AA On that day those who disbelieved and disobeyed the Prophet, shall wish they were levelled with the dust, and shall not be able to conceal a thing from God.

NQ On that day those who disbelieved and disobeyed the Messenger (Muhammad SAW) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allâh. []

PK On that day those who disbelieved and disobeyed the messenger will wish that they were level with the ground, and they can hide no fact from Allah.

SH On that day will those who disbelieve and disobey the Messenger desire that the earth were levelled with them, and they shall not hide any word from Allah.

YU On that day those who reject Faith and disobey the messenger will wish that the earth Were made one with them: But never will they hide a single fact from Allah!

**43.**

AA O you who believe, do not perform your service of prayer when you are intoxicated until you are sure of what you are saying, nor when in a state of seminal pollution, until you have taken a bath, except when you are travelling. But in case you are ill or are travelling, or you have relieved yourself of nature's call, or cohabited with a woman, and cannot find water, then take wholesome dust and pass it over your face and hands: God is benign and forgiving.

NQ O you who believe! Approach not AsSalât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet

taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations) and you find no water, perform Tayammum with clean earth and rub therewith your faces and hands (Tayammum)[]. Truly, Allāh is Ever OftPardoning, OftForgiving.

- PK O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter, nor when ye are polluted, save when journeying upon the road, till ye have bathed. And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have touched women, and ye find not water, then go to high clean soil and rub your faces and your hands (therewith). Lo! Allah is Benign, Forgiving.
- SH O you who believe! do not go near prayer when you are Intoxicated until you know (well) what you say, nor when you are under an obligation to perform a bath-- unless (you are) travelling on the road-- until you have washed yourselves; and if you are sick, or on a journey, or one of you come from the privy or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands; surely Allah is Pardoning, Forgiving.
- YU O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say, - nor in a state of ceremonial impurity (Except when travelling on the road), until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again.

#### 44.

- AA Have you not seen the people who were given a share of the Book, but who purchased only error, and wish that you also go astray?
- NQ Have you not seen those who were given a portion of the book (the Jews), purchasing the wrong path, and wish that you should go astray from the Right Path.
- PK Seest thou not those unto whom a portion of the Scripture hath been given, how they purchase error, and seek to make you (Muslims) err from the right way?
- SH Have you not considered those to whom a portion of the Book has been given? They buy error and desire that you should go astray from the way.
- YU Hast thou not turned Thy vision to those who were given a portion of the Book? they traffic in error, and wish that ye should lose the right path.

#### 45.

- AA But God knows your enemies well: and sufficient is God to protect you, and sufficient is God for all help.
- NQ Allāh has full knowledge of your enemies, and Allāh is Sufficient as a Wali (Protector), and Allāh is Sufficient as a Helper.
- PK Allah knoweth best (who are) your enemies. Allah is sufficient as a Guardian, and Allah is sufficient as a Supporter.
- SH And Allah best knows your enemies; and Allah suffices as a Guardian, and Allah suffices as a Helper.
- YU But Allah hath full knowledge of your enemies: Allah is enough for a protector, and Allah is enough for a Helper.

#### 46.

- AA Some among the Jews distort the words out of context and say (in place of

the right words): "We have heard and do not obey;" and, "hear without hearing," and "listen to us," twisting their tongues and reviling the faith. But if they had said: "We have heard and obey," and, "hear and regard us," it would have been better for them and more appropriate. But God has disgraced them for their lack of belief; and so only a few of them believe.

- NQ** Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad SAW ) and disobey," and "Hear and let you (O Muhammad SAW) hear nothing." And Râ'ina[] with a twist of their tongues and as a mockery of the religion (Islâm). And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper, but Allâh has cursed them for their disbelief, so they believe not except a few.
- PK** Some of those who are Jews change words from their context and say: "We hear and disobey; hear thou as one who heareth not" and "Listen to us!" distorting with their tongues and slandering religion. If they had said: "We hear and we obey: hear thou, and look at us" it had been better for them, and more upright. But Allah hath cursed them for their disbelief, so they believe not, save a few.
- SH** Of those who are Jews (there are those who) alter words from their places and say: We have heard and we disobey and: Hear, may you not be made to hear! and: Raina, distorting (the word) with their tongues and taunting about religion; and if they had said (instead): We have heard and we obey, and hearken, and unzurna it would have been better for them and more upright; but Allah has cursed them on account of their unbelief, so they do not believe but a little.
- YU** Of the Jews there are those who displace words from their (right) places, and say: "We hear and we disobey"; and "Hear what is not Heard"; and "Ra'ina"; with a twist of their tongues and a slander to Faith. If only they had said: "What hear and we obey"; and "Do hear"; and "Do look at us"; it would have been better for them, and more proper; but Allah hath cursed them for their Unbelief; and but few of them will believe.

#### 47.

- AA** O people of the Book, believe in what We have revealed, which confirms what is already with you before We disfigure your visages and turn your faces about and curse you, as We did with those who had broken the Sabbath; and what God decrees comes to pass.
- NQ** O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad SAW) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth, eyes, etc.) and turn them hindwards, or curse them as We cursed the Sabbathbreakers.[] And the Commandment of Allâh is always executed.[]
- PK** O ye unto whom the Scripture hath been given! Believe in what We have revealed confirming that which ye possess, before We destroy countenances so as to confound them, or curse them as We cursed the Sabbath-breakers (of old time). The commandment of Allah is always executed.
- SH** O you who have been given the Book! believe that which We have revealed, verifying what you have, before We alter faces then turn them on their backs, or curse them as We cursed the violaters of the Sabbath, and the command of Allah shall be executed.
- YU** O ye People of the Book! believe in what We have (now) revealed, confirming what was (already) with you, before We change the face and fame of some (of you) beyond all recognition, and turn them hindwards, or curse them as We cursed the Sabbath-breakers, for the decision of Allah Must be carried

out.

#### 48.

- AA God does not forgive that compeers be ascribed to Him, though He may forgive aught else if He please. And he who ascribes compeers to God is guilty of the gravest sin.
- NQ Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allāh in worship, he has indeed invented a tremendous sin.[]
- PK Lo! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will. Whoso ascribeth partners to Allah, he hath indeed invented a tremendous sin.
- SH Surely Allah does not forgive that anything should be associated with Him, and forgives what is besides that to whomsoever He pleases; and whoever associates anything with Allah, he devises indeed a great sin.
- YU Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin Most heinous indeed.

#### 49.

- AA Have you not seen the people who call themselves pure? Yet God purifies whom He pleases, and none shall be wronged even the breadth of a thread.
- NQ Have you not seen those who claim sanctity for themselves. Nay - but Allāh sanctifies whom He pleases, and they will not be dealt with injustice even equal to the extent of a Fatilā (A scaly thread in the long slit of a datestone).
- PK Hast thou not seen those who praise themselves for purity? Nay, Allah purifieth whom He will, and they will not be wronged even the hair upon a date-stone.
- SH Have you not considered those who attribute purity to themselves? Nay, Allah purifies whom He pleases; and they shall not be wronged the husk of a date stone.
- YU Hast thou not turned Thy vision to those who claim sanctity for themselves? Nay-but Allah Doth sanctify whom He pleaseth. But never will they fail to receive justice in the least little thing.

#### 50.

- AA See how they fabricate lies about God, which is a clear sin.
- NQ Look, how they invent a lie against Allāh, and enough is that as a manifest sin.
- PK See, how they invent lies about Allah! That of itself is flagrant sin.
- SH See how they forge the lie against Allah, and this is sufficient as a manifest sin.
- YU Behold! how they invent a lie against Allah! but that by itself is a manifest sin!

#### 51.

- AA Have you not seen those who were given a portion of the Book, who believe in false deities and evil powers, and say of unbelievers: "These are better guided than those who believe."
- NQ Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Tāghūt [] and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

- PK Hast thou not seen those unto whom a portion of the Scripture hath been given, how they believe in idols and false deities, and how they say of those (idolaters) who disbelieve: "These are more rightly guided than those who believe"?
- SH Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe.
- YU Hast thou not turned Thy vision to those who were given a portion of the Book? they believe in sorcery and Evil, and say to the Unbelievers that they are better guided in the (right) way Than the believers!

**52.**

- AA They are the ones who were cursed by God; and those who are cursed by God will have none to protect them.
- NQ They are those whom Allâh has cursed, and he whom Allâh curses, you will not find for him (any) helper,
- PK Those are they whom Allah hath cursed, and he whom Allah hath cursed, thou (O Muhammad) wilt find for him no helper.
- SH Those are they whom Allah has cursed, and whomever Allah curses you shall not find any helper for him.
- YU They are (men) whom Allah hath cursed: And those whom Allah Hath cursed, thou wilt find, have no one to help.

**53.**

- AA Have they a share in the kingdom? (If they had,) they would never have given an iota to the people.
- NQ Or have they a share in the dominion? Then in that case they would not give mankind even a Naqira (speck on the back of a date-stone).
- PK Or have they even a share in the Sovereignty? Then in that case, they would not give mankind even the speck on a date-stone.
- SH Or have they a share in the kingdom? But then they would not give to people even the speck in the date stone.
- YU Have they a share in dominion or power? Behold, they give not a farthing to their fellow-men?

**54.**

- AA Are they so envious of others for what God has given them of His bounty? So We had given the Book and the Law to Abraham's family, and given them great dominion.
- NQ Or do they envy men (Muhammad SAW and his followers) for what Allâh has given them of His Bounty? Then We had already given the family of Ibrâhim (Abraham) the Book and AlHikmah (As- Sunnah - Divine Inspiration to those Prophets not written in the form of a book), and conferred upon them a great kingdom.
- PK Or are they jealous of mankind because of that which Allah of His bounty hath bestowed upon them? For We bestowed upon the house of Abraham (of old) the Scripture and wisdom, and We bestowed on them a mighty kingdom.
- SH Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom.
- YU Or do they envy mankind for what Allah hath given them of his bounty? but We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom.

**55.**

- AA Then some of them believed in it, and some turned away from it; yet sufficient is Hell, the flaming Fire!
- NO Of them were (some) who believed in him (Muhammad SAW), and of them were (some) who averted their faces from him (Muhammad SAW); and enough is Hell for burning (them).[]
- PK And of them were (some) who believed therein and of them were (some) who turned away from it. Hell is sufficient for (their) burning.
- SH So of them is he who believes in him, and of them is he who turns away from him, and hell is sufficient to burn.
- YU Some of them believed, and some of them averted their faces from him: And enough is Hell for a burning fire.

**56.**

- AA And those who disbelieve Our revelations shall be cast into Hell; and when their skin is burnt up and singed, We shall give them a new coat that they may go on tasting the agony of punishment, for God is all-mighty and all-wise.
- NO Surely! Those who disbelieved in Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allâh is Ever Most Powerful, AllWise.
- PK Lo! Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they may taste the torment. Lo! Allah is ever Mighty, Wise.
- SH (As for) those who disbelieve in Our communications, We shall make them enter fire; so oft as their skins are thoroughly burned, We will change them for other skins, that they may taste the chastisement; surely Allah is Mighty, Wise.
- YU Those who reject our Signs, We shall soon cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in Power, Wise.

**57.**

- AA But those who believe and do good deeds We shall admit into gardens with streams of running water, where they will abide for ever, with fairest of companions and coolest of shades.
- NO But those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have Azwâjun Mutahharatun[] [purified mates or wives (having no menses, stools, urine, etc.)] and We shall admit them to shades wide and ever deepening (Paradise) [].
- PK And as for those who believe and do good works, We shall make them enter Gardens underneath which rivers flow - to dwell therein for ever; there for them are pure companions - and We shall make them enter plenteous shade.
- SH And (as for) those who believe and do good deeds, We will make them enter gardens beneath which rivers flow, to abide in them for ever; they shall have therein pure mates, and We shall make them enter a dense shade.
- YU But those who believe and do deeds of righteousness, We shall soon admit to Gardens, with rivers flowing beneath,- their eternal home: Therein shall they have companions pure and holy: We shall admit them to shades, cool and ever deepening.

**58.**

God enjoins that you render to the owners what is held in trust with you, and

- AA that when you judge among the people do so equitably. Noble are the counsels of God, and God hears all and sees everything.
- NQ Verily! Allâh commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever AllHearer, AllSeer.
- PK Lo! Allah commandeth you that ye restore deposits to their owners, and, if ye judge between mankind, that ye judge justly. Lo! comely is this which Allah admonisheth you. Lo! Allah is ever Hearer, Seer.
- SH Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent; surely Allah is Seeing, Hearing.
- YU Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things.

**59.**

- AA O you who believe, obey God and the Prophet and those in authority among you; and if you are at variance over something, refer it to God and the Messenger, if you believe in God and the Last Day. This is good for you and the best of settlement.
- NQ O you who believe! Obey Allâh and obey the Messenger (Muhammad SAW), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (SAW), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.
- PK O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the messenger if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.
- SH O you who believe! obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, if you believe in Allah and the last day; this is better and very good in the end.
- YU O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination.

