

5

Al-Mâ'idah

The Table

The Feast, The Table Spread

 **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 YOU WHO believe, fulfil your obligations. Made lawful (as food) for you are animals except those mentioned (here); but unlawful during Pilgrimage is game. God ordains whatsoever He wills.
- NQ** O you who believe! Fulfill (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihrâm for Hajj or 'Umrah (pilgrimage). Verily, Allâh commands that which He wills.
- PK** O ye who believe! Fulfil your indentures. The beast of cattle is made lawful unto you (for food) except that which is announced unto you (herein), game being unlawful when ye are on the pilgrimage. Lo! Allah ordaineth that which pleaseth Him.
- SH** O you who believe! fulfill the obligations. The cattle quadrupeds are allowed to you except that which is recited to you, not violating the prohibition against game when you are entering upon the performance of the pilgrimage; surely Allah orders what He desires.
- YU** O ye who believe! fulfil (all) obligations. Lawful unto you (for food) are all four-footed animals, with the exceptions named: But animals of the chase are forbidden while ye are in the sacred precincts or in pilgrim garb: for Allah doth command according to His will and plan.

2.

- AA** O you who believe, do not violate the (sanctity of) offerings to God, nor the rites of the holy month, nor sacrificial cattle with garlands (that are brought to the Ka'bah), nor of the people who flock to the Holy House seeking the bounties of their Lord, and His pleasure. Hunt when you have laid aside the robe of the pilgrim. And do not let your hatred of a people who had barred you from the Holy Mosque lead you to aggression. But help one another in goodness and piety, and do not assist in crime and rebellion, and fear God. Surely God is severe in punishment.
- NQ** O you who believe! Violate not the sanctity of the Symbols of Allâh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, etc. [Marked by the garlands on their necks made from the outer part of the treestems (of Makkah) for their security], nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihrâm (of Hajj or 'Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from AlMasjidalHarâm (at Makkah) lead you to transgression (and hostility on your part). Help you one another in AlBirr and AtTaqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh.

Verily, Allāh is Severe in punishment.

- PK O ye who believe! Profane not Allah's monuments nor the Sacred Month nor the offerings nor the garlands, nor those repairing to the Sacred House, seeking the grace and pleasure of their Lord. But when ye have left the sacred territory, then go hunting (if ye will). And let not your hatred of a folk who (once) stopped your going to the inviolable place of worship seduce you to transgress; but help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment.
- SH O you who believe! do not violate the signs appointed by Allah nor the sacred month, nor (interfere with) the offerings, nor the sacrificial animals with garlands, nor those going to the sacred house seeking the grace and pleasure of their Lord; and when you are free from the obligations of the pilgrimage, then hunt, and let not hatred of a people-- because they hindered you from the Sacred Masjid-- incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil).
- YU O ye who believe! Violate not the sanctity of the symbols of Allah, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the sacred house, seeking of the bounty and good pleasure of their Lord. But when ye are clear of the sacred precincts and of pilgrim garb, ye may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear Allah: for Allah is strict in punishment.

3.

- AA Forbidden you is carrion and blood, and the flesh of the swine, and whatsoever has been killed in the name of some other than God, and whatever has been strangled, or killed by a blow or a fall, or by goring, or that which has been mauled by wild beasts unless slaughtered while still alive; and that which has been slaughtered at altars is forbidden, and also dividing the meat by casting lots with arrows. All this is sinful. Today the unbelievers have lost every hope of (despoiling) your creed; so do not fear them, fear Me. Today I have perfected your system of belief and bestowed My favours upon you in full, and have chosen submission (al-Islam) as the creed for you. If one of you is driven by hunger (to eat the forbidden) without the evil intent of sinning, then God is forgiving and kind.
- NO Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allāh, or has been slaughtered for idols, etc., or on which Allāh's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) and that which is sacrificed (slaughtered) on AnNusub[] (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allāh and sin). This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these abovementioned meats), then surely, Allāh is OftForgiving, Most Merciful.
- PK Forbidden unto you (for food) are carrion and blood and swineflesh, and that which hath been dedicated unto any other than Allah, and the strangled, and

the dead through beating, and the dead through falling from a height, and that which hath been killed by (the goring of) horns, and the devoured of wild beasts, saving that which ye make lawful (by the death-stroke), and that which hath been immolated unto idols. And (forbidden is it) that ye swear by the divining arrows. This is an abomination. This day are those who disbelieve in despair of (ever harming) your religion; so fear them not, fear Me! This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islam. Whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is Forgiving, Merciful.

SH Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal) and that beaten to death, and that killed by a fall and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter, and what is sacrificed on stones set up (for idols) and that you divide by the arrows; that is a transgression. This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion; but whoever is compelled by hunger, not inclining willfully to sin, then surely Allah is Forgiving, Merciful.

YU Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful.

4.

AA They ask you what is lawful for them. Say: "All things are lawful for you that are clean, and what the trained hunting animals take for you as you have trained them, in the light of God's teachings, but read over them the name of God, and fear (straying from the path of) God, for God is swift in the reckoning."

NQ They ask you (O Muhammad SAW) what is lawful for them (as food). Say: "Lawful unto you are At- Tayyibât [all kind of Halâl (lawfulgood) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits, etc.)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allâh; so eat of what they catch for you, but pronounce the Name of Allâh over it, and fear Allâh. Verily, Allâh is Swift in reckoning."

PK They ask thee (O Muhammad) what is made lawful for them. Say: (all) good things are made lawful for you. And those beasts and birds of prey which ye have trained as hounds are trained, ye teach them that which Allah taught you; so eat of that which they catch for you and mention Allah's name upon it, and observe your duty to Allah. Lo! Allah is swift to take account.

SH They ask you as to what is allowed to them. Say: The good things are allowed to you, and what you have taught the beasts and birds of prey, training them to hunt-- you teach them of what Allah has taught you-- so eat of that which they catch for you and mention the name of Allah over it; and be careful of

(your duty to) Allah; surely Allah is swift in reckoning.

YU They ask thee what is lawful to them (as food). Say: lawful unto you are (all) things good and pure: and what ye have taught your trained hunting animals (to catch) in the manner directed to you by Allah: eat what they catch for you, but pronounce the name of Allah over it: and fear Allah; for Allah is swift in taking account.

5.

AA On this day all things that are clean have been made lawful for you; and made lawful for you is the food of the people of the Book, as your food is made lawful for them. And lawful are the chaste Muslim women, and the women of the people of the Book who are chaste, (for marriage) and not fornication or liaison, if you give them their dowries. Useless shall be rendered the acts of those who turn back on their faith, and they will be among the losers in the life to come.

NO Made lawful to you this day are AtTayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, etc., milk products, fats, vegetables and fruits, etc.). The food (slaughtered cattle, eatable animals, etc.) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time, when you have given their due Mahr (bridal money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in the Oneness of Allâh and in all the other Articles of Faith [i.e. His (Allâh's), Angels, His Holy Books, His Messengers, the Day of Resurrection and AlQadar (Divine Preordainments)], then fruitless is his work, and in the Hereafter he will be among the losers.

PK This day are (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (lawful for you) when ye give them their marriage portions and live with them in honour, not in fornication, nor taking them as secret concubines. Whoso denieth the faith, his work is vain and he will be among the losers in the Hereafter.

SH This day (all) the good things are allowed to you; and the food of those who have been given the Book is lawful for you and your food is lawful for them; and the chaste from among the believing women and the chaste from among those who have been given the Book before you (are lawful for you); when you have given them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret; and whoever denies faith, his work indeed is of no account, and in the hereafter he shall be one of the losers.

YU This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time, - when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues if any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).

6.

AA O believers, when you stand up for the service of prayer wash your faces and hands up to elbows, and also wipe your heads, and wash your feet up to he ankles. If you are in a state of seminal pollution, then bathe and purify yourself well. But in case you are ill or are travelling, or you have satisfied the

call of nature, or have slept with a woman, and you cannot find water, then take wholesome dust and pass it over your face and your hands, for God does not wish to impose any hardship on you. He wishes to purify you, and grace you with His favours in full so that you may be grateful.

- NO** O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles[]. If you are in a state of Janâba (i.e. had a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e. sexual intercourse) and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.[] Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour on you that you may be thankful.
- PK** O ye who believe! When ye rise up for prayer, wash you faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. And if ye are unclean, purify yourselves. And if ye are sick or on a journey, or one of you cometh from the closet, or ye have had contact with women, and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks.
- SH** O you who believe! when you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles; and if you are under an obligation to perform a total ablution, then wash (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 and wipe your faces and your hands therewith, Allah does not desire to put on you any difficulty, but He wishes to purify you and that He may complete His favor on you, so that you may be grateful.
- YU** O ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But 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, Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful.

7.

- AA** Remember the favours He bestowed on you, and the covenant He cemented with you, when you said: "We have heard and obey." Have fear of God, for He knows the secrets of your heart.
- NO** And remember Allâh's Favour upon you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allâh. Verily, Allâh is AllKnower of the secrets of (your) breasts.
- PK** Remember Allah's grace upon you and His covenant by which He bound you when ye said: We hear and we obey; And keep your duty to Allah. Lo! He knoweth what is in the breasts (of men).
- SH** And remember the favor of Allah on you and His covenant with which He bound you firmly, when you said: We have heard and we obey, and be careful of (your duty to) Allah, surely Allah knows what is in the breasts.
- YU** And call in remembrance the favour of Allah unto you, and His covenant, which He ratified with you, when ye said: "We hear and we obey": And fear Allah, for Allah knoweth well the secrets of your hearts.

8.

- AA O you who believe, stand up as witnesses for God in all fairness, and do not let the hatred of a people deviate you from justice. Be just: This is closest to piety; and beware of God. Surely God is aware of all you do.
- NQ O you who believe! Stand out firmly for Allâh and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allâh. Verily, Allâh is WellAcquainted with what you do.
- PK O ye who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo! Allah is Informed of what ye do.
- SH O you who believe! Be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, and he careful of (your duty to) Allah; surely Allah is Aware of what you do.
- YU O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety; and fear Allah. For Allah is well-acquainted with all that ye do.

9.

- AA God has made a promise of forgiveness and the highest reward to those who believe and perform good deeds.
- NQ Allâh has promised those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).
- PK Allah hath promised those who believe and do good works: Theirs will be forgiveness and immense reward.
- SH Allah has promised to those who believe and do good deeds (that) they shall have forgiveness and a mighty reward.
- YU To those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward.

10.

- AA But those who disbelieve and deny Our revelations are the people of Hell.
- NQ They who disbelieve and deny our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hellfire.
- PK And they who disbelieve and deny Our revelations, such are rightful owners of hell.
- SH And (as for) those who disbelieve and reject our communications, these are the companions of the name.
- YU Those who reject faith and deny our signs will be companions of Hell-fire.

11.

- AA O believers, remember the favours God bestowed on you when a people raised their hands against you and He restrained their hands. So fear God; and the faithful should place their trust in God.
- NQ O you who believe! Remember the Favour of Allâh unto you when some people desired (made a plan) to stretch out their hands against you, but (Allâh) withheld their hands from you. So fear Allâh. And in Allâh let believers put their trust.
- PK O ye who believe! Remember Allah's favour unto you, how a people were

mind to stretch out their hands against you but He withheld their hands from you; and keep your duty to Allah. In Allah let believers put their trust.

SH O you who believe! remember Allah's favor on you when a people had determined to stretch forth their hands towards you, but He withheld their hands from you, and be careful of (your duty to) Allah; and on Allah let the believers rely.

YU O ye who believe! Call in remembrance the favour of Allah unto you when certain men formed the design to stretch out their hands against you, but (Allah) held back their hands from you: so fear Allah. And on Allah let believers put (all) their trust.