**60.**

- AA Have you never seen those who aver they believe in what has been revealed to you and had been to others before you, yet desire to turn for judgement to evil powers, even though they have been commanded to disbelieve in them? Satan only wishes to lead them astray, far away.
- NQ Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tâghût (false judges, etc.) while they have been ordered to reject them. But Shaitân (Satan) wishes to lead them far astray.[]
- PK Hast thou not seen those who pretend that they believe in that which is revealed unto thee and that which was revealed before thee, how they would go for judgment (in their disputes) to false deities when they have been ordered to abjure them? Satan would mislead them far astray.
- Have you not seen those who assert that they believe in what has been

- SH revealed to you and what was revealed before you? They desire to summon one another to the judgment of the Shaitan, though they were commanded to deny him, and the Shaitan desires to lead them astray into a remote error.
- YU Hast thou not turned Thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgment (in their disputes) to the Evil One, though they were ordered to reject him. But Satan's wish is to lead them astray far away (from the right).

**61.**

- AA When they are told: "Come to that which God has revealed, and to the Prophet," you should see the hypocrites, how they hesitate and turn their faces away.
- NQ And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad SAW)," you (Muhammad SAW) see the hypocrites turn away from you (Muhammad SAW) with aversion.
- PK And when it is said unto them: Come unto that which Allah hath revealed and unto the messenger, thou seest the hypocrites turn from thee with aversion.
- SH And when it is said to them: Come to what Allah has revealed and to the Messenger, you will see the hypocrites turning away from you with (utter) aversion.
- YU When it is said to them: "Come to what Allah hath revealed, and to the Messenger": Thou seest the Hypocrites avert their faces from thee in disgust.

**62.**

- AA How shall it be when they suffer misfortunes for their own misdeeds? Then they will come to you swearing by God and saying: "We wish for nothing but good and amity."
- NQ How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh, "We meant no more than goodwill and conciliation!"
- PK How would it be if a misfortune smote them because of that which their own hands have sent before (them)? Then would they come unto thee, swearing by Allah that they were seeking naught but harmony and kindness.
- SH But how will it be when misfortune befalls them on account of what their hands have sent before? Then they will come to you swearing by Allah: We did not desire (anything) but good and concord.
- YU How then, when they are seized by misfortune, because of the deeds which they hands have sent forth? Then their come to thee, swearing by Allah: "We meant no more than good-will and conciliation!"

**63.**

- AA The secrets of the hearts of these people are well known to God. So leave them alone, and counsel them and speak to them eloquent words that would touch their very souls.
- NQ They (hypocrites) are those of whom Allâh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allâh, worship Him, obey Him, and be afraid of Him) to reach their innerselves.
- PK Those are they, the secrets of whose hearts Allah knoweth. So oppose them and admonish them, and address them in plain terms about their souls.
- SH These are they of whom Allah knows what is in their hearts; therefore turn aside from them and admonish them, and speak to them effectual words concerning themselves.

YU Those men, -Allah knows what is in their hearts; so keep clear of them, but admonish them, and speak to them a word to reach their very souls.

#### 64.

AA We have sent no apostle but that he should be obeyed by the will of God. If they had come to you after wronging themselves and asked forgiveness of God, and you had also asked forgiveness for them, they would surely have found God forgiving and merciful.

NQ We sent no Messenger, but to be obeyed by Allāh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad SAW) and begged Allāh's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allāh All-Forgiving (One Who accepts repentance), Most Merciful.

PK We sent no messenger save that he should be obeyed by Allah's leave. And if, when they had wronged themselves, they had but come unto thee and asked forgiveness of Allah, and asked forgiveness of the messenger, they would have found Allah Forgiving, Merciful.

SH And We did not send any messenger but that he should be obeyed by Allah's permission; and had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Messenger had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful.

YU We sent not a messenger, but to be obeyed, in accordance with the will of Allah. If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful.

#### 65.

AA Indeed, by your Lord, they will not believe till they make you adjudge in their disputes and find no constraint in their minds about your decisions and accept them with full acquiescence.

NQ But no, by your Lord, they can have no Faith, until they make you (O Muhammad SAW) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

PK But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest, and submit with full submission.

SH But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission.

YU But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction.

#### 66.

AA If We had commanded them to lay down their lives and to go forth from their homes, only a few would have obeyed; though had they followed what they had been commanded it would surely have been good for them and the strengthening of their faith.

NQ And if We had ordered them (saying), "Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);

PK And if We had decreed for them: Lay down your lives or go forth from your

dwellings, but few of them would have done it; though if they did what they are exhorted to do it would be better for them, and more strengthening;

SH And if We had prescribed for them: Lay down your lives or go forth from your homes, they would not have done it except a few of them; and if they had done what they were admonished, it would have certainly been better for them and best in strengthening (them);

YU If We had ordered them to sacrifice their lives or to leave their homes, very few of them would have done it: But if they had done what they were (actually) told, it would have been best for them, and would have gone farthest to strengthen their (faith);

## 67.

AA And We would have bestowed on them a great reward of Our own,

NQ And indeed We should then have bestowed upon them a great reward from Ourselves.

PK And then We should bestow upon them from Our presence an immense reward,

SH And then We would certainly have given them from Ourselves a great reward.

YU And We should then have given them from our presence a great reward;

## 68.

AA And led them to the path that is straight.

NQ And indeed We should have guided them to a Straight Way.

PK And should guide them unto a straight path.

SH And We would certainly have guided them in the right path.

YU And We should have shown them the Straight Way.

## 69.

AA Those who obey God and the Prophet are with those who are blessed by God, the prophets, the sincere and the trustful, the martyrs and the upright; and how excellent a company are they!

NQ And whoso obeys Allâh and the Messenger (Muhammad SAW), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the Siddiqûn (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr AsSiddiq radhiallahu'anhu), the martyrs, and the righteous. And how excellent these companions are!

PK Whoso obeyeth Allah and the messenger, they are with those unto whom Allah hath shown favour, of the prophets and the saints and the martyrs and the righteous. The best of company are they!

SH And whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!

YU All who obey Allah and the messenger are in the company of those on whom is the Grace of Allah,- of the prophets (who teach), the sincere (lovers of Truth), the witnesses (who testify), and the Righteous (who do good): Ah! what a beautiful fellowship!

## 70.

AA This is a favour from God; and sufficient is God, the all-knowing.

NQ Such is the Bounty from Allâh, and Allâh is Sufficient as AllKnower.

PK That is bounty from Allah, and Allah sufficeth as Knower.

SH This is grace from Allah, and sufficient is Allah as the Knower.

YU Such is the bounty from Allah: And sufficient is it that Allah knoweth all.

### 71.

AA O believers, take precautions, and advance in detachments, or go all together in a body.

NQ O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.

PK O ye who believe! Take your precautions, then advance the proven ones, or advance all together.

SH O you who believe! take your precaution, then go forth in detachments or go forth in a body.

YU O ye who believe! Take your precautions, and either go forth in parties or go forth all together.

### 72.

AA Someone among you will surely lag behind, and if calamity should befall you, will say: "God was gracious to me that I was not among them."

NQ There is certainly among you he who would linger behind (from fighting in Allâh's Cause). If a misfortune befalls you, he says, "Indeed Allâh has favoured me in that I was not present among them."

PK Lo! among you there is he who loitereth; and if disaster overtook you, he would say: Allah hath been gracious unto me since I was not present with them.

SH And surely among you is he who would certainly hang back! If then a misfortune befalls you he says: Surely Allah conferred a benefit on me that I was not present with them.

YU There are certainly among you men who would tarry behind: If a misfortune befalls you, they say: "Allah did favour us in that we were not present among them."

### 73.

AA But if success comes to you from God he will say, as though no love existed between you and him: "I wish I were with them, for I would have certainly met with great success."

NQ But if a bounty (victory and booty) comes to you from Allâh, he would surely say - as if there had never been ties of affection between you and him - "Oh! I wish I had been with them; then I would have achieved a great success ( a good share of booty)."

PK And if a bounty from Allah befell you, he would surely cry, as if there had been no love between you and him: Oh, would that I had been with them, then should I have achieved a great success!

SH And if grace from Allah come to you, he would certainly cry out, as if there had not been any friendship between you and him: Would that I had been with them, then I should have attained a mighty good fortune.

YU But if good fortune comes to you from Allah, they would be sure to say - as if there had never been Ties of affection between you and them - "Oh! I wish I had been with them; a fine thing should I then have made of it!"

### 74.

AA Those who barter the life of this world for the next should fight in the way of God. And We shall bestow on him who fights in the way of God, whether he is killed or is victorious, a glorious reward.

NQ Let those (believers) who sell the life of this world for the Hereafter fight in the Cause of Allâh, and whoso fights in the Cause of Allâh, and is killed or gets victory, We shall bestow on him a great reward.

- PK Let those fight in the way of Allah who sell the life of this world for the other. Whoso fighteth in the way of Allah, be he slain or be he victorious, on him We shall bestow a vast reward.
- SH Therefore let those fight in the way of Allah, who sell this world's life for the hereafter; and whoever fights in the way of Allah, then be he slain or be he victorious, We shall grant him a mighty reward.
- YU Let those fight in the cause of Allah Who sell the life of this world for the hereafter. To him who fighteth in the cause of Allah, - whether he is slain or gets victory - Soon shall We give him a reward of great (value).

**75.**

- AA What has come upon you that you fight not in the cause of God and for the oppressed, men, women and children, who pray: "Get us out of this city, O Lord, whose people are oppressors; so send us a friend by Your will, and send us a helper."
- NQ And what is wrong with you that you fight not in the Cause of Allâh, and for those weak, illtreated and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."
- PK How should ye not fight for the cause of Allah and of the feeble among men and of the women and the children who are crying: Our Lord! Bring us forth from out this town of which the people are oppressors! Oh, give us from thy presence some protecting friend! Oh, give us from Thy presence some defender!
- SH And what reason have you that you should not fight in the way of Allah and of the weak among the men and the women and the children, (of) those who say: Our Lord! cause us to go forth from this town, whose people are oppressors, and give us from Thee a guardian and give us from Thee a helper.
- YU And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)?- Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!"

**76.**

- AA Those who believe fight in the way of God; and those who do not, only fight for the powers of evil; so you should fight the allies of Satan. Surely the stratagem of Satan is ineffective.
- NQ Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of Tâghût (Satan, etc.).[] So fight you against the friends of Shaitân (Satan); Ever feeble indeed is the plot of Shaitân (Satan).
- PK Those who believe do battle for the cause of Allah; and those who disbelieve do battle for the cause of idols. So fight the minions of the devil. Lo! the devil's strategy is ever weak.
- SH Those who believe fight in the way of Allah, and those who disbelieve fight in the way of the Shaitan. Fight therefore against the friends of the Shaitan; surely the strategy of the Shaitan is weak.
- YU Those who believe fight in the cause of Allah, and those who reject Faith Fight in the cause of Evil: So fight ye against the friends of Satan: feeble indeed is the cunning of Satan.

**77.**

- AA Have you not seen the people who were told: "Hold back your hands (from

attacking), observe your devotional obligations and pay the zakat?" But when they were commanded to fight, behold, a section among them were filled with fear of men as though it were the fear of God and even more, and said: "O Lord, why did you make war compulsory for us? Why did you not allow us to live a little more?" Say to them: "How short-lived is the commerce of this world; but that of the next is best for those who fear God; and you will not be wronged the breadth of a thread."

- NQ** Have you not seen those who were told to hold back their hands (from fighting) and perform As- Salât (IqâmatasSalât), and give Zakât, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allâh or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allâh, and you shall not be dealt with unjustly even equal to the Fatilâ (a scaly thread in the long slit of a datestone).
- PK** Hast thou not seen those unto whom it was said: Withhold your hands, establish worship and pay the poordue, but when fighting was prescribed for them behold! a party of them fear mankind even as their fear of Allah or with greater fear, and say: Our Lord! Why hast Thou ordained fighting for us? If only Thou wouldst give us respite yet a while! Say (unto them, O Muhammad): The comfort of this world is scant; the Hereafter will be better for him who wardeth off (evil); and ye will not be wronged the down upon a date-stone.
- SH** Have you not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate; but when fighting is prescribed for them, lo! a party of them fear men as they ought to have feared Allah, or (even) with a greater fear, and say: Our Lord! why hast Thou ordained fighting for us? Wherefore didst Thou not grant us a delay to a near end? Say: The provision of this world is short, and the hereafter is better for him who guards (against evil); and you shall not be wronged the husk of a date stone.
- YU** Hast thou not turned Thy vision to those who were told to hold back their hands (from fight) but establish regular prayers and spend in regular charity? When (at length) the order for fighting was issued to them, behold! a section of them feared men as - or even more than - they should have feared Allah: They said: "Our Lord! Why hast Thou ordered us to fight? Wouldst Thou not Grant us respite to our (natural) term, near (enough)?" Say: "Short is the enjoyment of this world: the Hereafter is the best for those who do right: Never will ye be dealt with unjustly in the very least!

## 78.

- AA** Death will overtake you wheresoever you be, even in the mightiest of towers. Yet if some good comes their way they say: "It is from God;" and if it is evil that befalls them, they say: "It is indeed from you." Say to them: "Every thing is from God." O, what has come upon the people that even this they fail to understand!
- NQ** "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allâh," but if some evil befalls them, they say, "This is from you (O Muhammad SAW)." Say: "All things are from Allâh," so what is wrong with these people that they fail to understand any word?
- PK** Wheresoever ye may be, death will overtake you, even though ye were in lofty towers. Yet if a happy thing befalleth them they say: This is from Allah; and if an evil thing befalleth them they say: This is of thy doing (O Muhammad). Say (unto them): All is from Allah. What is amiss with these people that they come not nigh to understand a happening?

- SH Wherever you are, death will overtake you, though you are in lofty towers, and if a benefit comes to them, they say: This is from Allah; and if a misfortune befalls them, they say: This is from you. Say: All is from Allah, but what is the matter with these people that they do not make approach to understanding what is told (them)?
- YU "Wherever ye are, death will find you out, even if ye are in towers built up strong and high!" If some good befalls them, they say, "This is from Allah"; but if evil, they say, "This is from thee" (O Prophet). Say: "All things are from Allah." But what hath come to these people, that they fail to understand a single fact?

**79.**

- AA What comes to you of good is verily from God; and what comes to you of ill is from your own self (your actions). We have sent you as apostle to all mankind; and God is sufficient as witness.
- NQ Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad SAW) as a Messenger to mankind, and Allâh is Sufficient as a Witness.[]
- PK Whatever of good befalleth thee (O man) it is from Allah, and whatever of ill befalleth thee it is from thyself. We have sent thee (Muhammad) as a messenger unto mankind and Allah is sufficient as Witness.
- SH Whatever benefit comes to you (O man!), it is from Allah, and whatever misfortune befalls you, it is from yourself, and We have sent you (O Prophet!), to mankind as a messenger; and Allah is sufficient as a witness.
- YU Whatever good, (O man!) happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul. and We have sent thee as a messenger to (instruct) mankind. And enough is Allah for a witness.

**80.**

- AA He who obeys the Apostle obeys God; and if some turn away (remember) We have not sent you as warden over them.
- NQ He who obeys the Messenger (Muhammad SAW), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad SAW) as a watcher over them.[]
- PK Whoso obeyeth the messenger hath obeyed Allah, and whoso turneth away: We have not sent thee as a warder over them.
- SH Whoever obeys the Messenger, he indeed obeys Allah, and whoever turns back, so We have not sent you as a keeper over them.
- YU He who obeys the Messenger, obeys Allah: But if any turn away, We have not sent thee to watch over their (evil deeds).

**81.**

- AA They say: "We obey;" but when they leave your company, a section of them discuss at night other things than you had said; but God takes note of what they discuss. So turn aside from them and trust in God; and God is sufficient as protector.
- NQ They say: "We are obedient," but when they leave you (Muhammad SAW), a section of them spend all night in planning other than what you say. But Allâh records their nightly (plots). So turn aside from them (do not punish them), and put your trust in Allâh. And Allâh is Ever AllSufficient as a Disposer of affairs.
- PK And they say: (It is) obedience; but when they have gone forth from thee a party of them spend the night in planning other than what thou sayest. Allah recordeth what they plan by night. So oppose them and put thy trust in Allah. Allah is sufficient as Trustee.

- SH And they say: Obedience. But when they go out from your presence, a party of them decide by night upon doing otherwise than what you say; and Allah writes down what they decide by night, therefore turn aside from them and trust in Allah, and Allah is sufficient as a protector.
- YU They have "Obedience" on their lips; but when they leave thee, a section of them Meditate all night on things very different from what thou tellest them. But Allah records their nightly (plots): So keep clear of them, and put thy trust in Allah, and enough is Allah as a disposer of affairs.

**82.**

- AA Do they not ponder over the Qur'an? Had it been the word of any other but God they would surely have found a good deal of variation in it.
- NQ Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely have found therein much contradictions.
- PK Will they not then ponder on the Qur'an? If it had been from other than Allah they would have found therein much incongruity.
- SH Do they not then meditate on the Quran? And if it were from any other than Allah, they would have found in it many a discrepancy.
- YU Do they not consider the Qur'an (with care)? Had it been from other Than Allah, they would surely have found therein Much discrepancy.

**83.**

- AA And when any tidings of peace or war come to them they spread the news around. Had they gone to the Prophet or those in authority among them, then those who check and scrutinize would have known it, And but for the favour of God and His mercy you would certainly have followed Satan, except a few.
- NQ When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allâh upon you, you would have followed Shaitân (Satan), save a few of you.
- PK And if any tidings, whether of safety or fear, come unto them, they noise it abroad, whereas if they had referred it to the messenger and to such of them as are in authority, those among them who are able to think out the matter would have known it. If it had not been for the grace of Allah upon you and His mercy ye would have followed Satan, save a few (of you).
- SH And when there comes to them news of security or fear they spread it abroad; and if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it, and were it not for the grace of Allah upon you and His mercy, you would have certainly followed the Shaitan save a few
- YU When there comes to them some matter touching (Public) safety or fear, they divulge it. If they had only referred it to the Messenger, or to those charged with authority among them, the proper investigators would have Tested it from them (direct). Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have fallen into the clutches of Satan.

**84.**

- AA So fight on in the way of God (irrespective of the others). You cannot compel any one except your own self; but urge the believers to fight. It may well be that God will keep back the might of the infidels, for God's might is greater, and severe His punishment.
- NQ Then fight (O Muhammad SAW) in the Cause of Allâh, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along

with you), it may be that Allâh will restrain the evil might of the disbelievers. And Allâh is Stronger in Might and Stronger in punishing.

- PK So fight (O Muhammad) in the way of Allah Thou art not taxed (with the responsibility for anyone) except thyself - and urge on the believers. Peradventure Allah will restrain the might of those who disbelieve. Allah is stronger in might and stronger in inflicting punishment.
- SH Fight then in Allah's way; this is not imposed on you except In relation to yourself, and rouse the believers to ardor maybe Allah will restrain the fighting of those who disbelieve and Allah is strongest in prowess and strongest to give an exemplary punishment.
- YU Then fight in Allah's cause - Thou art held responsible only for thyself - and rouse the believers. It may be that Allah will restrain the fury of the Unbelievers; for Allah is the strongest in might and in punishment.

**85.**

- AA He who intercedes in a good cause will surely have a share in the recompense; and he who abets an evil act will share the burden thereof; for God (equates and) is watchful of all things.
- NQ Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allâh is Ever All-Able to do (and also an All- Witness to) everything.
- PK Whoso interveneth in a good cause will have the reward thereof, and whoso interveneth in an evil cause will bear the consequence thereof. Allah overseeth all things.
- SH Whoever joins himself (to another) in a good cause shall have a share of it, and whoever joins himself (to another) in an evil cause shall have the responsibility of it, and Allah controls all things.
- YU Whoever recommends and helps a good cause becomes a partner therein: And whoever recommends and helps an evil cause, shares in its burden: And Allah hath power over all things.

**86.**

- AA When you are greeted with a greeting, then greet with one fairer, or repeat the same greeting. For God takes account of all things.
- NQ When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allâh is Ever a Careful Account Taker of all things.[]
- PK When ye are greeted with a greeting, greet ye with a better than it or return it. Lo! Allah taketh count of all things.
- SH And when you are greeted with a greeting, greet with a better (greeting) than it or return it; surely Allah takes account of all things.
- YU When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. Allah takes careful account of all things.

**87.**

- AA God: There is no god but He. He will gather you together on the Day of Resurrection which is certain to come; and whose word is truer than God's?
- NQ Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allâh?
- PK Allah! There is no Allah save Him. He gathereth you all unto a Day of Resurrection whereof there is no doubt. Who is more true in statement than Allah?

- SH Allah, there is no god but He-- He will most certainly gather you together on the resurrection day, there is no doubt in it; and who is more true in word than Allah?
- YU Allah! There is no god but He: of a surety He will gather you together against the Day of Judgment, about which there is no doubt. And whose word can be truer than Allah's?

**88.**

- AA How is it that you are divided in two factions about the hypocrites? God has routed them for what they were doing. Do you wish to guide him to the path whom God has allowed to go astray? As for him whom God allows to go astray you will not find a way.
- NQ Then what is the matter with you that you are divided into two parties about the hypocrites? Allâh has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allâh has made to go astray? And he whom Allâh has made to go astray, you will never find for him any way (of guidance).
- PK What aileth you that ye are become two parties regarding the hypocrites, when Allah cast them back (to disbelief) because of what they earned? Seek ye to guide him whom Allah hath sent astray? He whom Allah sendeth astray, for him thou (O MUhammad) canst not find a road.
- SH What is the matter with you, then, that you have become two parties about the hypocrites, while Allah has made them return (to unbelief) for what they have earned? Do you wish to guide him whom Allah has caused to err? And whomsoever Allah causes to err, you shall by no means find a way for him.
- YU Why should ye be divided into two parties about the Hypocrites? Allah hath upset them for their (evil) deeds. Would ye guide those whom Allah hath thrown out of the Way? For those whom Allah hath thrown out of the Way, never shalt thou find the Way.

**89.**

- AA They wish you to become disbelievers as they are, so that you should become like them. Therefore hold them not as friends until they go out of their homes in the way of God. If they do not, seize them wherever they are and do away with them. Do not make them your friends or allies,
- NQ They wish that you reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not Auliyâ' (protectors or friends) from them, till they emigrate in the Way of Allâh (to Muhammad SAW). But if they turn back (from Islâm), take (hold) of them and kill them wherever you find them, and take neither Auliyâ' (protectors or friends) nor helpers from them.
- PK They long that ye should disbelieve even as they disbelieve, that ye may be upon a level (with them). So choose not friends from them till they forsake their homes in the way of Allah; if they turn back (to enmity) then take them and kill them wherever ye find them, and choose no friend nor helper from among them,
- SH They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike; therefore take not from among them friends until they fly (their homes) in Allah's way; but if they turn back, then seize them and kill them wherever you find them, and take not from among them a friend or a helper.
- YU They but wish that ye should reject Faith, as they do, and thus be on the same footing (as they): But take not friends from their ranks until they flee in the way of Allah (From what is forbidden). But if they turn renegades, seize them and slay them wherever ye find them; and (in any case) take no friends

or helpers from their ranks; -

## 90.

- AA** Except those who take refuge with a people allied to you, or those who, weary of fighting you or their people, come over to you. If God had so willed He would surely have given them power over you, and they would have fought you. If they keep aloof and do not fight, and offer peace, God has left you no reason to fight them.
- NQ** Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their breasts restraining from fighting you as well as fighting their own people. Had Allāh willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allāh has opened no way for you against them.
- PK** Except those who seek refuge with a people between whom and you there is a covenant, or (those who) come unto you because their hearts forbid them to make war on you or make war on their own folk. Had Allah willed He could have given them power over you so that assuredly they would have fought you. So, if they hold aloof from you and wage not war against you and offer you peace, Allah alloweth you no way against them.
- SH** Except those who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people; and if Allah had pleased, He would have given them power over you, so that they should have certainly fought you; therefore if they withdraw from you and do not fight you and offer you peace, then Allah has not given you a way against them.
- YU** Except those who join a group between whom and you there is a treaty (of peace), or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If Allah had pleased, He could have given them power over you, and they would have fought you: Therefore if they withdraw from you but fight you not, and (instead) send you (Guarantees of) peace, then Allah Hath opened no way for you (to war against them).

## 91.

- AA** You will also find persons who, while wishing to live in peace with you as well as with their own people, turn to civil war the moment they are called to it. If they do not keep away from you, nor offer you peace nor restrain their hands, seize them and kill them wherever they are. We have given you a clear sanction against them.
- NQ** You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold) of them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.
- PK** Ye will find others who desire that they should have security from you, and security from their own folk. So often as they are returned to hostility they are plunged therein. If they keep not aloof from you nor offer you peace nor hold their hands, then take them and kill them wherever ye find them. Against such We have given you clear warrant.
- SH** You will find others who desire that they should be safe from you and secure from their own people; as often as they are sent back to the mischief they get thrown into it headlong; therefore if they do not withdraw from you, and (do not) offer you peace and restrain their hands, then seize them and kill them wherever you find them; and against these We have given you a clear

authority.

- YU Others you will find that wish to gain your confidence as well as that of their people: Every time they are sent back to temptation, they succumb thereto: if they withdraw not from you nor give you (guarantees) of peace besides restraining their hands, seize them and slay them wherever ye get them: In their case We have provided you with a clear argument against them.

## 92.

- AA It is not for a believer to take a believer's life except by mistake; and he who kills a believer by mistake should free a slave who is a believer, and pay blood-money to the victim's family unless they forego it as an act of charity. If he belonged to a community hostile to you but was himself a believer, then a slave who is a believer should be freed. In case he belonged to a people with whom you have a treaty, then give blood-money to his family and free a believing slave. But he who has no means (to do so) should fast for a period of two months continuously to have his sins forgiven by God, and God is all-knowing and all-wise.
- NO It is not for a believer to kill a believer except (that it be) by mistake, and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e Diya) be given to the deceased's family, unless they remit it. If the deceased belonged to a people at war with you and he was a believer; the freeing of a believing slave (is prescribed), and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money - Diya) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allāh. And Allāh is Ever AllKnowing, AllWise.
- PK It is not for a believer to kill a believer unless (it be) by mistake. He who hath killed a believer by mistake must set free a believing slave, and pay the blood-money to the family of the slain, unless they remit it as a charity. If he (the victim) be of a people hostile unto you, and he is a believer, then (the penance is) to set free a believing slave. And if he cometh of a folk between whom and you there is a covenant, then the blood-money must be paid unto his folk and (also) a believing slave must be set free. And whoso hath not the wherewithal must fast two consecutive months. A penance from Allah. Allah is Knower, Wise.
- SH And it does not behoove a believer to kill a believer except by mistake, and whoever kills a believer by mistake, he should free a believing slave, and blood-money should be paid to his people unless they remit it as alms; but if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices), and if he is from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave; but he who cannot find (a slave) should fast for two months successively: a penance from Allah, and Allah is Knowing, Wise.
- YU Never should a believer kill a believer; but (If it so happens) by mistake, (Compensation is due): If one (so) kills a believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a believer, the freeing of a believing slave (Is enough). If he belonged to a people with whom ye have treaty of Mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to Allah: for Allah hath all knowledge and all wisdom.