12.

AA God covenanted the people of Israel and raised twelve leaders among them, and said: "I shall verily be with you. If you fulfil your devotional obligations, pay the zakat and believe in My apostles and support them, and give a goodly loan to God, I shall certainly absolve you of your evil, and admit you to gardens with streams of running water. But whosoever among you denies after this, will have wandered away from the right path."

NO Indeed Allâh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allâh said: "I am with you if you perform As-Salât (Iqâmat-as-Salât) and give Zakât and believe in My Messengers; honour and assist them, and lend to Allâh a good loan. Verily, I will remit your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."

PK Allah made a covenant of old with the Children of Israel and We raised among them twelve chieftains, and Allah said: Lo! I am with you. If ye establish worship and pay the poor-due, and believe in My messengers and support them, and lend unto Allah a kindly loan, surely I shall remit your sins, and surely I shall bring you into Gardens underneath which rivers flow. Whoso among you disbelieveth after this will go astray from a plain road.

SH And certainly Allah made a covenant with the children of Israel, and We raised up among them twelve chieftains; and Allah said: Surely I am with you; if you keep up prayer and pay the poor-rate and believe in My messengers and assist them and offer to Allah a goodly gift, I will most certainly cover your evil deeds, and I will most certainly cause you to enter into gardens beneath which rivers flow, but whoever disbelieves from among you after that, he indeed shall lose the right way.

YU Allah did aforetime take a covenant from the Children of Israel, and we appointed twelve captains among them. And Allah said: "I am with you: if ye (but) establish regular prayers, practise regular charity, believe in my messengers, honour and assist them, and loan to Allah a beautiful loan, verily I will wipe out from you your evils, and admit you to gardens with rivers flowing beneath; but if any of you, after this, resisteth faith, he hath truly wandered from the path or rectitude."

13.

AA When they dishonoured their pledge We condemned them, and hardened their hearts. So they distort the words of the Scripture out of context, and have forgotten some of what they were warned against. You will always hear of treachery on their part except that of a few. But forbear and forgive them, for God loves those who do good.

NO So because of their breach of their covenant, We cursed them, and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them.[] And

you will not cease to discover deceit in them, except a few of them. But forgive them, and overlook (their misdeeds). Verily, Allāh loves AlMuhsinūn (gooddoers - see V.2:112).

- PK And because of their breaking their covenant, We have cursed them and made hard their hearts. They change words from their context and forget a part of that whereof they were admonished. Thou wilt not cease to discover treachery from all save a few of them. But bear with them and pardon them. Lo! Allah loveth the kindly.
- SH But on account of their breaking their covenant We cursed them and made their hearts hard; they altered the words from their places and they neglected a portion of what they were reminded of; and you shall always discover treachery in them excepting a few of them; so pardon them and turn away; surely Allah loves those who do good (to others).
- YU But because of their breach of their covenant, We cursed them, and made their hearts grow hard; they change the words from their (right) places and forget a good part of the message that was sent them, nor wilt thou cease to find them- barring a few - ever bent on (new) deceits: but forgive them, and overlook (their misdeeds): for Allah loveth those who are kind.

14.

- AA We had taken the pledge of those also who call themselves Christians. But they too forgot to take advantage of the warning they were given. So We have caused enmity and hatred among them to last till the Day of Resurrection, when God will inform them of what they were doing.
- NQ And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them.[] So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allāh's Book, disobeyed Allāh's Messengers and His Orders and transgressed beyond bounds in Allāh's disobedience), and Allāh will inform them of what they used to do.
- PK And with those who say: "Lo! we are Christians," We made a covenant, but they forgot a part of that whereof they were admonished. Therefor We have stirred up enmity and hatred among them till the Day of Resurrection, when Allah will inform them of their handiwork.
- SH And with those who say, We are Christians, We made a covenant, but they neglected a portion of what they were reminded of, therefore We excited among them enmity and hatred to the day of resurrection; and Allah will inform them of what they did.
- YU From those, too, who call themselves Christians, We did take a covenant, but they forgot a good part of the message that was sent them: so we estranged them, with enmity and hatred between the one and the other, to the day of judgment. And soon will Allah show them what it is they have done.

15.

- AA O people of the Book, Our Apostle has come to you, announcing many things of the Scriptures that you have suppressed, passing over some others. To you has come light and a clear Book from God
- NQ O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad SAW) explaining to you much of that which you used to hide from the Scripture and passing over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allāh a light (Prophet Muhammad SAW) and a plain Book (this Qur'ān).
- PK O People of the Scripture! Now hath Our messenger come unto you, expounding unto you much of that which ye used to hide in the Scripture, and forgiving much. now hath come unto you light from Allah and plain Scripture,

- SH O followers of the Book! indeed Our Messenger has come to you making clear to you much of what you concealed of the Book and passing over much; indeed, there has come to you light and a clear Book from Allah;
- YU O people of the Book! There hath come to you our Messenger, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary): There hath come to you from Allah a (new) light and a perspicuous Book, -

16.

- AA Through which God will lead those who follow His pleasure to the path of peace, and guide them out of darkness into light by His will, and to the path that is straight.
- NQ Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way (Islâmic Monotheism).
- PK Whereby Allah guideth him who seeketh His good pleasure unto paths of peace. He bringeth them out of darkness unto light by His decree, and guideth them unto a straight path.
- SH With it Allah guides him who will follow His pleasure into the ways of safety and brings them out of utter darkness into light by His will and guides them to the right path.
- YU Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His will, unto the light,- guideth them to a path that is straight.

17.

- AA Verily they are unbelievers who say: "The Messiah, son of Mary, is God." You ask them: "Who could prevail against God if He had chosen to destroy the Messiah, son of Mary, and his mother, and the rest of mankind?" For God's is the kingdom of the heavens and the earth and whatsoever lies between them. He creates what He please, for God has the power over all things.
- NQ Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary)[]. Say (O Muhammad SAW): "Who then has the least power against Allâh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allâh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allâh is Able to do all things.
- PK They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say: Who then can do aught against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth? Allah's is the Sovereignty of the heavens and the earth and all that is between them. He createth what He will. And Allah is Able to do all things.
- SH Certainly they disbelieve who say: Surely, Allah-- He is the Messiah, son of Marium. Say: Who then could control anything as against Allah when He wished to destroy the Messiah son of Marium and his mother and all those on the earth? And Allah's is the kingdom of the heavens and the earth and what is between them; He creates what He pleases; and Allah has power over all things,
- YU In blasphemy indeed are those that say that Allah is Christ the son of Mary. Say: "Who then hath the least power against Allah, if His will were to destroy Christ the son of Mary, his mother, and all every - one that is on the earth? For to Allah belongeth the dominion of the heavens and the earth, and all that is between. He createth what He pleaseth. For Allah hath power over all things."

18.

- AA Say the Jews and the Christians: "We are sons of God and beloved of Him." Say: "Why does He punish you then for your sins? No: You are only mortals, of His creation." He can punish whom He please and pardon whom He will, for God's is the kingdom of the heavens and the earth and all that lies between them, and everything will go back to Him.
- NQ And (both) the Jews and the Christians say: "We are the children of Allâh and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings, of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allâh belongs the dominion of the heavens and the earth and all that is between them, and to Him is the return (of all).
- PK The Jews and Christians say: We are sons of Allah and His loved ones. Say: Why then doth He chastise you for your sins? Nay, ye are but mortals of His creating. He forgiveth whom He will, and chastiseth whom He will. Allah's is the Sovereignty of the heavens and the earth and all that is between them, and unto Him is the journeying.
- SH And the Jews and the Christians say: We are the sons of Allah and His beloved ones. Say: Why does He then chastise you for your faults? Nay, you are mortals from among those whom He has created, He forgives whom He pleases and chastises whom He pleases; and Allah's is the kingdom of the heavens and the earth and what is between them, and to Him is the eventual coming.
- YU (Both) the Jews and the Christians say: "We are sons of Allah, and his beloved." Say: "Why then doth He punish you for your sins? Nay, ye are but men, - of the men he hath created: He forgiveth whom He pleaseth, and He punisheth whom He pleaseth: and to Allah belongeth the dominion of the heavens and the earth, and all that is between: and unto Him is the final goal (of all)"

19.

- AA O you people of the Book, Our Apostle has come to you when apostles had ceased to come long ago, lest you said: "There did not come to us any messenger of good news or of warnings." So now there has reached you a bearer of good tidings and of warnings; for God has the power over all things.
- NQ O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad SAW) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner.[]" But now has come unto you a bringer of glad tidings and a warner. And Allâh is Able to do all things.
- PK O People of the Scripture! Now hath Our messenger come unto you to make things plain unto you after an interval (of cessation) of the messengers, lest ye should say: There came not unto us a messenger of cheer nor any warner. Now hath a messenger of cheer and a warner come unto you. Allah is Able to do all things.
- SH O followers of the Book! indeed Our Messenger has come to you explaining to you after a cessation of the (mission of the) messengers, lest you say: There came not to us a giver of good news or a warner, so indeed there has come to you a giver of good news and a warner; and Allah has power over all things.
- YU O People of the Book! Now hath come unto you, making (things) clear unto you, Our Messenger, after the break in (the series of) our messengers, lest ye should say: "There came unto us no bringer of glad tidings and no warner (from evil)": But now hath come unto you a bringer of glad tidings and a warner (from evil). And Allah hath power over all things.

20.

- AA Remember when Moses said to his people: "O my people, remember the favours that God bestowed on you when He appointed apostles from among you, and made you kings and gave you what had never been given to any one in the world.
- NO And (remember) when Mûsa (Moses) said to his people: "O my people! Remember the Favour of Allâh to you, when He made Prophets among you, made you kings, and gave you what He had not given to any other among the 'Alamîn (mankind and jinns, in the past)."
- PK And (remember) when Moses said unto his people: O my people! Remember Allah's favour unto you, how He placed among you prophets, and He made you kings, and gave you that (which) He gave not to any (other) of (His) creatures.
- SH And when Musa said to his people: O my people! remember the favor of Allah upon you when He raised prophets among you and made you kings and gave you what He had not given to any other among the nations.
- YU Remember Moses said to his people: "O my people! Call in remembrance the favour of Allah unto you, when He produced prophets among you, made you kings, and gave you what He had not given to any other among the peoples.

21.

- AA Enter then, my people, the Holy Land that God has ordained for you, and do not turn back, or you will suffer."
- NO "O my people! Enter the holy land (Palestine) which Allâh has assigned to you, and turn not back (in flight) for then you will be returned as losers."
- PK O my people! Go into the holy land which Allah hath ordained for you. Turn not in flight, for surely ye turn back as losers:
- SH O my people! enter the holy land which Allah has prescribed for you and turn not on your backs for then you will turn back losers.
- YU "O my people! Enter the holy land which Allah hath assigned unto you, and turn not back ignominiously, for then will ye be overthrown, to your own ruin."

22.

- AA They said: "O Moses, in that land live a people who are formidable; we shall never go there until they leave. We shall enter when they go away."
- NO They said: "O Mûsa (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter."
- PK They said: O Moses! Lo! a giant people (dwell) therein and lo! we go not in till they go forth from thence. When they go forth from thence, then we will enter (not till then).
- SH They said: O Musa! surely there is a strong race in it, and we will on no account enter it until they go out from it, so if they go out from it, then surely we will enter.
- YU They said: "O Moses! In this land are a people of exceeding strength: Never shall we enter it until they leave it: if (once) they leave, then shall we enter."

23.