**93.**

- AA Any one who kills a believer intentionally will be cast into Hell to abide there for ever, and suffer God's anger and damnation. For him a greater punishment awaits.
- NO And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him.[]
- PK Whoso slayeth a believer of set purpose, his reward is hell for ever. Allah is wroth against him and He hath cursed him and prepared for him an awful doom.
- SH And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.
- YU If a man kills a believer intentionally, his recompense is Hell, to abide therein (For ever): And the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.

**94.**

- AA O believers, when you go out on a journey in the way of God, be discreet and do not say to anyone who greets you in peace: "You are not a believer." You desire the gain of earthly life, but there are prizes in plenty with God. You were also like him (an unbeliever) in the past, but God has been gracious to you. So be careful and discreet, for God is aware of what you do.
- NO O you who believe! When you go (to fight) in the Cause of Allâh, verify (the truth), and say not to anyone who greets you (by embracing Islâm): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allâh. Even as he is now, so were you yourselves before till Allâh conferred on you His Favours (i.e. guided you to Islâm), therefore, be cautious in discrimination. Allâh is Ever WellAware of what you do.
- PK O ye who believe! When ye go forth (to fight) in the way of Allah, be careful to discriminate, and say not unto one who offereth you peace: "Thou art not a believer," seeking the chance profits of this life (so that ye may despoil him). With Allah are plenteous spoils. Even thus (as he now is) were ye before; but Allah hath since then been gracious unto you. Therefore take care to discriminate. Allah is ever Informed of what ye do.
- SH O you who believe! when you go to war in Allah's way, make investigation, and do not say to any one who offers you peace: You are not a believer. Do you seek goods of this world's life! But with Allah there are abundant gains; you too were such before, then Allah conferred a benefit on you; therefore make investigation; surely Allah is aware of what you do.
- YU O ye who believe! When ye go abroad in the cause of Allah, investigate carefully, and say not to any one who offers you a salutation: "Thou art none of a believer!" Coveting the perishable goods of this life: with Allah are profits and spoils abundant. Even thus were ye yourselves before, till Allah conferred on you His favours: Therefore carefully investigate. For Allah is well aware of all that ye do.

**95.**

- AA The faithful who sit idle, other than those who are disabled, are not equal to those who fight in the way of God with their wealth and lives. God has exalted those in rank who fight for the faith with their wealth and souls over those who sit idle. Though God's promise of good is for all, He has granted His favour of the highest reward to those who struggle in preference to those who sit at home.

- NO** Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and fight, above those who sit (at home) by a huge reward;
- PK** Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allah with their wealth and lives. Allah hath conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each Allah hath promised good, but He hath bestowed on those who strive a great reward above the sedentary;
- SH** The holders back from among the believers, not having any injury, and those who strive hard in Allah's way with their property and their persons are not equal; Allah has made the strivers with their property and their persons to excel the holders back a (high) degree, and to each (class) Allah has promised good; and Allah shall grant to the strivers above the holders back a mighty reward:
- YU** Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) Hath Allah promised good: But those who strive and fight Hath He distinguished above those who sit (at home) by a special reward,-

**96.**

- AA** For them are higher ranks with God, and forgiveness and grace; and God is forgiving and kind.
- NO** Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allâh is Ever OftForgiving, Most Merciful.
- PK** Degrees of rank from Him, and forgiveness and mercy. Allah is ever Forgiving, Merciful.
- SH** (High) degrees from Him and protection and mercy, and Allah is Forgiving, Merciful.
- YU** Ranks specially bestowed by Him, and Forgiveness and Mercy. For Allah is Oft-forgiving, Most Merciful.

**97.**

- AA** As for those whose souls are taken by the angels (at death) while in a state of unbelief, they will be asked by the angels: "What (state) were you in?" They will answer: "We were oppressed in the land." And the angels will say: "Was not God's earth large enough for you to migrate?" Their abode will be Hell, and what an evil destination!
- NO** Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination![]
- PK** Lo! as for those whom the angels take (in death) while they wrong themselves, (the angels) will ask: In what were ye engaged? They will say: We were oppressed in the land. (The angels) will say: Was not Allah's earth spacious that ye could have migrated therein? As for such, their habitation will be hell, an evil journey's end;

SH Surely (as for) those whom the angels cause to die while they are unjust to their souls, they shall say: In what state were you? They shall say: We were weak in the earth. They shall say: Was not Allah's earth spacious, so that you should have migrated therein? So these it is whose abode is hell, and it is an evil resort

YU When angels take the souls of those who die in sin against their souls, they say: "In what (plight) Were ye?" They reply: "Weak and oppressed Were we in the earth." They say: "Was not the earth of Allah spacious enough for you to move yourselves away (From evil)?" Such men will find their abode in Hell,- What an evil refuge! -

**98.**

AA But those who are helpless, men, women and children, who can neither contrive a plan nor do they know the way,

NQ Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

PK Except the feeble among men, and the women, and the children, who are unable to devise a plan and are not shown a way.

SH Except the weak from among the men and the children who have not in their power the means nor can they find a way (to escape);

YU Except those who are (really) weak and oppressed - men, women, and children - who have no means in their power, nor (a guide-post) to their way.

**99.**

AA May well hope for the mercy of God; and God is full of mercy and grace.

NQ For these there is hope that Allâh will forgive them, and Allâh is Ever Oft Pardoning, Oft-Forgiving.

PK As for such, it may be that Allah will pardon them. Allah is ever Clement, Forgiving.

SH So these, it may be, Allah will pardon them, and Allah is Pardoning, Forgiving.

YU For these, there is hope that Allah will forgive: For Allah doth blot out (sins) and forgive again and again.

**100.**

AA Whosoever leaves his country in duty to God will find many places of refuge, and abundance on the earth. And he who leaves his home and becomes an emigre in the way of God and His Messenger, and death overtake him, is sure to receive his reward from God; for God is forgiving and kind.

NQ He who emigrates (from his home) in the Cause of Allâh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allâh and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allâh. And Allâh is Ever OftForgiving, Most Merciful.

PK Whoso migrateth for the cause of Allah will find much refuge and abundance in the earth, and whoso forsaketh his home, a fugitive unto Allah and His messenger, and death overtaketh him, his reward is then incumbent on Allah. Allah is ever Forgiving, Merciful.

SH And whoever flies in Allah's way, he will find in the earth many a place of refuge and abundant resources, and whoever goes forth from his house flying to Allah and His Messenger, and then death overtakes him, his reward is indeed with Allah and Allah is Forgiving, Merciful.

YU He who forsakes his home in the cause of Allah, finds in the earth Many a refuge, wide and spacious: Should he die as a refugee from home for Allah and His Messenger, His reward becomes due and sure with Allah: And Allah is

Oft-forgiving, Most Merciful.

### 101.

- AA When you travel in the land there is no sin if you curtail your service of prayer if you fear the unbelievers may harass you, for indeed your open enemies are the infidels.
- NQ And when you (Muslims) travel in the land, there is no sin on you if you shorten your Salât (prayer) if you fear that the disbelievers may attack you, verily, the disbelievers are ever unto you open enemies.
- PK And when ye go forth in the land, it is no sin for you to curtail (your) worship if ye fear that those who disbelieve may attack you. In truth the disbelievers are an open enemy to you.
- SH And when you journey in the earth, there is no blame on you if you shorten the prayer, if you fear that those who disbelieve will cause you distress, surely the unbelievers are your open enemy.
- YU When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the Unbelievers May attack you: For the Unbelievers are unto you open enemies.

### 102.

- AA When you are among them, and have to lead the service of prayer, let one group stand up with you, but let them keep their arms. After they have paid their homage they should go to the rear, and let the group which has not done so yet offer their service of prayer with you, remaining cautious and armed, The infidels wish to find you neglectful of your arms and provisions, to attack you unawares. It will not be a sin if you put aside your arms when you are troubled by rain, or you are ill; but take full precautions. God has reserved for infidels a despicable punishment
- NQ When you (O Messenger Muhammad SAW) are among them, and lead them in As-Salât (the prayer), let one party of them stand up [in Salât (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which has not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a humiliating torment for the disbelievers.[]
- PK And when thou (O Muhammad) art among them and arranges (their) worship for them, let only a party of them stand with thee (to worship) and let them take their arms. Then when they have performed their prostrations let them fall to the rear and let another party come that hath not worshipped and let them worship with thee, and let them take their precaution and their arms. Those who disbelieve long for you to neglect your arms and your baggage that they may attack you once for all. It is no sin for you to lay aside your arms, if rain impedeth you or ye are sick. But take your precaution. Lo! Allah prepareth for the disbelievers shameful punishment.
- SH And when you are among them and keep up the prayer for them, let a party of them stand up with you, and let them take their arms; then when they have prostrated themselves let them go to your rear, and let another party who have not prayed come forward and pray with you, and let them take their precautions and their arms; (for) those who disbelieve desire that you may be careless of your arms and your luggage, so that they may then turn upon you with a sudden united attack, and there is no blame on you, if you are annoyed with rain or if you are sick, that you lay down your arms, and

take your precautions; surely Allah has prepared a disgraceful chastisement for the unbelievers.

- YU When thou (O Messenger) art with them, and standest to lead them in prayer, Let one party of them stand up (in prayer) with thee, Taking their arms with them: When they finish their prostrations, let them Take their position in the rear. And let the other party come up which hath not yet prayed - and let them pray with thee, Taking all precaution, and bearing arms: the Unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take (every) precaution for yourselves. For the Unbelievers Allah hath prepared a humiliating punishment.

### 103.

- AA If you are late in performing your service of prayer honour God by remembering Him, standing or sitting or lying on your sides. And when you have security perform your act of prayer befittingly; and praying at fixed hours is prescribed for the faithful.
- NQ When you have finished As-Salât (the prayer - congregational), remember Allâh standing, sitting down, and lying down on your sides, but when you are free from danger, perform As-Salât (Iqâmatas Salât). Verily, the prayer is enjoined on the believers at fixed hours.
- PK When ye have performed the act of worship, remember Allah, standing, sitting and reclining. And when ye are in safety, observe proper worship. Worship at fixed times hath been enjoined on the believers.
- SH Then when you have finished the prayer, remember Allah standing and sitting and reclining; but when you are secure (from danger) keep up prayer; surely prayer is a timed ordinance for the believers.
- YU When ye pass (Congregational) prayers, celebrate Allah's praises, standing, sitting down, or lying down on your sides; but when ye are free from danger, set up Regular Prayers: For such prayers are enjoined on believers at stated times.

### 104.

- AA And do not be chary of pursuing them. If you suffer, they shall also suffer like you. But while you have hope (of success) from God, they have none.
- NQ And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward, i.e. Paradise) that for which they hope not, and Allâh is Ever AllKnowing, AllWise.
- PK Relent not in pursuit of the enemy. If ye are suffering, lo! they suffer even as ye suffer and ye hope from Allah that for which they cannot hope. Allah is ever Knower, Wise.
- SH And be not weak hearted in pursuit of the enemy; if you suffer pain, then surely they (too) suffer pain as you suffer pain, and you hope from Allah what they do not hope; and Allah is Knowing, Wise.
- YU And slacken not in following up the enemy: If ye are suffering hardships, they are suffering similar hardships; but ye have Hope from Allah, while they have none. And Allah is full of knowledge and wisdom.

### 105.

- AA Surely God is all-knowing and all-wise have sent down to you the Book containing the truth, in whose light you should judge among the people as God has shown you, and do not be a contender for deceivers.
- NQ Surely, We have sent down to you (O Muhammad SAW) the Book (this

Qur'ân) in truth that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Inspiration), so be not a pleader for the treacherous.

- PK Lo! We reveal unto thee the Scripture with the truth, that thou mayst judge between mankind by that which Allah showeth thee. And be not thou a pleader for the treacherous;
- SH Surely We have revealed the Book to you with the truth that you may judge between people by means of that which Allah has taught you; and be not an advocate on behalf of the treacherous.
- YU We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by Allah: so be not (used) as an advocate by those who betray their trust;

### 106.

- AA And seek God's forgiveness, for God is surely forgiving and kind.
- NQ And seek the Forgiveness of Allâh,[] certainly, Allâh is Ever OftForgiving, Most Merciful.
- PK And seek forgiveness of Allah. Lo! Allah is ever Forgiving, Merciful.
- SH And ask forgiveness of Allah; surely Allah is Forgiving, Merciful.
- YU But seek the forgiveness of Allah; for Allah is Oft-forgiving, Most Merciful.

### 107.

- AA Do not argue for those who harbour deceit in their hearts, for God does not love the treacherous and the iniquitous.
- NQ And argue not on behalf of those who deceive themselves. Verily, Allâh does not like anyone who is a betrayer of his trust, and indulges in crime.
- PK And plead not on behalf of (people) who deceive themselves. Lo! Allah loveth not one who is treacherous and sinful.
- SH And do not plead on behalf of those who act unfaithfully to their souls; surely Allah does not love him who is treacherous, sinful;
- YU Contend not on behalf of such as betray their own souls; for Allah loveth not one given to perfidy and crime:

### 108.

- AA They try to hide from (men), but they cannot hide from God who is with them at night when they discuss such matters as He does not approve; but what they do is well within the compass of God.
- NQ They may hide (their crimes) from men, but they cannot hide (them) from Allâh, for He is with them (by His Knowledge), when they plot by night in words that He does not approve, And Allâh ever encompasses what they do.
- PK They seek to hide from men and seek not to hide from Allah. He is with them when by night they hold discourse displeasing unto Him. Allah ever surroundeth what they do.
- SH They hide themselves from men and do not hide themselves from Allah, and He is with them when they meditate by night words which please Him not, and Allah encompasses what they do.
- YU They may hide (Their crimes) from men, but they cannot hide (Them) from Allah, seeing that He is in their midst when they plot by night, in words that He cannot approve: And Allah Doth compass round all that they do.

### 109.

- AA Well, you are those who pleaded for them in the life of this world; but who will plead for them on the Day of Resurrection or be their security?  
Lo! You are those who have argued for them in the life of this world, but who

- NQ will argue for them on the Day of Resurrection against Allâh, or who will then be their defender?
- PK Ho! ye are they who pleaded for them in the life of the world. But who will plead with Allah for them on the Day of Resurrection, or who will then be their defender?
- SH Behold! you are they who (may) plead for them in this world's life, but who will plead for them with Allah on the resurrection day, or who shall be their protector?
- YU Ah! These are the sort of men on whose behalf ye may contend in this world; but who will contend with Allah on their behalf on the Day of Judgment, or who will carry their affairs through?

**110.**

- AA He who does evil or acts against his own interests (by disbelieving), then prays for God's forgiveness, will find God compassionate and merciful.
- NQ And whoever does evil or wrongs himself but afterwards seeks Allâh's Forgiveness, he will find Allâh OftForgiving, Most Merciful.
- PK Yet whoso doeth evil or wrongeth his own soul, then seeketh pardon of Allah, will find Allah Forgiving, Merciful.
- SH And whoever does evil or acts unjustly to his soul, then asks forgiveness of Allah, he shall find Allah Forgiving, Merciful.
- YU If any one does evil or wrongs his own soul but afterwards seeks Allah's forgiveness, he will find Allah Oft-forgiving, Most Merciful.

**111.**

- AA He who earns the wages of sin does so for himself; and God is aware of everything and is wise.
- NQ And whoever earns sin, he earns it only against himself. And Allâh is Ever AllKnowing, AllWise.
- PK Whoso committeth sin committeth it only against himself. Allah is ever Knower, Wise.
- SH And whoever commits a sin, he only commits it against his own soul; and Allah is Knowing, Wise.
- YU And if any one earns sin. he earns it against His own soul: for Allah is full of knowledge and wisdom.

**112.**

- AA He who commits a mistake or iniquity and ascribes it to one who is innocent, is guilty of calumny and brazen sin.
- NQ And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.
- PK And whoso committeth a delinquency or crime, then throweth (the blame) thereof upon the innocent, hath burdened himself with falsehood and a flagrant crime.
- SH And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a calumny and a manifest sin.
- YU But if any one earns a fault or a sin and throws it on to one that is innocent, He carries (on himself) (Both) a falsehood and a flagrant sin.

**113.**

- AA But for the mercy of God and His grace you would certainly have been misled by a section of them; yet they could not mislead you but themselves alone, and could do you no harm, for God has revealed to you the Book and the Law, and taught you what you did not know. Great have been the blessings of

God on you.

- NO** Had not the Grace of Allâh and His Mercy been upon you (O Muhammad SAW), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allâh has sent down to you the Book (The Qur'ân), and AlHikmah (Islâmic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah - legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allâh unto you (O Muhammad SAW).
- PK** But for the grace of Allah upon thee (Muhammad), and His mercy, a party of them had resolved to mislead thee, but they will mislead only themselves and they will hurt thee not at all. Allah revealeth unto thee the Scripture and wisdom, and teacheth thee that which thou knewest not. The grace of Allah toward thee hath been infinite.
- SH** And were it not for Allah's grace upon you and His mercy a party of them had certainly designed to bring you to perdition and they do not bring (ought) to perdition but their own souls, and they shall not harm you in any way, and Allah has revealed to you the Book and the wisdom, and He has taught you what you did not know, and Allah's grace on you is very great.
- YU** But for the Grace of Allah to thee and his Mercy, a party of them would certainly have plotted to lead thee astray. But (in fact) they will only Lead their own souls astray, and to thee they can do no harm in the least. For Allah hath sent down to thee the Book and wisdom and taught thee what thou Knewest not (before): And great is the Grace of Allah unto thee.

#### 114.

- AA** Their confidential counsels are seldom for the good, save of those who talk of charity or goodness or peace among men. Whosoever does so for the pleasure of God, We shall give him an ample reward.
- NO** There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allâh's Cause), or Ma'rûf (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind, and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward.
- PK** There is no good in much of their secret conferences save (in) him who enjoineth almsgiving and kindness and peace-making among the people. Whoso doeth that, seeking the good pleasure of Allah, We shall bestow on him a vast reward.
- SH** There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people; and whoever does this seeking Allah's pleasure, We will give him a mighty reward.
- YU** In most of their secret talks there is no good: But if one exhorts to a deed of charity or justice or conciliation between men, (Secrecy is permissible): To him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value).

#### 115.

- AA** And he who opposes the Prophet even after the way has become clear to him, and follows a path other than the way of believers, We shall lead him to what he has chosen for himself, and shall take him to Hell: How evil a journey's end.
- NO** And whoever contradicts and opposes the Messenger (Muhammad SAW) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.[]
- PK** And whoso opposeth the messenger after the guidance (of Allah) hath been

manifested unto him, and followeth other than the believer's way, We appoint for him that unto which he himself hath turned, and expose him unto hell - a hapless journey's end!

SH And whoever acts hostilely to the Messenger after that guidance has become manifest to him, and follows other than the way of the believers, We will turn him to that to which he has (himself) turned and make him enter hell; and it is an evil resort.

YU If anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, We shall leave him in the path he has chosen, and land him in Hell, - what an evil refuge!

### 116.

AA God does not forgive that compeers be ascribed to Him, and absolves all else whatsoever He will. And he who associates compeers with God has indeed wandered far astray.

NQ Verily! Allâh forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away.

PK Lo! Allah pardoneth not that partners should be ascribed unto Him. He pardoneth all save that to whom He will. Whoso ascribeth partners unto Allah hath wandered far astray.

SH Surely Allah does not forgive that anything should be associated with Him, and He forgives what is besides this to whom He pleases; and whoever associates anything with Allah, he indeed strays off into a remote error.

YU Allah forgiveth not (The sin of) joining other gods with Him; but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah, Hath strayed far, far away (from the right).

### 117.

AA In His place they invoke only females (the pagan deities); and instead of Him they invoke Satan the obstinate rebel

NQ They (all those who worship others than Allâh) invoke nothing but female deities besides Him (Allâh), and they invoke nothing but Shaitân (Satan), a persistent rebel!

PK They invoke in His stead only females; they pray to none else than Satan, a rebel

SH They do not call besides Him on anything but idols, and they do not call on anything but a rebellious Shaitan.

YU (The Pagans), leaving Him, call but upon female deities: They call but upon satan the persistent rebel!

### 118.

AA Who was condemned by God and who said: "I shall take from Thy creatures my determinate share,

NQ Allâh cursed him. And he [Shaitân (Satan)] said: "I will take an appointed portion of your slaves;

PK Whom Allah cursed, and he said: Surely I will take of Thy bondmen an appointed portion,

SH Allah has cursed him; and he said: Most certainly I will take of Thy servants an appointed portion:

YU Allah did curse him, but he said: "I will take of Thy servants a portion Marked off;

### 119.

- AA And mislead them and tempt them, and order them to slit the ears of animals; and order them to alter God's creation." He who holds Satan as friend in place of God will assuredly be damned to perdition.
- NQ Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allâh." And whoever takes Shaitân (Satan) as a Walî (protector or helper) instead of Allâh, has surely suffered a manifest loss.[]
- PK And surely I will lead them astray, and surely I will arouse desires in them, and surely I will command them and they will cut the cattle' ears, and surely I will command them and they will change Allah's creation. Whoso chooseth Satan for a patron instead of Allah is verily a loser and his loss is manifest.
- SH And most certainly I will lead them astray and excite in them vain desires, and bid them so that they shall slit the ears of the cattle, and most certainly I will bid them so that they shall alter Allah's creation; and whoever takes the Shaitan for a guardian rather than Allah he indeed shall suffer a manifest loss.
- YU "I will mislead them, and I will create in them false desires; I will order them to slit the ears of cattle, and to deface the (fair) nature created by Allah." Whoever, forsaking Allah, takes satan for a friend, hath of a surety suffered a loss that is manifest.

**120.**

- AA Whatever the promises he makes, whatever the desires he enkindles, and whatever the hopes Satan rouses in them, are no more than delusion.
- NQ He [Shaitan (Satan)] makes promises to them, and arouses in them false desires; and Shaitan's (Satan) promises are nothing but deceptions.
- PK He promiseth them and stirreth up desires in them, and Satan promiseth them only to beguile.
- SH He gives them promises and excites vain desires in them; and the Shaitan does not promise them but to deceive.
- YU Satan makes them promises, and creates in them false desires; but satan's promises are nothing but deception.

**121.**

- AA For such the abode is only Hell from which they will find no escape.
- NQ The dwelling of such (people) is Hell, and they will find no way of escape from it.
- PK For such, their habitation will be hell, and they will find no refuge therefrom.
- SH These are they whose abode is hell, and they shall not find any refuge from it.
- YU They (his dupes) will have their dwelling in Hell, and from it they will find no way of escape.

**122.**

- AA But those who believe and do good deeds We shall admit into gardens with streams of running water where they will abide for ever. True is the promise of God; and whose word could be truer than God's?
- NQ But those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allâh's Promise is the Truth, and whose words can be truer than those of Allâh? (Of course, none).
- PK But as for those who believe and do good works We shall bring them into Gardens underneath which rivers flow, wherein they will abide for ever. It is a promise from Allah in truth; and who can be more truthful than Allah in

utterance?

- SH And (as for) those who believe and do good, We will make them enter into gardens beneath which rivers flow, to abide therein for ever; (it is) a promise of Allah, true (indeed), and who is truer of word than Allah?
- YU But those who believe and do deeds of righteousness, - we shall soon admit them to gardens, with rivers flowing beneath, - to dwell therein for ever. Allah's promise is the truth, and whose word can be truer than Allah's?

### 123.

- AA It is neither dependent on your wishes, nor the wishes of the people of the Book, (but) whosoever does ill will be punished for it, and will find no protector or friend apart from God;
- NQ It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allâh.
- PK It will not be in accordance with your desires, nor the desires of the People of the Scripture. He who doeth wrong will have the recompense thereof, and will not find against Allah any protecting friend or helper.
- SH (This) shall not be in accordance with your vain desires nor in accordance with the vain desires of the followers of the Book; whoever does evil, he shall be requited with it, and besides Allah he will find for himself neither a guardian nor a helper.
- YU Not your desires, nor those of the People of the Book (can prevail): whoever works evil, will be requited accordingly. Nor will he find, besides Allah, any protector or helper.

### 124.

- AA But he who performs good deeds, whether man or a woman, and is a believer, will surely enter Paradise, and none shall be deprived even of an iota of his reward.
- NQ And whoever does righteous good deeds, male or female, and is a true believer in the Oneness of Allâh (Muslim), such will enter Paradise and not the least injustice, even to the size of a Naqîra (speck on the back of a datestone), will be done to them.
- PK And whoso doeth good works, whether of male or female, and he (or she) is a believer, such will enter paradise and they will not be wronged the dint in a date-stone.
- SH And whoever does good deeds whether male or female and he (or she) is a believer-- these shall enter the garden, and they shall not be dealt with a jot unjustly.
- YU If any do deeds of righteousness, - be they male or female - and have faith, they will enter Heaven, and not the least injustice will be done to them.

### 125.

- AA Whose way is better than that of the man who has submitted to God, and does good, and who follows the creed of Abraham the upright? And God chose Abraham as friend.
- NQ And who can be better in religion than one who submits his face (himself) to Allâh (i.e. follows Allâh's Religion of Islâmic Monotheism); and he is a Muhsin (a good-doer - see V.2:112). And follows the religion of Ibrâhim[] (Abraham) Hanifa (Islâmic Monotheism - to worship none but Allâh Alone). And Allâh did take Ibrâhim (Abraham) as a Khalil (an intimate friend).
- PK Who is better in religion than he who surrendereth his purpose to Allah while doing good (to men) and followeth the tradition of Abraham, the upright?

Allah (Himself) chose Abraham for friend.

- SH And who has a better religion than he who submits himself entirely to Allah? And he is the doer of good (to others) and follows the faith of Ibrahim, the upright one, and Allah took Ibrahim as a friend.
- YU Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham the true in Faith? For Allah did take Abraham for a friend.