- AA Then two of the men who feared (God), and to whom God was gracious, said to them: "Charge and rush the gate. If you enter, you will surely be victorious. And place your trust in God if you truly believe."
- NO Two men of those who feared (Allâh and) on whom Allâh had bestowed His Grace [they were íæÕÚæßÇáĒ Yûsha' (Joshua) and Kâlab (Caleb)] said:

"Assault them through the gate, for when you are in, victory will be yours, and put your trust in Allāh if you are believers indeed."

- PK Then out spake two of those who feared (their Lord, men) unto whom Allah had been gracious: Enter in upon them by the gate, for if ye enter by it, lo! ye will be victorious. So put your trust (in Allah) if ye are indeed believers.
- SH Two men of those who feared, upon both of whom Allah had bestowed a favor, said: Enter upon them by the gate, for when you have entered it you shall surely be victorious, and on Allah should you rely if you are believers.
- YU (But) among (their) Allah-fearing men were two on whom Allah had bestowed His grace: They said: "Assault them at the (proper) Gate: when once ye are in, victory will be yours; But on Allah put your trust if ye have faith."

24.

- AA They said: "O Moses, we shall never, never enter so long as they are there. Go you and your Lord to fight them; we stay here."
- NQ They said: "O Mûsa (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here."
- PK They said: O Moses! We will never enter (the land) while they are in it. So go thou and thy Lord and fight! We will sit here.
- SH They said: O Musa! we shall never enter it so long as they are in it; go therefore you and your Lord, then fight you both surely we will here sit down.
- YU They said: "O Moses! while they remain there, never shall we be able to enter, to the end of time. Go thou, and thy Lord, and fight ye two, while we sit here (and watch)."

25.

- AA Said (Moses): "O Lord, I have control over none but myself and my brother; so distinguish between us and these, the wicked people."
- NQ He [Mûsa (Moses)] said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the Fâsiqûn (rebellious and disobedient to Allāh)!"
- PK He said: My Lord! I have control of none but myself and my brother, so distinguish between us and the wrong-doing folk.
- SH He said: My Lord! Surely I have no control (upon any) but my own self and my brother; therefore make a separation between us and the nation of transgressors.
- YU He said: "O my Lord! I have power only over myself and my brother: so separate us from this rebellious people!"

26.

- AA (And God) said: "Then verily this land is forbidden them for forty years, and they shall wander perplexed over the earth. So do not grieve for these, the wicked people."
- NQ (Allāh) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the Fâsiqûn (rebellious and disobedient to Allāh)."
- PK (Their Lord) said: For this the land will surely be forbidden them for forty years that they will wander in the earth, bewildered. So grieve not over the wrongdoing folk.
- SH He said: So it shall surely be forbidden to them for forty years, they shall wander about in the land, therefore do not grieve for the nation of transgressors.
- YU Allah said: "Therefore will the land be out of their reach for forty years: In distraction will they wander through the land: But sorrow thou not over these

rebellious people.

27.

- AA Narrate to them exactly the tale of the two sons of Adam. When each of them offered a sacrifice (to God), that of one was accepted, and that of the other was not. Said (the one): "I will murder you," and the other replied: "God only accepts from those who are upright and preserve themselves om evil.
- NO And (O Muhammad SAW) recite to them (the Jews) the story of the two sons of Adam [Hâbil (Abel) and Qâbil (Cain)] in truth; when each offered a sacrifice (to Allâh), it was accepted from the one but not from the other. The latter said to the former: "I will surely kill you.[]" The former said: "Verily, Allâh accepts only from those who are Al-Muttaqûn (the pious - see V.2: 2)."
- PK But recite unto them with truth the tale of the two sons of Adam, how they offered each a sacrifice, and it was accepted from the one of them and it was not accepted from the other. (The one) said: I will surely kill thee. (The other) answered: Allah accepteth only from those who ward off (evil).
- SH And relate to them the story of the two sons of Adam with truth when they both offered an offering, but it was accepted from one of them and was not accepted from the other. He said: I I will most certainly slay you. (The other) said: Allah only accepts from those who guard (against evil).
- YU Recite to them the truth of the story of the two sons of Adam. Behold! they each presented a sacrifice (to Allah): It was accepted from one, but not from the other. Said the latter: "Be sure I will slay thee." "Surely," said the former, "Allah doth accept of the sacrifice of those who are righteous.

28.

- AA If you raise your hand to kill me, I will raise not mine to kill you, for I fear God, the Lord of all the worlds;
- NO "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allâh; the Lord of the 'Alamîn (mankind, jinns, and all that exists)."
- PK Even if thou stretch out thy hand against me to kill me, I shall not stretch out my hand against thee to kill thee, lo! I fear Allah, the Lord of the Worlds.
- SH If you will stretch forth your hand towards me to slay me, I am not one to stretch forth my hand towards you to slay you surely I fear Allah, the Lord of the worlds:
- YU "If thou dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against thee to slay thee: for I do fear Allah, the cherisher of the worlds.

29.

- AA I would rather you suffered the punishment for sinning against me, and for your own sin, and became an inmate of Hell. And that is the requital for the unjust."
- NO "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the Zâlimûn (polytheists and wrongdoers)."
- PK Lo! I would rather thou shouldst bear the punishment of the sin against me and thine own sin and become one of the owners of the fire. That is the reward of evil-doers.
- SH Surely I wish that you should bear the sin committed against me and your own sin, and so you would be of the inmates of the fire, and this is the recompense of the unjust.
- YU "For me, I intend to let thee draw on thyself my sin as well as thine, for thou wilt be among the companions of the fire, and that is the reward of those who

do wrong."

30.

- AA Then the other was induced by his passion to murder his brother, and he killed him, and became one of the damned.
- NQ So the Nafs (self) of the other (latter one) encouraged him and made fairseeming to him the murder of his brother; he murdered him and became one of the losers.
- PK But (the other's) mind imposed on him the killing of his brother, so he slew him and became one of the losers.
- SH Then his mind facilitated to him the slaying of his brother so he slew him; then he became one of the losers
- YU The (selfish) soul of the other led him to the murder of his brother: he murdered him, and became (himself) one of the lost ones.

31.

- AA Then God sent a raven which scratched the ground in order to show him how to hide the nakedness of his brother. "Alas, the woe," said he, "that I could not be even like the raven and hide the nakedness of my brother," and was filled with remorse.
- NQ Then Allāh sent a crow who scratched the ground to show him to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.
- PK Then Allah sent a raven scratching up the ground, to show him how to hide his brother's naked corpse. He said: Woe unto me! Am I not able to be as this raven and so hide my brother's naked corpse? And he became repentant.
- SH Then Allah sent a crow digging up the earth so that he might show him how he should cover the dead body of his brother. He said: Woe me! do I lack the strength that I should be like this crow and cover the dead body of my brother? So he became of those who regret.
- YU Then Allah sent a raven, who scratched the ground, to show him how to hide the shame of his brother. "Woe is me!" said he; "Was I not even able to be as this raven, and to hide the shame of my brother?" then he became full of regrets-

32.

- AA That is why We decreed for the children of Israel that whosoever kills a human being, except (as punishment) for murder or for spreading corruption in the land, it shall be like killing all humanity; and whosoever saves a life, saves the entire human race. Our apostles brought clear proofs to them; but even after that most of them committed excesses in the land.
- NQ Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allāh by committing the major sins) in the land!.[]
- PK For that cause We decreed for the Children of Israel that whosoever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah's Sovereignty), but afterwards lo! many of them

became prodigals in the earth.

SH For this reason did We prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men; and certainly Our messengers came to them with clear arguments, but even after that many of them certainly act extravagantly in the land.

YU On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our messengers with clear signs, yet, even after that, many of them continued to commit excesses in the land.

33.

AA The punishment for those who wage war against God and His Prophet, and perpetrate disorders in the land, is to kill or hang them, or have a hand on one side and a foot on the other cut off, or banish them from the land. Such is their disgrace in the world, and in the Hereafter their doom shall be dreadful.

NO The recompense of those who wage war against Allāh and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.

PK The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom;

SH The punishment of those who wage war against Allah and His messenger and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned; this shall be as a disgrace for them in this world, and in the hereafter they shall have a grievous chastisement,

YU The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter;

34.

AA But those who repent before they are subdued should know that God is forgiving and kind.

NO Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allāh is Oft-Forgiving, Most Merciful.

PK Save those who repent before ye overpower them. For know that Allah is Forgiving, Merciful.

SH Except those who repent before you have them in your power; so know that Allah is Forgiving, Merciful.

YU Except for those who repent before they fall into your power: in that case, know that Allah is Oft-forgiving, Most Merciful.

35.

AA O you who believe, follow the path shown to you by God, and seek the way of

proximity to Him, and struggle in His way: you may have success.

- NO O you who believe! Do your duty to Allâh and fear Him. Seek the means of approach to Him, and strive hard in His Cause as much as you can. So that you may be successful.[]
- PK O ye who believe! Be mindful of your duty to Allah, and seek the way of approach unto Him, and strive in His way in order that ye may succeed.
- SH O you who believe! be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful.
- YU O ye who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in his cause: that ye may prosper.

36.

- AA As for unbelievers, if they possess the riches of the whole earth, and two times more, and offer it as ransom for release from the torments of the Day of Resurrection, it will not be accepted from them, and their punishment will surely be painful.
- NO Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment.[]
- PK As for those who disbelieve, lo! if all that is in the earth were theirs, and as much again therewith, to ransom them from the doom on the Day of Resurrection, it would not be accepted from them. Theirs will be a painful doom.
- SH Surely (as for) those who disbelieve, even if they had what is in the earth, all of it, and the like of it with it, that they might ransom themselves with it from the punishment of the day of resurrection, it shall not be accepted from them, and they shall have a painful punishment.
- YU As to those who reject Faith,- if they had everything on earth, and twice repeated, to give as ransom for the penalty of the Day of Judgment, it would never be accepted of them, theirs would be a grievous penalty.

37.

- AA They would like to escape from the Fire, but will never succeed, and their suffering will be constant
- NO They will long to get out of the Fire, but never will they get out therefrom, and theirs will be a lasting torment.
- PK They will wish to come forth from the Fire, but they will not come forth from it. Theirs will be a lasting doom.
- SH They would desire to go forth from the fire, and they shall not go forth from it, and they shall have a lasting punishment.
- YU Their wish will be to get out of the Fire, but never will they get out therefrom: their penalty will be one that endures.

38.

- AA As for the thief, whether man or woman, cut his hand as punishment from God for what he had done; and God is all mighty and all wise.
- NO Cut off (from the wrist joint) the (right) hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is AllPowerful, All- Wise.
- PK As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Allah is Mighty, Wise.
- SH And (as for) the man who steals and the woman who steals, cut off their hands as a punishment for what they have earned, an exemplary punishment

from Allah; and Allah is Mighty, Wise.

YU As to the thief, Male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime: and Allah is Exalted in power.

39.

AA But those who repent after a crime and reform, shall be forgiven by God, for God is forgiving and kind.

NQ But whosoever repents after his crime and does righteous good deeds (by obeying Allâh), then verily, Allâh will pardon him (accept his repentance). Verily, Allâh is OftForgiving, Most Merciful.

PK But whoso repenteth after his wrongdoing and amendeth, lo! Allah will relent toward him. Lo! Allah is Forgiving, Merciful.

SH But whoever repents after his iniquity and reforms (himself), then surely Allah will turn to him (mercifully); surely Allah is Forgiving, Merciful.

YU But if the thief repents after his crime, and amends his conduct, Allah turneth to him in forgiveness; for Allah is Oft-forgiving, Most Merciful.

40.

AA Do you not know that God's is the kingdom of the heavens and the earth? He punishes whom He will, and pardons whom He please, for God has the power over all things.

NQ Know you not that to Allâh (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And Allâh is Able to do all things.