### 126.

- AA And all that is in the heavens and the earth belongs to God; and everything is well within the compass of God.
- NO And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever Encompassing all things.
- PK Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. Allah ever surroundeth all things.
- SH And whatever is in the heavens and whatever is in the earth is Allah's; and Allah encompasses all things.
- YU But to Allah belong all things in the heavens and on earth: And He it is that Encompasseth all things.

### 127.

- AA And they ask you for judgement about women. Tell them: "God has given you instructions about them. You also read them in the Book concerning orphaned women (in your charge) to whom you deny their ordained rights and yet wish to take them in marriage, as well as in respect of helpless children, that you should be just in the matter of orphans." The good you do is known to God.
- NO They ask your legal instruction concerning women, say: Allâh instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards Mahr and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allâh is Ever AllAware of it.
- PK They consult thee concerning women. Say: Allah giveth you decree concerning them, and the Scripture which hath been recited unto you (giveth decree), concerning female orphans and those unto whom ye give not that which is ordained for them though ye desire to marry them, and (concerning) the weak among children, and that ye should deal justly with orphans. Whatever good ye do, lo! Allah is ever Aware of it.
- SH And they ask you a decision about women. Say: Allah makes known to you His decision concerning them, and that which is recited to you in the Book concerning female orphans whom you do not give what is appointed for them while you desire to marry them, and concerning the weak among children, and that you should deal towards orphans with equity; and whatever good you do, Allah surely knows it.
- YU They ask thy instruction concerning the women say: Allah doth instruct you about them: And (remember) what hath been rehearsed unto you in the Book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans. There is not a good deed which ye do, but Allah is well-acquainted therewith.

### 128.

- AA If a woman fears aversion from her husband, or ill treatment, there is no harm if they make a peaceful settlement; and peace is an excellent thing. But men keep self-interest uppermost. Yet if you do good and fear God, God is

cognisant of all that you do.

- NO** And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allâh is Ever Well-Acquainted with what you do.
- PK** If a woman feareth ill treatment from her husband, or desertion, it is no sin for them twain if they make terms of peace between themselves. Peace is better. But greed hath been made present in the minds (of men). If ye do good and keep from evil, lo! Allah is ever Informed of what ye do.
- SH** And if a woman fears ill usage or desertion on the part of her husband, there is no blame on them, if they effect a reconciliation between them, and reconciliation is better, and avarice has been made to be present in the (people's) minds; and if you do good (to others) and guard (against evil), then surely Allah is aware of what you do.
- YU** If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practise self-restraint, Allah is well-acquainted with all that ye do.

### 129.

- AA** Howsoever you may try you will never be able to treat your wives equally. But do not incline (to one) exclusively and leave (the other) suspended (as it were). Yet if you do the right thing and are just, God is verily forgiving and kind.
- NO** You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allâh by keeping away from all that is wrong, then Allâh is Ever Oft-Forgiving, Most Merciful.
- PK** Ye will not be able to deal equally between (your) wives, however much ye wish (to do so). But turn not altogether away (from one), leaving her as in suspense. If ye do good and keep from evil, lo! Allah is ever Forgiving, Merciful.
- SH** And you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination, so that you leave her as it were in suspense; and if you effect a reconciliation and guard (against evil), then surely Allah is Forgiving, Merciful.
- YU** Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding, and practise self-restraint, Allah is Oft-forgiving, Most Merciful.

### 130.

- AA** If both (decide to) separate, God in His largesse will provide for them; for God is infinite and all wise.
- NO** But if they separate (by divorce), Allâh will provide abundance for everyone of them from His Bounty. And Allâh is Ever All-Sufficient for His creatures' need, All-Wise.
- PK** But if they separate, Allah will compensate each out of His abundance. Allah is ever All-Embracing, All-Knowing.
- SH** And if they separate, Allah will render them both free from want out of His ampleness, and Allah is Ample-giving, Wise.

YU But if they disagree (and must part), Allah will provide abundance for all from His all-reaching bounty: for Allah is He that careth for all and is Wise.

### 131.

AA All that is in the heavens and the earth belongs to God. We had commanded those who received the Book before you, and have commanded you too, to obey the laws of God. Even if you deny, surely all that is in the heavens and the earth belongs to God; and God is self-sufficient and praise-worthy.

NQ And to Allāh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allāh, and keep your duty to Him, But if you disbelieve, then unto Allāh belongs all that is in the heavens and all that is in the earth, and Allāh is Ever Rich (Free of all wants), Worthy of all praise.

PK Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And We charged those who received the Scripture before you, and (We charge) you, that ye keep your duty toward Allah. And if ye disbelieve, lo! unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, and Allah is ever Absolute, Owner of Praise.

SH And whatever is in the heavens and whatever is in the earth is Allah's and certainly We enjoined those who were given the Book before you and (We enjoin) you too that you should be careful of (your duty to) Allah; and if you disbelieve, then surely whatever is in the heavens and whatever is in the earth is Allah's and Allah is Self-sufficient, Praise-worthy.

YU To Allah belong all things in the heavens and on earth. Verily we have directed the People of the Book before you, and you (o Muslims) to fear Allah. But if ye deny Him, lo! unto Allah belong all things in the heavens and on earth, and Allah is free of all wants, worthy of all praise.

### 132.

AA For all that is in the heavens and the earth belongs to God; and God is sufficient as guardian.

NQ And to Allāh belongs all that is in the heavens and all that is in the earth. And Allāh is Ever All- Sufficient as a Disposer of affairs.

PK Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And Allah is sufficient as Defender.

SH And whatever is in the heavens and whatever is in the earth is Allah's, and Allah is sufficient as a Protector.

YU Yea, unto Allah belong all things in the heavens and on earth, and enough is Allah to carry through all affairs.

### 133.

AA He could take you away if He will, O men, and replace you with others: God has the power to do so.

NQ If He wills, He can take you away, O people, and bring others. And Allāh is Ever AllPotent over that.

PK If He will, He can remove you, O people, and produce others (in your stead). Allah is Able to do that.

SH If He please, He can make you pass away, O people! and bring others; and Allah has the power to do this.

YU If it were His will, He could destroy you, o mankind, and create another race; for He hath power this to do.

### 134.

AA Whosoever desires a reward of this world (should remember) that with God are rewards of this world and the next; and God hears all and sees

everything.

- NO** Whoever desires a reward in this life of the world, then with Allâh (Alone and none else) is the reward of this worldly life and of the Hereafter. And Allâh is Ever AllHearer, AllSeer.
- PK** Whoso desireth the reward of the world, (let him know that) with Allah is the reward of the world and the Hereafter. Allah is ever Hearer, Seer.
- SH** Whoever desires the reward of this world, then with Allah is the reward of this world and the hereafter; and Allah is Hearing, Seeing.
- YU** If any one desires a reward in this life, in Allah's (gift) is the reward (both) of this life and of the hereafter: for Allah is He that heareth and seeth (all things).

### 135.

- AA** O you who believe, be custodians of justice (and) witnesses for God, even though against yourselves or your parents or your relatives. Whether a man be rich or poor, God is his greater well-wisher than you. So follow not the behests of lust lest you swerve from justice; and if you prevaricate or avoid (giving evidence), God is cognisant of all that you do.
- NO** O you who believe! Stand out firmly for justice, as witnesses to Allâh, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allâh is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allâh is Ever WellAcquainted with what you do.[]
- PK** O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (them ye are). So follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever Informed of what ye do.
- SH** O you who believe! be maintainers of justice, bearers of witness of Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion; therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do.
- YU** O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.

### 136.

- AA** O believers, believe in God and His Messenger and the Book He has revealed to His Apostle, and the Books revealed before. But he who believes not in God and His angels and the Books and the prophets and the Last Day, has wandered far away.
- NO** O you who believe! Believe in Allâh, and His Messenger (Muhammad SAW), and the Book (the Qur'ân) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allâh, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.
- PK** O ye who believe! Believe in Allah and His messenger and the Scripture which He hath revealed unto His messenger, and the Scripture which He revealed aforetime. Whoso disbelieveth in Allah and His angels and His scriptures and His messengers and the Last Day, he verily hath wandered far astray.
- SH** O you who believe! believe in Allah and His Messenger and the Book which He has revealed to His Messenger and the Book which He revealed before; and

whoever disbelieves in Allah and His angels and His messengers and the last day, he indeed strays off into a remote error.

YU O ye who believe! Believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him). Any who denieth Allah, His angels, His Books, His Messengers, and the Day of Judgment, hath gone far, far astray.

### 137.

AA Those who accept the faith, then disbelieve, then return to it, and deny once again and increase in disbelief, will not be forgiven by God or be guided by Him.

NQ Verily, those who believe, then disbelieve, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allâh will not forgive them, nor guide them on the (Right) Way.

PK Lo! those who believe, then disbelieve and then (again) believe, then disbelieve, and then increase in disbelief, Allah will never pardon them, nor will He guide them unto a way.

SH Surely (as for) those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will not forgive them nor guide them in the (right) path.

YU Those who believe, then reject faith, then believe (again) and (again) reject faith, and go on increasing in unbelief,- Allah will not forgive them nor guide them nor guide them on the way.

### 138.

AA Give tidings to the hypocrites that painful is their doom.

NQ Give to the hypocrites[] the tidings that there is for them a painful torment.

PK Bear unto the hypocrites the tidings that for them there is a painful doom;

SH Announce to the hypocrites that they shall have a painful chastisement:

YU To the Hypocrites give the glad tidings that there is for them (but) a grievous penalty;-

### 139.

AA Do those who take unbelievers as their friends in preference to the faithful seek power from them? But all power belongs to God.

NQ Those who take disbelievers for Auliya' (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allâh belongs all honour, power and glory.

PK Those who chose disbelievers for their friends instead of believers! Do they look for power at their hands? Lo! all power appertaineth to Allah.

SH Those who take the unbelievers for guardians rather than believers. Do they seek honor from them? Then surely all honor is for Allah.

YU Yea, to those who take for friends unbelievers rather than believers: is it honour they seek among them? Nay,- all honour is with Allah.

### 140.

AA You have been commanded in the Book that whensoever you hear God's messages denied or derided, do not sit in that company until they begin talking of other things, or you will be no different from them. Indeed God will put the hypocrites and infidels together in Hell.

NQ And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allâh will collect

the hypocrites and disbelievers all together in Hell,

- PK He hath already revealed unto you in the Scripture that, when ye hear the revelations of Allah rejected and derided, (ye) sit not with them (who disbelieve and mock) until they engage in some other conversation. Lo! in that case (if ye stayed) ye would be like unto them. Lo! Allah will gather hypocrites and disbelievers, all together, into hell;
- SH And indeed He has revealed to you in the Book that when you hear Allah's communications disbelieved in and mocked at do not sit with them until they enter into some other discourse; surely then you would be like them; surely Allah will gather together the hypocrites and the unbelievers all in hell.
- YU Already has He sent you Word in the Book, that when ye hear the signs of Allah held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme: if ye did, ye would be like them. For Allah will collect the hypocrites and those who defy faith - all in Hell: -

#### 141.

- AA Those who wait to see what befalls you, say in ease success comes to you from God: "Were we not with you?" But if fortune favours the infidels, they say: "Did we not overpower you, and yet protected you against the believers?" But God will judge between you on the Day of Resurrection; and God will never give the unbelievers a way over the faithful.
- NQ Those (hypocrites) who wait and watch about you; if you gain a victory from Allâh, they say: "Were we not with you," but if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allâh will judge between you (all) on the Day of Resurrection. And never will Allâh grant to the disbelievers a way (to triumph) over the believers.
- PK Those who wait upon occasion in regard to you and, if a victory cometh unto you from Allah, say: Are we not with you? and if the disbelievers meet with a success say: Had we not the mastery of you, and did we not protect you from the believers? - Allah will judge between you at the Day of Resurrection, and Allah will not give the disbelievers any way (of success) against the believers.
- SH Those who wait for (some misfortune to befall) you then If you have a victory from Allah they say: Were we not with you? And i. there IS a chance for the unbelievers, they say: Did we not acquire the mastery over you and defend you from the believers? So Allah shall Judge between you on the day of resurrection, and Allah will by no means give the unbelievers a way against the believers.
- YU (These are) the ones who wait and watch about you: if ye do gain a victory from Allah, they say: "Were we not with you?"- but if the unbelievers gain a success, they say (to them): "Did we not gain an advantage over you, and did we not guard you from the believers?" but Allah will judge betwixt you on the Day of Judgment. And never will Allah grant to the unbelievers a way (to triumphs) over the believers.

#### 142.

- AA The hypocrites try to deceive God, but He (leads them to) deceive themselves. When they stand up for performing the service of prayer they do so indolently, only for show, and remember God but little,
- NQ Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them.[] And when they stand up for As-Salât (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.
- PK Lo! the hypocrites seek to beguile Allah, but it is He Who beguileth them. When they stand up to worship they perform it languidly and to be seen of men, and are mindful of Allah but little;

- SH Surely the hypocrites strive to deceive Allah, and He shall requite their deceit to them, and when they stand up to prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah save a little.
- YU The Hypocrites - they think they are over-reaching Allah, but He will over-reach them: When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance;

**143.**

- AA Wavering between the two, neither with these nor with those. For them who are not given the guidance by God, you will never find a way.
- NQ (They are) swaying between this and that, belonging neither to these nor to those, and he whom Allâh sends astray, you will not find for him a way (to the truth - Islâm).
- PK Swaying between this (and that), (belonging) neither to these nor to those. He whom Allah causeth to go astray, thou (O Muhammad) wilt not find a way for him:
- SH Wavering between that (and this), (belonging) neither to these nor to those; and whomsoever Allah causes to err, you shall not find a way for him.
- YU (They are) distracted in mind even in the midst of it, - being (sincerely) for neither one group nor for another whom Allah leaves straying, - never wilt thou find for him the way.