PK Knowest thou not that unto Allah belongeth the Sovereignty of the heavens and the earth? He punisheth whom He will, and forgiveth whom He will. Allah is Able to do all things.

SH Do you not know that Allah-- His is the kingdom of the heavens and the earth; He chastises whom He pleases; and forgives whom He pleases and Allah has power over all things.

YU Knowest thou not that to Allah (alone) belongeth the dominion of the heavens and the earth? He punisheth whom He pleaseth, and He forgiveth whom He pleaseth: and Allah hath power over all things.

41.

AA Be not grieved, O Apostle, by those who hasten to outrace others in denial, and say with their tongues: "We believe," but do not believe in their hearts. And those of the Jews who listen to tell lies, and spy on behalf of others who do not come to you, and who distort the words (of the Torah) out of context, and say: "If you are given (what we say is true) accept it; but if you are not given it, beware." You cannot intercede with God for him whom God would not show the way. These are the people whose hearts God does not wish to purify. For them is ignominy in this world and punishment untold in the next -

NQ O Messenger (Muhammad SAW)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allâh wants to put in AlFitnah [error, because of his rejecting the Faith], you can do nothing for him against Allâh. Those are the ones whose hearts Allâh does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.

PK O Messenger! Let not them grieve thee who vie one with another in the race

to disbelief, of such as say with their mouths: "We believe," but their hearts believe not, and of the Jews: listeners for the sake of falsehood, listeners on behalf of other folk who come not unto thee, changing words from their context and saying: If this be given unto you, receive it, but if this be not given unto you, then beware! He whom Allah doometh unto sin, thou (by thine efforts) wilt avail him naught against Allah. Those are they for whom the Will of Allah is that He cleanse not their hearts. Theirs in the world will be ignominy, and in the Hereafter an awful doom;

SH O Messenger! let not those grieve you who strive together in hastening to unbelief from among those who say with their mouths: We believe, and their hearts do not believe, and from among those who are Jews; they are listeners for the sake of a lie, listeners for another people who have not come to you; they alter the words from their places, saying: If you are given this, take it, and if you are not given this, be cautious; and as for him whose temptation Allah desires, you cannot control anything for him with Allah. Those are they for whom Allah does not desire that He should purify their hearts; they shall have disgrace in this world, and they shall have a grievous chastisement in the hereafter.

YU O Messenger! let not those grieve thee, who race each other into unbelief: (whether it be) among those who say "We believe" with their lips but whose hearts have no faith; or it be among the Jews,- men who will listen to any lie,- will listen even to others who have never so much as come to thee. They change the words from their (right) times and places: they say, "If ye are given this, take it, but if not, beware!" If any one's trial is intended by Allah, thou hast no authority in the least for him against Allah. For such - it is not Allah's will to purify their hearts. For them there is disgrace in this world, and in the Hereafter a heavy punishment.

42.

AA Eavesdropping for telling lies, earning through unlawful means! So, if they come to you, judge between them or decline. And if you decline, they can do you no harm; but if you judge, you should do so with justice, for God loves those who are just.

NQ (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad SAW), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allāh loves those who act justly.

PK Listeners for the sake of falsehood! Greedy for illicit gain! If then they have recourse unto thee (Muhammad) judge between them or disclaim jurisdiction. If thou disclaimest jurisdiction, then they cannot harm thee at all. But if thou judgest, judge between them with equity. Lo! Allah loveth the equitable.

SH (They are) listeners of a lie, devourers of what is forbidden; therefore if they come to you, judge between them or turn aside from them, and if you turn aside from them, they shall not harm you in any way; and if you judge, judge between them with equity; surely Allah loves those who judge equitably.

YU (They are fond of) listening to falsehood, of devouring anything forbidden. If they do come to thee, either judge between them, or decline to interfere. If thou decline, they cannot hurt thee in the least. If thou judge, judge in equity between them. For Allah loveth those who judge in equity.

43.

AA But why should they make you a judge when the Torah is with them which contains the Law of God? Even then they turn away. They are those who will never believe.

- NQ** But how do they come to you for decision while they have the Taurât (Torah), in which is the (plain) Decision of Allâh; yet even after that, they turn away. For they are not (really) believers.
- PK** How come they unto thee for judgment when they have the Torah, wherein Allah hath delivered judgment (for them)? Yet even after that they turn away. Such (folk) are not believers.
- SH** And how do they make you a judge and they have the Taurat wherein is Allah's judgment? Yet they turn back after that, and these are not the believers.
- YU** But why do they come to thee for decision, when they have (their own) law before them?- therein is the (plain) command of Allah; yet even after that, they would turn away. For they are not (really) People of Faith.

44.

- AA** We sent down the Torah which contains guidance and light, in accordance with which the prophets who were obedient (to God) gave instructions to the Jews, as did the rabbis and priests, for they were the custodians and witnesses of God's writ. So, therefore, do not fear men, fear Me, and barter not My messages away for a paltry gain. Those who do not judge by God's revelations are infidels indeed.
- NQ** Verily, We did send down the Taurât (Torah) [to Mûsa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allâh's Will, judged the Jews. And the rabbis and the priests [too judged the Jews by the Taurât (Torah) after those Prophets] for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers - of a lesser degree as they do not act on Allâh's Laws[]).
- PK** Lo! We did reveal the Torah, wherein is guidance and a light, by which the prophets who surrendered (unto Allah) judged the Jews, and the rabbis and the priests (judged) by such of Allah's Scripture as they were bidden to observe, and thereunto were they witnesses. So fear not mankind, but fear Me. And My revelations for a little gain. Whoso judgeth not by that which Allah hath revealed: such are disbelievers.
- SH** Surely We revealed the Taurat in which was guidance and light; with it the prophets who submitted themselves (to Allah) judged (matters) for those who were Jews, and the masters of Divine knowledge and the doctors, because they were required to guard (part) of the Book of Allah, and they were witnesses thereof; therefore fear not the people and fear Me, and do not take a small price for My communications; and whoever did not judge by what Allah revealed, those are they that are the unbelievers.
- YU** It was We who revealed the law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the prophets who bowed (as in Islam) to Allah's will, by the rabbis and the doctors of law: for to them was entrusted the protection of Allah's book, and they were witnesses thereto: therefore fear not men, but fear me, and sell not my signs for a miserable price. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers.

45.

- AA** And there (in the Torah) We had ordained for them a life for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and for wounds retribution, though he who forgoes it out of charity, atones for his sins. And those who do not judge by God's revelations are

unjust.

- NO** And We ordained therein for them: "Life for life[], eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrongdoers - of a lesser degree).
- PK** And We prescribed for them therein: The life for the life, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and for wounds retaliation. But whoso forgoeth it (in the way of charity) it shall be expiation for him. Whoso judgeth not by that which Allah hath revealed: such are wrong-doers.
- SH** And We prescribed to them in it that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and (that there is) reprisal in wounds; but he who foregoes it, it shall be an expiation for him; and whoever did not judge by what Allah revealed, those are they that are the unjust.
- YU** We ordained therein for them: "Life for life, eye for eye, nose or nose, ear for ear, tooth for tooth, and wounds equal for equal." But if any one remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what Allah hath revealed, they are (No better than) wrong-doers.

46.

- AA** Later, in the train (of the prophets), We sent Jesus, son of Mary, confirming the Torah which had been (Sent down) before him, and gave him the Gospel containing guidance and light, which corroborated the earlier Torah, a guidance and warning for those who preserve themselves from evil and follow the straight path.
- NO** And in their footsteps, We sent 'Iesa (Jesus), son of Maryam (Mary)[], confirming the Taurât (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurât (Torah) that had come before it, a guidance and an admonition for Al-Muttaqûn (the pious - see V.2:2).
- PK** And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him in the Torah, and We bestowed on him the Gospel wherein is guidance and a light, confirming that which was (revealed) before it in the Torah - a guidance and an admonition unto those who ward off (evil).
- SH** And We sent after them in their footsteps Isa, son of Marium, verifying what was before him of the Taurat and We gave him the Injeel in which was guidance and light, and verifying what was before it of Taurat and a guidance and an admonition for those who guard (against evil).
- YU** And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him: We sent him the Gospel: therein was guidance and light, and confirmation of the Law that had come before him: a guidance and an admonition to those who fear Allah.

47.

- AA** Let the people of the Gospel judge by what has been revealed in it by God. And those who do not judge in accordance with what God has revealed are transgressors.
- NO** Let the people of the Injeel (Gospel) judge by what Allâh has revealed therein. And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn (the rebellious i.e. disobedient (of a lesser degree) to Allâh).
- PK** Let the People of the Gospel judge by that which Allah hath revealed therein.

Whoso judgeth not by that which Allah hath revealed: such are evil-livers.

- SH And the followers of the Injeel should have judged by what Allah revealed in it; and whoever did not judge by what Allah revealed, those are they that are the transgressors.
- YU Let the people of the Gospel judge by what Allah hath revealed therein. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel.

48.

- AA And to you We have revealed the Book containing the truth, confirming the earlier revelations, and preserving them (from change and corruption). So judge between them by what has been revealed by God, and do not follow their whims, side-stepping the truth that has reached you. To each of you We have given a law and a way and a pattern of life. If God had pleased He could surely have made you one people (professing one faith). But He wished to try and test you by that which He gave you. So try to excel in good deeds. To Him will you all return in the end, when He will tell you of what you were at variance.
- NO And We have sent down to you (O Muhammad SAW) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures)[]. So judge between them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allâh willed, He would have made you one nation, but that (He) may test you in what He has given you; so strive as in a race in good deeds. The return of you (all) is to Allâh; then He will inform you about that in which you used to differ.
- PK And unto thee have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it. So judge between them by that which Allah hath revealed, and follow not their desires away from the truth which hath come unto thee. For each We have appointed a divine law and a traced-out way. Had Allah willed He could have made you one community. But that He may try you by that which He hath given you (He hath made you as ye are). So vie one with another in good works. Unto Allah ye will all return, and He will then inform you of that wherein ye differ.
- SH And We have revealed to you the Book with the truth, verifying what is before it of the Book and a guardian over it, therefore judge between them by what Allah has revealed, and do not follow their low desires (to turn away) from the truth that has come to you; for every one of you did We appoint a law and a way, and if Allah had pleased He would have made you (all) a single people, but that He might try you in what He gave you, therefore strive with one another to hasten to virtuous deeds; to Allah is your return, of all (of you), so He will let you know that in which you differed;
- YU To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have we prescribed a law and an open way. If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute;

49.

- AA Judge between them in the light of what has been revealed by God, and do not follow their whims, and beware of them lest they lead you away from the guidance sent down to you by God. If they turn away, then know that God is

sure to punish them for some of their sins; and many of them are transgressors.

NO . And so judge (you O Muhammad SAW) between them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad SAW) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh's Will is to punish them for some sins of theirs. And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh).

PK So judge between them by that which Allah hath revealed, and follow not their desires, but beware of them lest they seduce thee from some part of that which Allah hath revealed unto thee. And if they turn away, then know that Allah's Will is to smite them for some sin of theirs. Lo! many of mankind are evil-livers.

SH And that you should judge between them by what Allah has revealed, and do not follow their low desires, and be cautious of them, lest they seduce you from part of what Allah has revealed to you; but if they turn back, then know that Allah desires to afflict them on account of some of their faults; and most surely many of the people are transgressors.

YU And this (He commands): Judge thou between them by what Allah hath revealed, and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which Allah hath sent down to thee. And if they turn away, be assured that for some of their crime it is Allah's purpose to punish them. And truly most men are rebellious.

50.

AA Do they seek a judgement of the days of pagan ignorance? But who could be a better judge than God for those who are firm in their faith?

NO Do they then seek the judgement of (the Days of) Ignorance?[] And who is better in judgement than Allâh for a people who have firm Faith.