**144.**

- AA O believers, do not hold unbelievers as friends in preference to the faithful. Do you want to proffer a clear proof of your own guilt before God?
- NQ O you who believe! Take not for Auliya' (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allâh a manifest proof against yourselves?
- PK O ye who believe! Choose not disbelievers for (your) friends in place of believers. Would ye give Allah a clear warrant against you?
- SH O you who believe! do not take the unbelievers for friends rather than the believers; do you desire that you should give to Allah a manifest proof against yourselves?
- YU O ye who believe! Take not for friends unbelievers rather than believers: Do ye wish to offer Allah an open proof against yourselves?

**145.**

- AA The hypocrites will be in the lowest depths of Hell, and you will find none to help them.
- NQ Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them.[]
- PK Lo! the hypocrites (will be) in the lowest deep of the Fire, and thou wilt find no helper for them;
- SH Surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for them.
- YU The Hypocrites will be in the lowest depths of the Fire: no helper wilt thou find for them; -

**146.**

- AA But those who repent and amend, and hold firmly to God, and are sincere and wholly obedient to God, are surely with the faithful; and God will bestow on the faithful a great reward.
- NQ Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh (by worshipping none but Allâh, and

do good for Allâh's sake only, not to show-off), then they will be with the believers. And Allâh will grant to the believers a great reward.

PK Save those who repent and amend and hold fast to Allah and make their religion pure for Allah (only). Those are with the believers. And Allah will bestow on the believers an immense reward.

SH Except those who repent and amend and hold fast to Allah and are sincere in their religion to Allah, these are with the believers, and Allah will grant the believers a mighty reward.

YU Except for those who repent, mend (their lives) hold fast to Allah, and purify their religion as in Allah's sight: if so they will be (numbered) with the believers. And soon will Allah grant to the believers a reward of immense value.

#### 147.

AA Why should God punish you if you acknowledge the truth and believe? God is responsive to gratitude and is cognisant.

NQ Why should Allâh punish you if you have thanked (Him) and have believed in Him. And Allâh is Ever AllAppreciative (of good), AllKnowing.

PK What concern hath Allah for your punishment if ye are thankful (for His mercies) and believe (in Him)? Allah was ever Responsive, Aware.

SH Why should Allah chastise you if you are grateful and believe? And Allah is the Multiplier of rewards, Knowing

YU What can Allah gain by your punishment, if ye are grateful and ye believe? Nay, it is Allah that recogniseth (all good), and knoweth all things.

#### 148.

AA God does not like ill (of others) spoken about, except by him who has been wronged. For God hears all and knows everything.

NQ Allâh does not like that the evil should be uttered in public except by him who has been wronged. And Allâh is Ever AllHearer, AllKnower.

PK Allah loveth not the utterance of harsh speech save by one who hath been wronged. Allah is ever Hearer, Knower.

SH Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done; and Allah is Hearing, Knowing.

YU Allah loveth not that evil should be noised abroad in public speech, except where injustice hath been done; for Allah is He who heareth and knoweth all things.

#### 149.

AA Whether you do some good openly or in secret, or forgive an ill done to you, (know) that God is forgiving and all-powerful.

NQ Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil, ... verily, Allâh is Ever OftPardoning, All- Powerful.

PK If ye do good openly or keep it secret, or forgive evil, lo! Allah is ever Forgiving, Powerful.

SH If you do good openly or do it in secret or pardon an evil then surely Allah is Pardoning, Powerful.

YU Whether ye publish a good deed or conceal it or cover evil with pardon, verily Allah doth blot out (sins) and hath power (in the judgment of values).

#### 150.

AA Those who believe not in God and His apostles, and desire to differentiate between God and His messengers, and say: "We believe in some and not in

- the others," and wish to find a way (between affirmation and denial),
- NO** Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.
- PK** Lo! those who disbelieve in Allah and His messengers, and seek to make distinction between Allah and His messengers, and say: We believe in some and disbelieve in others, and seek to choose a way in between;
- SH** Surely those who disbelieve in Allah and His messengers and (those who) desire to make a distinction between Allah and His messengers and say: We believe in some and disbelieve in others, and desire to take a course between (this and) that.
- YU** Those who deny Allah and His messengers, and (those who) wish to separate Allah from His messengers, saying: "We believe in some but reject others": And (those who) wish to take a course midway,-

**151.**

- AA** Are verily the real unbelievers. And We have reserved for unbelievers an ignominious punishment.
- NO** They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.
- PK** Such are disbelievers in truth; and for disbelievers We prepare a shameful doom.
- SH** These it is that are truly unbelievers, and We have prepared for the unbelievers a disgraceful chastisement.
- YU** They are in truth (equally) unbelievers; and we have prepared for unbelievers a humiliating punishment.

**152.**

- AA** But those who believe in God and His apostles and make no distinction among any of them, will be given by Him their recompense; for God is forgiving and kind.
- NO** And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards, and Allâh is Ever OftForgiving, Most Merciful.
- PK** But those who believe in Allah and His messengers and make no distinction between any of them, unto them Allah will give their wages; and Allah was ever Forgiving, Merciful.
- SH** And those who believe in Allah and His messengers and do not make a distinction between any of them-- Allah will grant them their rewards; and Allah is Forgiving, Merciful.
- YU** To those who believe in Allah and His messengers and make no distinction between any of the messengers, we shall soon give their (due) rewards: for Allah is Oft-forgiving, Most Merciful.

**153.**

- AA** The people of the Book demand of you to bring for them a book from heaven. But of Moses they had asked a bigger thing, and demanded: "Show us God face to face." They were struck by lightning then as punishment for their wickedness. Even then they made the calf, when clear signs had reached them. Still We forgave them and gave Moses clear authority.
- NO** The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed they asked Mûsa (Moses) for even greater than that, when they said: "Show us Allâh in public," but they were struck with

thunder clap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Mûsa (Moses) a clear proof of authority.

- PK The people of the Scripture ask of thee that thou shouldst cause an (actual) Book to descend upon them from heaven. They asked a greater thing of Moses aforetime, for they said: Show us Allah plainly. The storm of lightning seized them for their wickedness. Then (even) after that) they chose the calf (for worship) after clear proofs (of Allah's Sovereignty) had come unto them. And We forgave them that! And We bestowed on Moses evident authority.
- SH The followers of the Book ask you to bring down to them a book from heaven; so indeed they demanded of Musa a greater thing than that, for they said: Show us Allah manifestly; so the lightning overtook them on account of their injustice. Then they took the calf (for a god), after clear signs had come to them, but We pardoned this; and We gave to Musa clear authority.
- YU The people of the Book ask thee to cause a book to descend to them from heaven: Indeed they asked Moses for an even greater (miracle), for they said: "Show us Allah in public," but they were dazed for their presumption, with thunder and lightning. Yet they worshipped the calf even after clear signs had come to them; even so we forgave them; and gave Moses manifest proofs of authority.

#### 154.

- AA We exalted them on the Mount, and they gave a solemn pledge, and We said to them: "Enter the gates submissively," and told them: "Do not break the Sabbath," and took a solemn pledge from them.
- NQ And for their covenant, We raised over them the Mount and (on the other occasion) We said: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not (by doing worldly works on) the Sabbath (Saturday)." And We took from them a firm covenant[.]
- PK And We caused the Mount to tower above them at (the taking of) their covenant: and We bade them: Enter the gate, prostrate! and We bode them: Transgress not the Sabbath! and We took from them a firm covenant.
- SH And We lifted the mountain (Sainai) over them at (the li taking of the covenant) and We said to them: Enter the door making obeisance; and We said to them: Do not exceed the limits of the Sabbath, and We made with them a firm covenant.
- YU And for their covenant we raised over them (the towering height) of Mount (Sinai); and (on another occasion) we said: "Enter the gate with humility"; and (once again) we commanded them: "Transgress not in the matter of the sabbath." And we took from them a solemn covenant.

#### 155.

- AA So (they were punished) for breaking the covenant and disbelieving the signs of God, and for killing the prophets unjustly, and saying: "Our hearts are enfolded in covers," (though) in fact God had sealed them because of their unbelief; so they do not believe except a few;
- NQ Because of their breaking the covenant, and of their rejecting the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers say)" - nay, Allâh has set a seal upon their hearts because of their disbelief, so they believe not but a little.
- PK Then because of their breaking of their covenant, and their disbelieving in the revelations of Allah, and their slaying of the prophets wrongfully, and their saying: Our hearts are hardened - Nay, but Allah set a seal upon them for

their disbelief, so that they believe not save a few -

- SH Therefore, for their breaking their covenant and their disbelief in the communications of Allah and their killing the prophets wrongfully and their saying: Our hearts are covered; nay! Allah set a seal upon them owing to their unbelief, so they shall not believe except a few.
- YU (They have incurred divine displeasure): In that they broke their covenant; that they rejected the signs of Allah; that they slew the Messengers in defiance of right; that they said, "Our hearts are the wrappings (which preserve Allah's Word; We need no more)"; - Nay, Allah hath set the seal on their hearts for their blasphemy, and little is it they believe; -

### 156.

- AA And because they denied and spoke dreadful calumnies of Mary;
- NQ And because of their (Jews) disbelief and uttering against Maryam (Mary >Ç > ) a grave false charge (that she has committed illegal sexual intercourse);
- PK And because of their disbelief and of their speaking against Mary a tremendous calumny;
- SH And for their unbelief and for their having uttered against Marium a grievous calumny.
- YU That they rejected Faith; that they uttered against Mary a grave false charge;

### 157.

- AA And for saying: "We killed the Christ, Jesus, son of Mary, who was an apostle of God;" but they neither killed nor crucified him, though it so appeared to them. Those who disagree in the matter are only lost in doubt. They have no knowledge about it other than conjecture, for surely they did not kill him,
- NQ And because of their saying (in boast), "We killed Messiah 'Iesa (Jesus), son of Maryam (Mary), the Messenger of Allâh," - but they killed him not, nor crucified him, but the resemblance of 'Iesa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Iesa (Jesus), son of Maryam (Mary) >>>]:
- PK And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger - they slew him not nor crucified him, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain.
- SH And their saying: Surely we have killed the Messiah, Isa son of Marium, the messenger of Allah; and they did not kill him nor did they crucify him, but it appeared to them so (like Isa) and most surely those who differ therein are only in a doubt about it; they have no knowledge respecting it, but only follow a conjecture, and they killed him not for sure.
- YU That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah"; - but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not: -

### 158.

- AA But God raised him up (in position) and closer to Himself; and God is all-mighty and all-wise.
- NQ But Allâh raised him ['Iesa (Jesus)] up (with his body and soul) unto Himself (and he >> is in the heavens). And Allâh is Ever AllPowerful, AllWise.
- PK But Allah took him up unto Himself. Allah was ever Mighty, Wise.

SH Nay! Allah took him up to Himself; and Allah is Mighty, Wise.

YU Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise; -

### 159.

AA There is not one among the people of the Book who will not believe in it before his death; and he will be a witness over them on the Day of Resurrection.

NQ And there is none of the people of the Scripture (Jews and Christians), but must believe in him ['Iesa (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being], [] before his ['Iesa (Jesus) >> or a Jew's or a Christian's] death[] (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Iesa (Jesus)] will be a witness against them.

PK There is not one of the People of the Scripture but will believe in him before his death, and on the Day of Resurrection he will be a witness against them -

SH And there is not one of the followers of the Book but most certainly believes in this before his death, and on the day of resurrection he (Isa) shall be a witness against them.

YU And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them; -

### 160.

AA Because of the wickedness of some among the Jews, and because they obstructed people from the way of God, We forbade them many things which were lawful for them;

NQ For the wrongdoing of the Jews, We made unlawful to them certain good foods which has been lawful to them, and for their hindering many from Allâh's Way;

PK Because of the wrongdoing of the Jews We forbade them good things which were (before) made lawful unto them, and because of their much hindering from Allah's way,

SH Wherefore for the iniquity of those who are Jews did We disallow to them the good things which had been made lawful for them and for their hindering many (people) from Allah's way.

YU For the iniquity of the Jews We made unlawful for them certain (foods) good and wholesome which had been lawful for them; - in that they hindered many from Allah's Way; -

### 161.

AA And because they practised usury although it had been forbidden them; and for using others' wealth unjustly. For those who are unbelievers among them We have reserved a painful punishment.

NQ And their taking of Ribâ (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery, etc.). And We have prepared for the disbelievers among them a painful torment.

PK And of their taking usury when they were forbidden it, and of their devouring people's wealth by false pretences, We have prepared for those of them who disbelieve a painful doom.

SH And their taking usury though indeed they were forbidden it and their devouring the property of people falsely, and We have prepared for the unbelievers from among them a painful chastisement.

YU That they took usury, though they were forbidden; and that they devoured men's substance wrongfully; - we have prepared for those among them who reject faith a grievous punishment.