PK Is it a judgment of the time of (pagan) ignorance that they are seeking? Who is better than Allah for judgment to a people who have certainty (in their belief)?

SH Is it then the judgment of (the times of) ignorance that they desire? And who is better than Allah to judge for a people who are sure?

YU Do they then seek after a judgment of (the days of) ignorance? But who, for a people whose faith is assured, can give better judgment than Allah?

51.

AA O believers, do not hold Jews and Christians as your allies. They are allies of one another; and anyone who makes them his friends is surely one of them; and God does not guide the unjust.

NO O you who believe! Take not the Jews and the Christians as Auliyâ' (friends, protectors, helpers, etc.), they are but Auliyâ' to one another. And if any amongst you takes them as Auliyâ', then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrongdoers and unjust).

PK O ye who believe! Take not the Jews and the Christians for friends. They are friends one to another. He among you who taketh them for friends is (one) of them. Lo! Allah guideth not wrongdoing folk.

SH O you who believe! do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people.

YU O ye who believe! take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he

amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust.

52.

- AA** You will notice that those whose hearts are afflicted with sickness (of doubt) only hasten to join them and say: "We fear lest misfortune should surround us." It may well be that God may soon send (you) success, or other command of His. Then will they be repentant of what they had concealed in their hearts.
- NO** And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allāh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.
- PK** And thou seest those in whose heart is a disease race toward them, saying: We fear lest a change of fortune befall us. And it may happen that Allah will vouchsafe (unto thee) the victory, or a commandment from His presence. Then will they repent them of their secret thoughts.
- SH** But you will see those in whose hearts is a disease hastening towards them, saying: We fear lest a calamity should befall us; but it may be that Allah will bring the victory or a punishment from Himself, so that they shall be regretting on account of what they hid in their souls.
- YU** Those in whose hearts is a disease - thou seest how eagerly they run about amongst them, saying: "We do fear lest a change of fortune bring us disaster." Ah! perhaps Allah will give (thee) victory, or a decision according to His will. Then will they repent of the thoughts which they secretly harboured in their hearts.

53.

- AA** Then the believers will say: "Are these the people who had sworn by God on solemn oath and said: "We are surely with you?" Wasted have been all their deeds, and losers they remain.
- NO** And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allāh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers.
- PK** Then will the believers say (unto the people of the Scripture): are these they who swore by Allah their most binding oaths that they were surely with you? Their works have failed, and they have become the losers.
- SH** And those who believe will say: Are these they who swore by Allah with the most forcible of their oaths that they were most surely with you? Their deeds shall go for nothing, so they shall become losers.
- YU** And those who believe will say: "Are these the men who swore their strongest oaths by Allah, that they were with you?" All that they do will be in vain, and they will fall into (nothing but) ruin.

54.

- AA** O believers, any one of you who turns back on his faith (should remember) that God could verily bring (in your place) another people whom He would love as they would love Him, gentle with believers, unbending with infidels, who would strive in the way of God, unafraid of blame by any slanderer. Such is the favour of God which He bestows on whomsoever He will. God is infinite and all-knowing.
- NO** O you who believe! Whoever from among you turns back from his religion (Islām), Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the

Way of Allâh, and never afraid of the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is AllSufficient for His creatures' needs, AllKowner.

- PK O ye who believe! Whoso of you becometh a renegade from his religion, (know that in his stead) Allah will bring a people whom He loveth and who love Him, humble toward believers, stern toward disbelievers, striving in the way of Allah, and fearing not the blame of any blamer. Such is the grace of Allah which He giveth unto whom He will. Allah is All-Embracing, All-Knowing.
- SH O you who believe! whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer; this is Allah's Face, He gives it to whom He pleases, and Allah is Ample-giving, Knowing.
- YU O ye who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him,- lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things.

55.

- AA Your only friends are God and His Messenger, and those who believe and are steadfast in devotion, who pay the zakat and bow in homage (before God).
- NQ Verily, your Walî (Protector or Helper) is Allâh, His Messenger, and the believers, - those who perform As-Salât (Iqâmat-as-Salât), and give Zakât, and they bow down (submit themselves with obedience to Allâh in prayer).
- PK Your guardian can be only Allah; and His messenger and those who believe, who establish worship and pay the poordue, and bow down (in prayer).
- SH Only Allah is your Vali and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow.
- YU Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship).

56.

- AA And those who take God and His Prophet and the faithful as their friends are indeed men of God, who will surely be victorious. O believers, do not make friends with those who mock and make a sport of your faith, who were given the Book before you, and with unbelievers; and fear God if you truly believe;
- NQ And whosoever takes Allâh, His Messenger, and those who have believed, as Protectors, then the party of Allâh will be the victorious.[]
- PK And whoso taketh Allah and His messenger and those who believe for guardian (will know that), lo! the party of Allah, they are the victorious.
- SH And whoever takes Allah and His messenger and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant.
- YU As to those who turn (for friendship) to Allah, His Messenger, and the (fellowship of) believers,- it is the fellowship of Allah that must certainly triumph.

57.

- NQ O you who believe! Take not for Auliyâ' (protectors and helpers) those who take your religion for a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear Allâh if you indeed are true believers.

- PK O Ye who believe! Choose not for guardians such of those who received the Scripture before you, and of the disbelievers, as make a jest and sport of your religion. But keep your duty to Allah if ye are true believers.
- SH O you who believe! do not take for guardians those who take your religion for a mockery and a joke, from among those who were given the Book before you and the unbelievers; and be careful of (your duty to) Allah if you are believers.
- YU O ye who believe! take not for friends and protectors those who take your religion for a mockery or sport, - whether among those who received the Scripture before you, or among those who reject Faith; but fear ye Allah, if ye have faith (indeed).

58.

- AA (Nor make friends with) those who, when you call (the faithful) to prayer, make mock of it and jest, because they do not understand.
- NQ And when you proclaim the call for As-Salât [call for the prayer (Adhân)], they take it (but) as a mockery and fun; that is because they are a people who understand not. []
- PK And when ye call to prayer they take it for a jest and sport. That is because they are a folk who understand not.
- SH And when you call to prayer they make it a mockery and a joke; this is because they are a people who do not understand.
- YU When ye proclaim your call to prayer they take it (but) as mockery and sport; that is because they are a people without understanding.

59.

- AA Say to them: "O people of the Book, what reason have you for disliking us other than that we believe in God and what has been sent down to us, and was sent down before, and because most of you are disobedient?"
- NQ Say: "O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allâh, and in (the revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are Fâsiqûn [rebellious and disobedient (to Allâh)]?"
- PK Say: O People of the Scripture! Do ye blame us for aught else than that we believe in Allah and that which is revealed unto us and that which was revealed aforetime, and because most of you are evil-livers?
- SH Say: O followers of the Book! do you find fault with us (for aught) except that we believe in Allah and in what has been revealed to us and what was revealed before, and that most of you are transgressors?
- YU Say: "O people of the Book! Do ye disapprove of us for no other reason than that we believe in Allah, and the revelation that hath come to us and that which came before (us), and (perhaps) that most of you are rebellious and disobedient?"

60.

- AA Say: "Shall I inform you who will receive the worst chastisement from God? They who were condemned by God, and on whom fell His wrath, and those who were turned to apes and swine, and those who worship the powers of evil. They are in the worse gradation, and farthest away from the right path."
- NQ Say (O Muhammad SAW to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allâh: those (Jews) who incurred the Curse of Allâh and His Wrath, those of whom (some) He transformed into monkeys and swines, those who worshipped Tâghût[] (false deities); such are worse in rank (on the Day of Resurrection in the Hellfire), and far more astray from the Right Path (in the life of this world)."

- PK Shall I tell thee of a worse (case) than theirs for retribution with Allah? (Worse is the case of him) whom Allah hath cursed, him on whom His wrath hath fallen and of whose sort Allah hath turned some to apes and swine, and who serveth idols. Such are in worse plight and further astray from the plain road.
- SH Say: Shall I inform you of (him who is) worse than this in retribution from Allah? (Worse is he) whom Allah has cursed and brought His wrath upon, and of whom He made apes and swine, and he who served the Shaitan; these are worse in place and more erring from the straight path.
- YU Say: "Shall I point out to you something much worse than this, (as judged) by the treatment it received from Allah? those who incurred the curse of Allah and His wrath, those of whom some He transformed into apes and swine, those who worshipped evil; - these are (many times) worse in rank, and far more astray from the even path!"

61.

- AA When they come to you they say: "We believe;" but unbelieving they came and unbelieving go; and God is aware of what they conceal in their hearts.
- NQ When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allâh knows all what they were hiding.
- PK When they come unto you (Muslims), they say: We believe; but they came in unbelief and they went out in the same; and Allah knoweth best what they were hiding.
- SH And when they come to you, they say: We believe; and indeed they come in with unbelief and indeed they go forth with it; and Allah knows best what they concealed.
- YU When they come to thee, they say: "We believe": but in fact they enter with a mind against Faith, and they go out with the same but Allah knoweth fully all that they hide.

62.

- AA You will see among them many who rush into sin and wickedness, and devour unlawful gain. How evil are the things they do!
- NQ And you see many of them (Jews) hurrying for sin and transgression, and eating illegal things [as bribes and Ribâ (usury), etc.]. Evil indeed is that which they have been doing.
- PK And thou seest many of them vying one with another in sin and transgression and their devouring of illicit gain. Verily evil is what they do.
- SH And you will see many of them striving with one another to hasten in sin and exceeding the limits, and their eating of what is unlawfully acquired; certainly evil is that which they do.
- YU Many of them dost thou see, racing each other in sin and rancour, and their eating of things forbidden. Evil indeed are the things that they do.

63.

- AA Why do not their rabbis and priests prohibit them from talking of sinful things and from devouring unlawful gain? Evil are the acts they commit!
- NQ Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.
- PK Why do not the rabbis and the priests forbid their evil-speaking and their devouring of illicit gain? Verily evil is their handiwork.
- SH Why do not the learned men and the doctors of law prohibit them from their

speaking of what is sinful and their eating of what is unlawfully acquired? Certainly evil is that which they work.

- YU Why do not the rabbis and the doctors of Law forbid them from their (habit of) uttering sinful words and eating things forbidden? Evil indeed are their works.

64.

- AA The Jews say: "Bound are the hands of God." Tied be their own hands, and damned may they be for saying what they say! In fact, both His hands are open wide: He spends of His bounty in any way He please. But what your Lord has revealed to you will only increase their rebellion and unbelief. So We have caused enmity and hatred among them (which will last) till the Day of Resurrection. As often as they ignite the fires of war they are extinguished by God. Yet they rush around to spread corruption in the land; but God does not love those who are corrupt.
- NQ The Jews say: "Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands[] are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from Allâh increases in most of them their obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allâh extinguished it; and they (ever) strive to make mischief on earth. And Allâh does not like the Mufsidûn (mischiefmakers).
- PK The Jews say: Allah's hand is fettered. Their hands are fettered and they are accursed for saying so. Nay, but both His hands are spread out wide in bounty. He bestoweth as He will. That which hath been revealed unto thee from thy Lord is certain to increase the contumacy and disbelief of many of them, and We have cast among them enmity and hatred till the Day of Resurrection. As often as they light a fire for war, Allah extinguisheth it. Their effort is for corruption in the land, and Allah loveth not corrupters.
- SH And the Jews say: The hand of Allah is tied up! Their hands shall be shackled and they shall be cursed for what they say. Nay, both His hands are spread out, He expends as He pleases; and what has been revealed to you from your Lord will certainly make many of them increase in inordinacy and unbelief; and We have put enmity and hatred among them till the day of resurrection; whenever they kindle a fire for war Allah puts it out, and they strive to make mischief in the land; and Allah does not love the mischief-makers.
- YU The Jews say: "Allah's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them we have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war, Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief.

65.

- AA If the people of the Book had believed and feared, We would surely have absolved them of their sins, and admitted them to gardens of delight.
- NQ And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad SAW) and warded off evil (sin, ascribing partners to Allâh) and had become AlMuttaqûn (the pious - see V.2:2) We would indeed have blotted out their sins and admitted them to Gardens of pleasure (in Paradise).
- PK If only the People of the Scripture would believe and ward off (evil), surely We should remit their sins from them and surely We should bring them into

Gardens of Delight.

- SH And if the followers of the Book had believed and guarded (against evil) We would certainly have covered their evil deeds and We would certainly have made them enter gardens of bliss
- YU If only the People of the Book had believed and been righteous, We should indeed have blotted out their iniquities and admitted them to gardens of bliss.

66.

- AA And if they had followed the teachings of the Torah and the Gospel, and what has been sent down to them by their Lord, they would surely have enjoyed (blessings) from the heavens above and the earth below their feet.
- NO And if only they had acted according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ân), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the revelation and believe in Prophet Muhammad SAW like 'Abdullâh bin Salâm[] radhiallahu'anhu), but many of them do evil deeds.
- PK If they had observed the Torah and the Gospel and that which was revealed unto them from their Lord, they would surely have been nourished from above them and from beneath their feet. Among them there are people who are moderate, but many of them are of evil conduct.
- SH And if they had kept up the Taurat and the Injeel and that which was revealed to them from their Lord, they would certainly have eaten from above them and from beneath their feet there is a party of them keeping to the moderate course, and (as for) most of them, evil is that which they do
- YU If only they had stood fast by the Law, the Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from every side. There is from among them a party on the right course: but many of them follow a course that is evil.

67.

- AA Some among them are moderate, but evil is what most of them do! O Prophet, announce what has reached you from your Lord, for if you do not, you will not have delivered His message. God will preserve you from (the mischief of) men; for God does not guide those who do not believe.
- NO O Messenger (Muhammad SAW)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve.
- PK O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou wilt not have conveyed His message. Allah will protect thee from mankind. Lo! Allah guideth not the disbelieving folk.
- SH O Messenger! deliver what has been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people.
- YU O Messenger! proclaim the (message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith.

68.

- AA Say to them: "O people of the Book, you have no ground (for argument) until you follow the Torah and the Gospel and what has been revealed to you by your Lord." But what has been revealed to you by your Lord will surely

increase rebellion and unbelief in many; so do not grieve for those who do not believe.

- NQ** Say (O Muhammad SAW) "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'ân)." Verily, that which has been sent down to you (Muhammad SAW) from your Lord increases in many of them their obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.
- PK** Say O People of the Scripture! Ye have naught (of guidance) till ye observe the Torah and the Gospel and that which was revealed unto you from your Lord. That which is revealed unto thee (Muhammad) from thy Lord is certain to increase the contumacy and disbelief of many of them. But grieve not for the disbelieving folk.
- SH** Say: O followers of the Book! you follow no good till you keep up the Taurat and the Injeel and that which is revealed to you from your Lord; and surely that which has been revealed to you from your Lord shall make many of them increase in inordinacy and unbelief; grieve not therefore for the unbelieving people.
- YU** Say: "O People of the Book! ye have no ground to stand upon unless ye stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord." It is the revelation that cometh to thee from thy Lord, that increaseth in most of them their obstinate rebellion and blasphemy. But sorrow thou not over (these) people without Faith.

69.

- AA** All those who believe, and the Jews and the Sabians and the Christians, in fact any one who believes in God and the Last Day, and performs good deeds, ll have nothing to fear or regret.
- NQ** Surely, those who believe (in the Oneness of Allâh, in His Messenger Muhammad SAW and all that was revealed to him from Allâh), those who are the Jews and the Sabians and the Christians, - whosoever believed in Allâh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.[]
- PK** Lo! those who believe, and those who are Jews, and Sabaeans, and Christians - Whosoever believeth in Allah and the Last Day and doeth right - there shall no fear come upon them neither shall they grieve.
- SH** Surely those who believe and those who are Jews and the Sabians and the Christians whoever believes in Allah and the last day and does good-- they shall have no fear nor shall they grieve.
- YU** Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians and the Christians,- any who believe in Allah and the Last Day, and work righteousness,- on them shall be no fear, nor shall they grieve.

70.

- AA** We had taken a solemn pledge from the children of Israel, and sent messengers to them; but whenever an apostle came to them bringing what did not suit their mood, they called one imposter, another they slew,
- NQ** Verily, We took the covenant of the Children of Israel and sent them Messengers. Whenever there came to them a Messenger with what they themselves desired not - a group of them they called liars, and others among them they killed.
- PK** We made a covenant of old with the Children of Israel and We sent unto them messengers. As often as a messenger came unto them with that which their souls desired not (they became rebellious). Some (of them) they denied and

some they slew.

- SH Certainly We made a covenant with the children of Israel and We sent to them messengers; whenever there came to them a messenger with what that their souls did not desire, some (of them) did they call liars and some they slew.
- YU We took the covenant of the Children of Israel and sent them messengers, every time, there came to them a messenger with what they themselves desired not - some (of these) they called impostors, and some they (go so far as to) slay.

71.

- AA And imagined that no trials would befall them; and they turned deaf and blind (to the truth). But God still turned to them; yet many of them turned blind and deaf again; but God sees everything they do.
- NQ They thought there will be no Fitnah (trial or punishment), so they became blind and deaf; after that Allâh turned to them (with Forgiveness); yet again many of them became blind and deaf. And Allâh is the AllSeer of what they do.
- PK They thought no harm would come of it, so they were wilfully blind and deaf. And afterward Allah turned (in mercy) toward them. Now (even after that) are many of them wilfully blind and deaf. Allah is Seer of what they do.
- SH And they thought that there would be no affliction, so they became blind and deaf; then Allah turned to them mercifully, but many of them became blind and deaf; and Allah is well seeing what they do.
- YU They thought there would be no trial (or punishment); so they became blind and deaf; yet Allah (in mercy) turned to them; yet again many of them became blind and deaf. But Allah sees well all that they do.

72.

- AA They are surely infidels who say: "God is the Christ, son of Mary." But the Christ had only said: "O children of Israel, worship God who is my Lord and your Lord." Whosoever associates a compeer with God, will have Paradise denied to him by God, and his abode shall be Hell; and the sinners will have none to help them.
- NQ Surely, they have disbelieved who say: "Allâh is the Messiah ['Iesa (Jesus)], son of Maryam (Mary)." But the Messiah ['Iesa (Jesus)] said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners in worship with Allâh, then Allâh has forbidden Paradise for him, and the Fire will be his abode[]. And for the Zâlimûn (polytheists and wrongdoers) there are no helpers.
- PK They surely disbelieve who say: Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said: O Children of Israel, worship Allah, my Lord and your Lord. Lo! whoso ascribeth partners unto Allah, for him Allah hath forbidden paradise. His abode is the Fire. For evil-doers there will be no helpers.
- SH Certainly they disbelieve who say: Surely Allah, He is the Messiah, son of Marium; and the Messiah said: O Children of Israel! serve Allah, my Lord and your Lord. Surely whoever associates (others) with Allah, then Allah has forbidden to him the garden, and his abode is the fire; and there shall be no helpers for the unjust.
- YU They do blaspheme who say: "Allah is Christ the son of Mary." But said Christ: "O Children of Israel! worship Allah, my Lord and your Lord." Whoever joins other gods with Allah, - Allah will forbid him the garden, and the Fire will be his abode. There will for the wrong-doers be no one to help.

73.

- AA Disbelievers are they surely who say: "God is the third of the trinity;" but there is no god other than God the one. And if they do not desist from saying what they say, then indeed those among them who persist in disbelief will suffer painful punishment.
- NQ Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." But there is no ilâh (god) (none who has the right to be worshipped) but One Ilâh (God -Allâh). And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them.
- PK They surely disbelieve who say: Lo! Allah is the third of three; when there is no Allah save the One Allah. If they desist not from so saying a painful doom will fall on those of them who disbelieve.
- SH Certainly they disbelieve who say: Surely Allah is the third (person) of the three; and there is no god but the one Allah, and if they desist not from what they say, a painful chastisement shall befall those among them who disbelieve.
- YU They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One Allah. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them.

74.

- AA Why do they not turn to God and ask His forgiveness? God is forgiving and kind.
- NQ Will they not repent to Allâh and ask His Forgiveness? For Allâh is OftForgiving, Most Merciful.[]
- PK Will they not rather turn unto Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful.
- SH Will they not then turn to Allah and ask His forgiveness? And Allah is Forgiving, Merciful.
- YU Why turn they not to Allah, and seek His forgiveness? For Allah is Oft-forgiving, Most Merciful.

75.

- AA The Christ, son of Mary, was but an apostle, and many apostles had (come and) gone before him; and his mother was a woman of truth. They both ate the (same) food (as men). Behold, how We show men clear signs, and behold, how they wander astray!
- NQ The Messiah ['Iesa (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah [i.e. she believed in the words of Allâh and His Books (see Verse 66: 12)]. They both used to eat food (as any other human being, while Allâh does not eat). Look how We make the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them, yet look how they are deluded away (from the truth).
- PK The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food. See how We make the revelations clear for them, and see how they are turned away!
- SH The Messiah, son of Marium is but a messenger; messengers before him have indeed passed away; and his mother was a truthful woman; they both used to eat food. See how We make the communications clear to them, then behold, how they are turned away.
- YU Christ the son of Mary was no more than a messenger; many were the messengers that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah doth make His signs

clear to them; yet see in what ways they are deluded away from the truth!

76.

- AA Tell them: "Leaving God aside, will you worship something that has no power over your loss or gain?" But God is all-hearing and all-knowing.
- NQ Say (O Muhammad SAW to mankind): "How do you worship besides Allâh something which has no power either to harm or to benefit you? But it is Allâh Who is the AllHearer, AllKnower."
- PK Say: Serve ye in place of Allah that which possesseth for you neither hurt nor use? Allah it is Who is the Hearer, the Knower.
- SH Say: Do you serve besides Allah that which does not control for you any harm, or any profit? And Allah-- He is the Hearing, the Knowing.
- YU Say: "Will ye worship, besides Allah, something which hath no power either to harm or benefit you? But Allah,- He it is that heareth and knoweth all things."

77.

- AA Tell them: "O people of the Book, do not overstep the bounds of truth in your beliefs, and follow not the wishes of a people who had erred before, and led many others astray, and wandered away from the right path."
- NQ Say (O Muhammad SAW): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path."
- PK Say: O People of the Scripture! Stress not in your religion other than the truth, and follow not the vain desires of folk who erred of old and led many astray, and erred from a plain road.
- SH Say: O followers of the Book! be not unduly immoderate in your religion, and do not follow the low desires of people who went astray before and led many astray and went astray from the right path.
- YU Say: "O people of the Book! exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by,- who misled many, and strayed (themselves) from the even way.

78.

- AA Cursed were disbelievers among the children of Israel by David and Jesus, son of Mary, because they rebelled and transgressed the bounds.
- NQ Those among the Children of Israel[] who disbelieved were cursed by the tongue of Dawûd (David) and 'Iesa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.
- PK Those of the Children of Israel who went astray were cursed by the tongue of David, and of Jesus, son of Mary. That was because they rebelled and used to transgress.
- SH Those who disbelieved from among the children of Israel were cursed by the tongue of Dawood and Isa, son of Marium; this was because they disobeyed and used to exceed the limit.
- YU Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses.