**162.**

- AA But to the learned among them, and the believers who affirm what has been revealed to you and was revealed to those before you, and to those who fulfil their devotional obligations, who pay the zakat and believe in God and the Last Day, We shall give a great reward.
- NO But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad SAW) and what was sent down before you, and those who perform AsSalât (Iqâmat-as-Salât), and give Zakât and believe in Allâh and in the Last Day, it is they to whom We shall give a great reward.
- PK But those of them who are firm in knowledge and the believers believe in that which is revealed unto thee, and that which was revealed before thee, especially the diligent in prayer and those who pay the poor-due, the believers in Allah and the Last Day. Upon these We shall bestow immense reward.
- SH But the firm in knowledge among them and the believers believe in what has been revealed to. you and what was revealed before you, and those who keep up prayers and those who give the poor-rate and the believers in Allah and the last day, these it is whom We will give a mighty reward.
- YU But those among them who are well-grounded in knowledge, and the believers, believe in what hath been revealed to thee and what was revealed before thee: And (especially) those who establish regular prayer and practise regular charity and believe in Allah and in the Last Day: To them shall We soon give a great reward.

**163.**

- AA We have sent revelations to you as We sent revelations to Noah and the prophets (who came) after him; and We sent revelations to Abraham and Ishmael and Isaac and Jacob, and their offspring, and to Jesus and Job, and to Jonah and Aaron and Solomon, and to David We gave the Book of Psalms,
- NO Verily, We have inspired you (O Muhammad SAW)[] as We inspired Nûh (Noah) and the Prophets after him; We (also) inspired Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâque (Isaac), Ya'qûb (Jacob), and AlAsbât [the twelve sons of Ya'qûb (Jacob)], 'Iesa (Jesus), Ayub (Job), Yûnus (Jonah), Hârûn (Aaron), and Sulaimân (Solomon), and to Dawûd (David) We gave the Zabûr (Psalms).
- PK Lo! We inspire thee as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as We imparted unto David the Psalms;
- SH Surely We have revealed to you as We revealed to Nuh, and the prophets after him, and We revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and Isa and Ayub and Yunus and Haroun and Sulaiman and We gave to Dawood
- YU We have sent thee inspiration, as We sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and solomon, and to David We gave the Psalms.

**164.**

- AA And to many an apostle We have mentioned before, and to many other apostles We have not mentioned to you; and to Moses God spoke directly.
- NO And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, - and to Mûsa (Moses) Allâh spoke directly.

- PK And messengers We have mentioned unto thee before and messengers We have not mentioned unto thee; and Allah spake directly unto Moses;
- SH And (We sent) messengers We have mentioned to you before and messengers we have not mentioned to you; and to Musa, Allah addressed His Word, speaking (to him):
- YU Of some messengers We have already told thee the story; of others We have not; - and to Moses Allah spoke direct; -

**165.**

- AA All these apostles of good news and admonition were sent so that after the apostles men may have no argument against God. God is all-powerful and all-wise.
- NQ Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the Messengers. And Allâh is Ever AllPowerful, AllWise.
- PK Messengers of good cheer and of warning, in order that mankind might have no argument against Allah after the messengers. Allah was ever Mighty, Wise.
- SH (We sent) messengers as the givers of good news and as warners, so that people should not have a plea against Allah after the (coming of) messengers; and Allah is Mighty, Wise.
- YU Messengers who gave good news as well as warning, that mankind, after (the coming) of the messengers, should have no plea against Allah: For Allah is Exalted in Power, Wise.

**166.**

- AA God is Himself witness to what has been revealed to you, and revealed with His knowledge, and the angels are witness; and God is sufficient as witness.
- NQ But Allâh bears witness to that which He has sent down (the Qur'ân) unto you (O Muhammad SAW), He has sent it down with His Knowledge, and the angels bear witness. And Allâh is All-Sufficient as a Witness.
- PK But Allah (Himself) testifieth concerning that which He hath revealeth unto thee; in His knowledge hath He revealed it; and the angels also testify. And Allah is sufficient Witness.
- SH But Allah bears witness by what He has revealed to you that He has revealed it with His knowledge, and the angels bear witness (also); and Allah is sufficient as a witness.
- YU But Allah beareth witness that what He hath sent unto thee He hath sent from His (own) knowledge, and the angels bear witness: But enough is Allah for a witness.

**167.**

- AA Those who denied and turned away from the path of God, have wandered far astray.
- NQ Verily, those who disbelieve [by concealing the truth about Prophet Muhammad SAW and his message of true Islâmic Monotheism written with them in the Taurât (Torah) and the Injeel (Gospel)] and prevent (mankind) from the Path of Allâh (Islâmic Monotheism), they have certainly strayed far away. (Tafsir Al-Qurtubî). (See V.7:157)
- PK Lo! those who disbelieve and hinder (others) from the way of Allah, they verily have wandered far astray.
- SH Surely (as for) those who disbelieve and hinder (men) from Allah's way, they indeed have strayed off into a remote
- YU Those who reject Faith and keep off (men) from the way of Allah, have verily strayed far, far away from the Path.

**168.**

- AA Those who deny and transgress will not be forgiven by God, nor be shown the way
- NO Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad SAW and his message of true Islâmic Monotheism written with them in the Taurât (Torah) and the Injeel (Gospel)], Allâh will not forgive them, nor will He guide them to any way, - (Tafsir Al-Qurtubî).
- PK Lo! those who disbelieve and deal in wrong, Allah will never forgive them, neither will He guide them unto a road,
- SH Surely (as for) those who disbelieve and act unjustly Allah will not forgive them nor guide them to a path
- YU Those who reject Faith and do wrong,- Allah will not forgive them nor guide them to any way-

**169.**

- AA Except to Hell, where they will abide for ever; and this is how (the law of God) works inevitably.
- NO Except the way of Hell, to dwell therein forever, and this is ever easy for Allâh.
- PK Except the road of hell, wherein they will abide for ever. And that is ever easy for Allah.
- SH Except the path of hell, to abide in it for ever, and this is easy to Allah.
- YU Except the way of Hell, to dwell therein for ever. And this to Allah is easy.

**170.**

- AA O men, the Apostle has now come to you, bringing the truth from your Lord; so believe for your own good; but if you deny (then remember) that all that is in the heavens and the earth belongs to God; and God is all-knowing and all-wise.
- NO O mankind! Verily, there has come to you the Messenger (Muhammad SAW) with the truth from your Lord, so believe in him, it is better for you. But if you disbelieve, then certainly to Allâh belongs all that is in the heavens and the earth. And Allâh is Ever AllKnowing, AllWise.
- PK O mankind! The messenger hath come unto you with the Truth from your Lord. Therefor believe; (it is) better for you. But if ye disbelieve, still, lo! unto Allah belongeth whatsoever is in the heavens and the earth. Allah is ever Knower, Wise.
- SH O people! surely the Messenger has come to you with the truth from your Lord, therefore believe, (it shall be) good for you and If you disbelieve, then surely whatever is in the heavens and the earth is Allah's; and Allah is Knowing, Wise.
- YU O Mankind! The Messenger hath come to you in truth from Allah: believe in him: It is best for you. But if ye reject Faith, to Allah belong all things in the heavens and on earth: And Allah is All-knowing, All-wise.

**171.**

- AA O people of the Book, do not be fanatical in your faith, and say nothing but the truth about God. The Messiah who is Jesus, son of Mary, was only an apostle of God, and a command of His which He sent to Mary, as a mercy from Him. So believe in God and His apostles, and do not call Him 'Trinity'. Abstain from this for your own good; for God is only one God, and far from His glory is it to beget a son. All that is in the heavens and the earth belongs to Him; and sufficient is God for all help.
- NO O people of the Scripture (Jews and Christians)! Do not exceed the limits in

your religion, nor say of Allāh aught but the truth. The Messiah 'Iesa (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allāh and His Word, ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (Rūh)[] created by Him; so believe in Allāh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allāh is (the only) One Ilāh (God), Glory be to Him (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allāh is AllSufficient as a Disposer of affairs.[]

- PK O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three" - Cease! (it is) better for you! - Allah is only One Allah. Far is it removed from His Transcendent Majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.
- SH O followers of the Book! do not exceed the limits in your religion, and do not speak (lies) against Allah, but (speak) the truth; the Messiah, Isa son of Marium is only a messenger of Allah and His Word which He communicated to Marium and a spirit from Him; believe therefore in Allah and His messengers, and say not, Three. Desist, it is better for you; Allah is only one Allah; far be It from His glory that He should have a son, whatever is in the heavens and whatever is in the earth is His, and Allah is sufficient for a Protector.
- YU O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a messenger of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in Allah and His messengers. Say not "Trinity" : desist: it will be better for you: for Allah is one Allah: Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.

### 172.

- AA The Christ will never disdain to be a votary of God, nor will the angels close to Him. And those who disdain to serve Him and are proud (should remember) that they will all go back to Him in the end.
- NQ The Messiah will never be proud to reject to be a slave to Allāh, nor the angels who are near (to Allāh). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.
- PK The Messiah will never scorn to be a slave unto Allah, nor will the favoured angels. Whoso scorneth His service and is proud, all such will He assemble unto Him;
- SH The Messiah does by no means disdain that he should be a servant of Allah, nor do the angels who are near to Him, and whoever disdains His service and is proud, He will gather them all together to Himself.
- YU Christ disdaineth nor to serve and worship Allah, nor do the angels, those nearest (to Allah): those who disdain His worship and are arrogant,-He will gather them all together unto Himself to (answer).

### 173.

- AA Then those who believed and earned good deeds will be given their recompense in full, and even more out of grace. But those who disdain and who boast will receive a painful punishment. They will find none except God to help them or save them.
- NQ So, as for those who believed (in the Oneness of Allāh - Islāmīc Monotheism) and did deeds of righteousness, He will give their (due) rewards, and more out of His Bounty. But as for those who refuse His worship and were proud,

He will punish them with a painful torment . And they will not find for themselves besides Allāh any protector or helper.

- PK Then, as for those who believed and did good works, unto them will He pay their wages in full, adding unto them of His bounty; and as for those who were scornful and proud, them will He punish with a painful doom. And they will not find for them, against Allah, any protecting friend or helper.
- SH Then as for those who believe and do good, He will pay them fully their rewards and give them more out of His grace; and as for those who disdain and are proud, He will chastise them with a painful chastisement. And they shall not find for themselves besides Allah a guardian or a helper
- YU But to those who believe and do deeds of righteousness, He will give their (due) rewards,- and more, out of His bounty: But those who are disdainful and arrogant, He will punish with a grievous penalty; Nor will they find, besides Allah, any to protect or help them.

#### 174.

- AA O men, you have received infallible proof from your Lord, and We have sent down a beacon light to you.
- NQ O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad SAW) from your Lord, and We sent down to you a manifest light (this Qur'ān).
- PK O mankind! Now hath a proof from your Lord come unto you, and We have sent down unto you a clear light;
- SH O people! surely there has come to you manifest proof from your Lord and We have sent to you clear light.
- YU O mankind! verily there hath come to you a convincing proof from your Lord: For We have sent unto you a light (that is) manifest.

#### 175.

- AA So those who believe in God and hold fast to Him shall indeed be received into His mercy and His grace, and be guided to Him the straight path.
- NQ So, as for those who believed in Allāh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by a Straight Path.
- PK As for those who believe in Allah, and hold fast unto Him, them He will cause to enter into His mercy and grace, and will guide them unto Him by a straight road.
- SH Then as for those who believe in Allah and hold fast by Him, He will cause them to enter into His mercy and grace and guide them to Himself on a right path.
- YU Then those who believe in Allah, and hold fast to Him,- soon will He admit them to mercy and grace from Himself, and guide them to Himself by a straight way.

#### 176.

- AA They ask you for judgement about 'Kalalah' (a man who dies childless). Say: "God has given a decision in the matter of inheritance." If a man dies and leaves no child behind but have a sister, she will get a half of what he owned, as he would have done the whole of what she possessed if she had died a childless person. In ease he has two sisters then they will get two-thirds of the heritage. But if he has both brothers and sisters, the male will inherit a share equal to that of two females. God makes this manifest to you lest you wander astray, for God has knowledge of everything.
- NQ . They ask you for a legal verdict. Say: "Allāh directs (thus) about AlKalālah (those who leave neither descendants nor ascendants as heirs). If it is a man

that dies, leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allâh makes clear to you (His Law) lest you go astray. And Allâh is the All-Knower of everything."

- PK They ask thee for a pronouncement. Say: Allah hath pronounced for you concerning distant kindred. If a man die childless and he have a sister, hers is half the heritage, and he would have inherited from her had she died childless. And if there be two sisters, then theirs are two-thirds of the heritage, and if they be brethren, men and women, unto the male is the equivalent of the share of two females. Allah expoundeth unto you, so that ye err not. Allah is Knower of all things.
- SH They ask you for a decision of the law. Say: Allah gives you a decision concerning the person who has neither parents nor offspring; if a man dies (and) he has no son and he has a sister, she shall have half of what he leaves, and he shall be her heir she has no son; but if there be two (sisters), they shall have two-thirds of what he leaves; and if there are brethren, men and women, then the male shall have the like of the portion of two females; Allah makes clear to you, lest you err; and Allah knows all things.
- YU They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: If (such a deceased was) a woman, who left no child, Her brother takes her inheritance: If there are two sisters, they shall have two-thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah make clear to you (His law), lest ye err. And Allah hath knowledge of all things.