79.

- AA They did not restrain one another from the wicked things they used to do; and vile were the things that they were doing!

- NO** They used not to forbid one another from the Munkar (wrong, evildoing, sins, polytheism, disbelief, etc.) which they committed. Vile indeed was what they used to do.
- PK** They restrained not one another from the wickedness they did. Verily evil was that they used to do!
- SH** They used not to forbid each other the hateful things (which) they did; certainly evil was that which they did.
- YU** Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did.

80.

- AA** You can see among them many allying themselves with the infidels. Vile it was what they sent ahead of them, so that God's indignation came upon them; and torment will they suffer an eternity.
- NO** You see many of them taking the disbelievers as their Auliyâ' (protectors and helpers). Evil indeed is that which their ownselves have sent forward before them, for that (reason) Allâh's Wrath fell upon them and in torment they will abide.
- PK** Thou seest many of them making friends with those who disbelieve. Surely ill for them is that which they themselves send on before them: that Allah will be wroth with them and in the doom they will abide.
- SH** You will see many of them befriending those who disbelieve; certainly evil is that which their souls have sent before for them, that Allah became displeased with them and in chastisement shall they abide.
- YU** Thou seest many of them turning in friendship to the Unbelievers. Evil indeed are (the works) which their souls have sent forward before them (with the result), that Allah's wrath is on them, and in torment will they abide.

81.

- AA** If they had believed in God and the Prophet and what had been revealed to him, they would never have held them as allies; and many among them are transgressors.
- NO** And had they believed in Allâh, and in the Prophet (Muhammad SAW) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliyâ' (protectors and helpers), but many of them are the Fâsiqûn (rebellious, disobedient to Allâh).
- PK** If they believed in Allah and the Prophet and that which is revealed unto him, they would not choose them for their friends. But many of them are of evil conduct.
- SH** And had they believed in Allah and the prophet and what was revealed to him, they would not have taken them for friends but! most of them are transgressors.
- YU** If only they had believed in Allah, in the Prophet, and in what hath been revealed to him, never would they have taken them for friends and protectors, but most of them are rebellious wrong-doers.

82.

- AA** You will find the Jews and idolaters most excessive in hatred of those who believe; and the closest in love to the faithful are the people who say: "We are the followers of Christ," because there are priests and monks among them, and they are not arrogant.
- NO** Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikûn (see V.2: 105), and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they

are not proud.

PK Thou wilt find the most vehement of mankind in hostility to those who believe (to be) the Jews and the idolaters. And thou wilt find the nearest of them in affection to those who believe (to be) those who say: Lo! We are Christians. That is because there are among them priests and monks, and because they are not proud.

SH Certainly you will find the most violent of people in enmity for those who believe (to be) the Jews and those who are polytheists, and you will certainly find the nearest in friendship to those who believe (to be) those who say: We are Christians; this is because there are priests and monks among them and because they do not behave proudly.

YU Strongest among men in enmity to the believers wilt thou find the Jews and Pagans; and nearest among them in love to the believers wilt thou find those who say, "We are Christians": because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant.

83.

AA For when they listen to what has been revealed to this Apostle, you can see their eyes brim over with tears at the truth which they recognise, and say: "O Lord, we believe; put us down among those who bear witness (to the truth).

NQ And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad SAW), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses.

PK When they listen to that which hath been revealed unto the messengers, thou seest their eyes overflow with tears because of their recognition of the Truth. They say: Our Lord, we believe. Inscribe us as among the witnesses.

SH And when they hear what has been revealed to the messenger you will see their eyes overflowing with tears on account of the truth that they recognize; they say: Our Lord! we believe, so write us down with the witnesses (of truth).

YU And when they listen to the revelation received by the Messenger, thou wilt see their eyes overflowing with tears, for they recognise the truth: they pray: "Our Lord! we believe; write us down among the witnesses.

84.

AA And why should we not believe in God and what has come down to us of the truth? And we hope to be admitted by our Lord among those who are upright and do good?" 85 God will reward them for saying so with gardens where streams flow by, where they will live for ever. This is the recompense of those who do good.

NQ "And why should we not believe in Allâh and in that which has come to us of the truth (Islâmic Monotheism)? And we wish that our Lord will admit us (in Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad SAW and his Companions radhiallahu'anhuâ)."

PK How should we not believe in Allah and that which hath come unto us of the Truth. And (how should we not) hope that our Lord will bring us in along with righteous folk?

SH And what (reason) have we that we should not believe in Allah and in the truth that has come to us, while we earnestly desire that our Lord should cause us to enter with the good people?

YU "What cause can we have not to believe in Allah and the truth which has come to us, seeing that we long for our Lord to admit us to the company of the righteous?"

85.

- NO** So because of what they said, Allâh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of gooddoers.
- PK** Allah hath rewarded them for that their saying - Gardens underneath which rivers flow, wherein they will abide for ever. That is the reward of the good.
- SH** Therefore Allah rewarded them on account of what they said, with gardens in which rivers flow to abide in them; and this is the reward of those who do good (to others).
- YU** And for this their prayer hath Allah rewarded them with gardens, with rivers flowing underneath,- their eternal home. Such is the recompense of those who do good.

86.

- AA** But those who disbelieve and deny Our revelations are residents of Hell. O believers, do not forbid the good things God has made lawful for you; and do not transgress. God does not love transgressors.
- NO** But those who disbelieved and belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire.
- PK** But those who disbelieve and deny Our revelations, they are owners of hell-fire.
- SH** And (as for) those who disbelieve and reject Our communications, these are the companions of the flame.
- YU** But those who reject Faith and belie our Signs,- they shall be companions of Hell-fire.

87.

- NO** O you who believe! Make not unlawful the Taiyibât (all that is good as regards foods, things, deeds, beliefs, persons, etc.) which Allâh has made lawful for you, and transgress not. Verily, Allâh does not like the transgressors.
- PK** O ye who believe! Forbid not the good things which Allah hath made lawful for you, and transgress not, Lo! Allah loveth not transgressors.
- SH** O you who believe! do not forbid (yourselves) the good things which Allah has made lawful for you and do not exceed the limits; surely Allah does not love those who exceed the limits.
- YU** O ye who believe! make not unlawful the good things which Allah hath made lawful for you, but commit no excess: for Allah loveth not those given to excess.

88.

- AA** Eat what is lawful and good of the provisions God has bestowed on you, and fear God in whom you believe.
- NO** And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe.
- PK** Eat of that which Allah hath bestowed on you as food lawful and good, and keep your duty to Allah in Whom ye are believers.
- SH** And eat of the lawful and good (things) that Allah has given you, and be careful of (your duty to) Allah, in Whom you believe.
- YU** Eat of the things which Allah hath provided for you, lawful and good; but fear Allah, in Whom ye believe.

89.

- AA** God does not punish you but for what you swear in earnest. The expiation (for breaking an oath) is feeding ten persons who are poor, with food that you

give your own families, or clothing them, or freeing a slave. But he who cannot do so should fast for three days. This is the expiation for an oath when you have sworn it. So abide by your oaths. Thus God makes His commandments clear to you: You may perhaps be grateful.

- NO** Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten Masâkin (poor persons), on a scale of the average of that with which you feed your own families; or clothe them; or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn[.]. And protect your oaths (i.e. do not swear much)[.]. Thus Allâh make clear to you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful.
- PK** Allah will not take you to task for that which is unintentional in your oaths, but He will take you to task for the oaths which ye swear in earnest. The expiation thereof is the feeding of ten of the needy with the average of that wherewith ye feed your own folk, or the clothing of them, or the liberation of a slave, and for him who findeth not (the wherewithal to do so) then a three days' fast. This is the expiation of your oaths when ye have sworn; and keep your oaths. Thus Allah expoundeth unto you His revelations in order that ye may give thanks.
- SH** Allah does not call you to account for what is vain in your oaths, but He calls you to account for the making of deliberate oaths; so its expiation is the feeding of ten poor men out of the middling (food) you feed your families with, or their clothing, or the freeing of a neck; but whosoever cannot find (means) then fasting for three days; this is the expiation of your oaths when you swear; and guard your oaths. Thus does Allah make clear to you His communications, that you may be Fateful.
- YU** Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth Allah make clear to you His signs, that ye may be grateful.

90.

- AA** O believers, this wine and gambling, these idols, and these arrows you use for divination, are all acts of Satan; so keep away from them. You may haply prosper.
- NO** O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, AlAnsâb[.], and AlAzlâm (arrows for seeking luck or decision) are an abomination of Shaitân's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful[.].
- PK** O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may succeed.
- SH** O you who believe! intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the Shaitan's work; shun it therefore that you may be successful.
- YU** O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination,- of Satan's handwork: eschew such (abomination), that ye may prosper.

91.

- AA** Satan only wishes to create among you enmity and hatred through wine and

gambling, and to divert you from the remembrance of God and prayer. Will you therefore not desist?

- NO Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?
- PK Satan seeketh only to cast among you enmity and hatred by means of strong drink and games of chance, and to turn you from remembrance of Allah and from (His) worship. Will ye then have done?
- SH The Shaitan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer. Will you then desist?
- YU Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?

92.

- AA Obey God and the Prophet, and beware. If you turn away, remember, that the duty of Our Apostle is to give you a clear warning.
- NO And obey Allâh and the Messenger (Muhammad SAW), and beware (of even coming near to drinking or gambling or AIAnsâb, or AIAzlâm, etc.) and fear Allâh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way.
- PK Obey Allah and obey the messenger, and beware! But if ye turn away, then know that the duty of Our messenger is only plain conveyance (of the message).
- SH And obey Allah and obey the messenger and be cautious; but if you turn back, then know that only a clear deliverance of the message is (incumbent) on Our messenger.
- YU Obey Allah, and obey the Messenger, and beware (of evil): if ye do turn back, know ye that it is Our Messenger's duty to proclaim (the message) in the clearest manner.

93.

- AA Those who believe and perform good deeds will not be held guilty for what they have eaten (in the past) if they fear God and believe, and do good things and are conscious (of God) and believe, and still fear and do good, for God loves those who do good.
- NO Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allâh and believe, and once again fear Allâh and do good deeds with Ihsân (perfection). And Allâh loves the gooddoers.
- PK There shall be no sin (imputed) unto those who believe and do good works for what they may have eaten (in the past). So be mindful of your duty (to Allah), and believe, and do good works; and again: be mindful of your duty, and believe; and once again: be mindful of your duty, and do right. Allah loveth the good.
- SH On those who believe and do good there is no blame for what they eat, when they are careful (of their duty) and believe and do good deeds, then they are careful (of their duty) and believe, then they are careful (of their duty) and do good (to others), and Allah loves those who do good (to others).
- YU On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and

believe, and do deeds of righteousness,- (or) again, guard themselves from evil and believe,- (or) again, guard themselves from evil and do good. For Allah loveth those who do good.

94.

- AA** O you who believe, God will surely try you with the game that you take with your hands or your lances, in order to know who fear Him unseen. Whosoever transgress after this will suffer grievous punishment.
- NO** O you who believe! Allāh will certainly make a trial of you with something in (the matter of) the game that is well within reach of your hands and your lances, that Allāh may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment.
- PK** O ye who believe! Allah will surely try you somewhat (in the matter) of the game which ye take with your hands and your spears, that Allah may know him who feareth Him in secret. Whoso transgresseth after this, for him there is a painful doom.
- SH** O you who believe! Allah will certainly try you in respect of some game which your hands and your lances can reach, that Allah might know who fears Him in secret; but whoever exceeds the limit after this, he shall have a painful punishment.
- YU** O ye who believe! Allah doth but make a trial of you in a little matter of game well within reach of game well within reach of your hands and your lances, that He may test who feareth him unseen: any who transgress thereafter, will have a grievous penalty.

95.

- AA** O you who believe, do not kill game when you are on pilgrimage. And anyone among you who does so on purpose should offer livestock of equivalent value, determined by two honourable persons among you, (as atonement), to be brought to the Ka'bah as an offering; or else expiate by giving food to the poor, or its equivalent in fasting, so that he may realise the gravity of his deed. God has forgiven what has happened in the past; but any one who does so again will be punished by God. And God is severe in requital.
- NO** O you who believe! Kill not game while you are in a state of Ihrām for Hajj or 'Umrah (pilgrimage), and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow, etc.) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed Masākin (poor persons), or its equivalent in Saum (fasting), that he may taste the heaviness (punishment) of his deed. Allāh has forgiven what is past, but whosoever commits it again, Allāh will take retribution from him. And Allāh is AllMighty, All-Able of Retribution.
- PK** O ye who believe! Kill no wild game while ye are on the pilgrimage. Whoso of you killeth it of set purpose he shall pay its forfeit in the equivalent of that which he hath killed, of domestic animals, the judge to be two men among you known for justice, (the forfeit) to be brought as an offering to the Ka'bah; or, for expiation, he shall feed poor persons, or the equivalent thereof in fasting, that he may taste the evil consequences of his deed. Allah forgiveth whatever (of this kind) may have happened in the past, but whoso relapseth, Allah will take retribution from him. Allah is Mighty, Able to Requite (the wrong).
- SH** O you who believe! do not kill game while you are on pilgrimage, and whoever among you shall kill it intentionally, the compensation (of it) is the like of what he killed, from the cattle, as two just persons among you shall judge, as an offering to be brought to the Kaaba or the expiation (of it) is the

feeding of the poor or the equivalent of it in fasting, that he may taste the unwholesome result of his deed; Allah has pardoned what is gone by; and whoever returns (to it), Allah will inflict retribution on him; and Allah is Mighty, Lord of Retribution.

- YU O ye who believe! Kill not game while in the sacred precincts or in pilgrim garb. If any of you doth so intentionally, the compensation is an offering, brought to the Ka'ba, of a domestic animal equivalent to the one he killed, as adjudged by two just men among you; or by way of atonement, the feeding of the indigent; or its equivalent in fasts: that he may taste of the penalty of his deed. Allah forgives what is past: for repetition Allah will exact from him the penalty. For Allah is Exalted, and Lord of Retribution.

96.

- AA Lawful is all game of the water for you, and eating of it as food, so that you and the travellers may benefit by it. But unlawful is game of the jungle when you are on pilgrimage. Fear God before whom you have to gather in the end.
- NO Lawful to you is (the pursuit of) watergame and its use for food - for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) landgame as long as you are in a state of *Ihrâm* (for Hajj or 'Umrah). And fear Allâh to Whom you shall be gathered back.
- PK To hunt and to eat the fish of the sea is made lawful for you, a provision for you and for seafarers; but to hunt on land is forbidden you so long as ye are on the pilgrimage. Be mindful of your duty to Allah, unto Whom ye will be gathered.
- SH Lawful to you is the game of the sea and its food, a provision for you and for the travellers, and the game of the land is forbidden to you so long as you are on pilgrimage, and be careful of (your duty to) Allah, to Whom you shall be gathered.
- YU Lawful to you is the pursuit of water-game and its use for food, - for the benefit of yourselves and those who travel; but forbidden is the pursuit of land-game; - as long as ye are in the sacred precincts or in pilgrim garb. And fear Allah, to Whom ye shall be gathered back.

97.

- AA God has made the Ka'bah, the Sacred House, a means of support for mankind, as also the holy month, the sacrificial offerings, and consecrated cattle, so that you may understand that known to God is all that is in the heavens and the earth, and God has knowledge of everything.
- NO Allâh has made the Ka'bah, the Sacred House, an asylum of security and Hajj and 'Umrah (pilgrimage) for mankind, and also the Sacred Month and the animals of offerings and the garlanded (people or animals, etc. marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allâh has knowledge of all that is in the heavens and all that is in the earth, and that Allâh is the AllKnower of each and everything.
- PK Allah hath appointed the Ka'bah, the Sacred House, a standard for mankind, and the Sacred Month and the offerings and the garlands. That is so that ye may know that Allah knoweth whatsoever is in the heavens and whatsoever is in the earth, and that Allah is Knower of all things.
- SH Allah has made the Kaaba, the sacred house, a maintenance for the people, and the sacred month and the offerings and the sacrificial animals with garlands; this is that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is the Knower of all things.
- YU Allah made the Ka'ba, the Sacred House, an asylum of security for men, as

also the Sacred Months, the animals for offerings, and the garlands that mark them: That ye may know that Allah hath knowledge of what is in the heavens and on earth and that Allah is well acquainted with all things.

98.

- AA Know that the punishment of God is severe, but that God is also forgiving and kind.
- NQ Know that Allâh is Severe in punishment and that Allâh is OftForgiving, Most Merciful.
- PK Know that Allah is severe in punishment, but that Allah (also) is Forgiving, Merciful.
- SH Know that Allah is severe in requiting (evil) and that Allah is Forgiving, Merciful.
- YU Know ye that Allah is strict in punishment and that Allah is Oft-forgiving, Most Merciful.

99.

- AA It is for the Prophet to convey the message: God knows what you reveal and what you hide.
- NQ The Messenger's duty [i.e. Our Messenger Muhammad SAW whom We have sent to you, (O mankind)] is but to convey (the Message). And Allâh knows all that you reveal and all that you conceal.
- PK The duty of the messenger is only to convey (the message). Allah knoweth what ye proclaim and what ye hide.
- SH Nothing is (incumbent) on the Messenger but to deliver (the message), and Allah knows what you do openly and what you hide.
- YU The Messenger's duty is but to proclaim (the message). But Allah knoweth all that ye reveal and ye conceal.

100.

- AA Tell them: "The unclean and the pure are not equal, even though the abundance of the unclean may be pleasing to you." So fear God, O men of wisdom; you may haply find success.
- NQ Say (O Muhammad SAW): "Not equal are AlKhabith (all that is evil and bad as regards things, deeds, beliefs, persons, foods, etc.) and AtTaiyib (all that is good as regards things, deeds, beliefs, persons, foods, etc.), even though the abundance of Al-Khabith (evil) may please you." So fear Allâh much [(abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)], O men of understanding in order that you may be successful.
- PK Say: The evil and the good are not alike even though the plenty of the evil attract thee. So be mindful of your duty to Allah, O men of understanding, that ye may succeed.
- SH Say: The bad and the good are not equal, though the abundance of the bad may please you; so be careful of (your duty to) Allah, O men of understanding, that you may be successful.
- YU Say: "Not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle thee; so fear Allah, O ye that understand; that (so) ye may prosper."

101.

- AA O believers, do not ask about things which, if made known to you, may vex you. But if you ask about them when the Qur'an is being revealed they will be unfolded to you. God has overlooked (your failings) in this (respect), for God is forgiving and forbearing.

- NQ** O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you. Allāh has forgiven that, and Allāh is Oft-Forgiving, Most Forbearing.
- PK** O ye who believe! Ask not of things which, if they were made unto you, would trouble you; but if ye ask of them when the Qur'an is being revealed, they will be made known unto you. Allah pardoneth this, for Allah is Forgiving, Clement.
- SH** O you who believe! do not put questions about things which if declared to you may trouble you, and if you question about them when the Quran is being revealed, they shall be declared to you; Allah pardons this, and Allah is Forgiving, Forbearing.
- YU** O ye who believe! Ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-forgiving, Most Forbearing.

102.

- AA** Such things were asked by a people before you, but they disbelieved them afterwards.
- NQ** Before you, a community asked such questions, then on that account they became disbelievers.
- PK** A folk before you asked (for such disclosures) and then disbelieved therein.
- SH** A people before you indeed asked such questions, and then became disbelievers on account of them.
- YU** Some people before you did ask such questions, and on that account lost their faith.

103.

- AA** God has not sanctioned Baheerah or Sa'ibah, Waseelah or Ham. The unbelievers fabricate lies of God, for many of them are devoid of sense.
- NQ** Allāh has not instituted things like Bahīrah (a shecamel whose milk was spared for the idols and nobody was allowed to milk it) or a Sâ'ibah (a shecamel let loose for free pasture for their false gods, e.g. idols, etc., and nothing was allowed to be carried on it), or a Wasīlah (a shecamel set free for idols because it has given birth to a shecamel at its first delivery and then again gives birth to a shecamel at its second delivery) or a Hâm (a stallioncamel freed from work for their idols, after it had finished a number of copulations assigned for it, all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islāmic period). But those who disbelieve invent lies against Allāh, and most of them have no understanding.
- PK** Allah hath not appointed anything in the nature of a Bahirah or a Sa'ibah or a Wasilah or a Hami, but those who disbelieve invent a lie against Allah. Most of them have no sense.
- SH** Allah has not ordained (the making of) a bahirah or a saibah or a wasilah or a hami but those who disbelieve fabricate a lie against Allah, and most of them do not understand.
- YU** It was not Allah who instituted (superstitions like those of) a slit-ear she-camel, or a she-camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work: It is blasphemers who invent a lie against Allah; but most of them lack wisdom.

104.

- AA** When you say to them: "Come to what God has revealed, and the Prophet," they say: "Sufficient to us is the faith that our fathers had followed," even

though their fathers had no knowledge or guidance.

- NO** And when it is said to them: "Come to what Allâh has revealed and unto the Messenger (Muhammad SAW for the verdict of that which you have made unlawful)." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and no guidance.
- PK** And when it is said unto them: Come unto that which Allah hath revealed and unto the messenger, they say: Enough for us is that wherein we found our fathers. What! Even though their fathers had no knowledge whatsoever, and no guidance?
- SH** And when it is said to them, Come to what Allah has revealed and to the Messenger, they say: That on which we found our fathers is sufficient for us. What! even though their fathers knew nothing and did not follow the right way.
- YU** When it is said to them: "Come to what Allah hath revealed; come to the Messenger": They say: "Enough for us are the ways we found our fathers following." what! even though their fathers were void of knowledge and guidance?

105.

- AA** O you who believe, on you rests (the responsibility) for your own selves. If you follow the right path those who have gone astray will not be able to do you harm. To God have all of you to return, when He will tell you what you were doing.
- NO** O you who believe! Take care of your ownelves, [do righteous deeds, fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)]. If you follow the right guidance and enjoin what is right (Islâmic Monotheism and all that Islâm orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islâm has forbidden) no hurt can come to you from those who are in error. The return of you all is to Allâh, then He will inform you about (all) that which you used to do.
- PK** O ye who believe! Ye have charge of your own souls. He who erreth cannot injure you if ye are rightly guided. Unto Allah ye will all return; and then He will inform you of what ye used to do.
- SH** O you who believe! take care of your souls; he who errs cannot hurt you when you are on the right way; to Allah is your return, of all (of you), so He will inform you of what you did.
- YU** O ye who believe! Guard your own souls: If ye follow (right) guidance, no hurt can come to you from those who stray. the goal of you all is to Allah: it is He that will show you the truth of all that ye do.

106.

- AA** O you who believe, let two honest men among you be witness when you dictate your last will and testament as (the hour of) death draws near; and if death pproaches while you are on a journey, two men other than yours. Detain them after the service of prayer, and if you doubt their word make them swear by God that: "We shall not take a bribe even though it be offered by a near relative, nor hide the testimony of God, for then we shall surely be sinful."
- NO** O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk or two others from outside, if you are travelling through the land and the calamity of death befalls you. Detain them both after As-Salât (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allâh (saying):

"We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide Testimony of Allāh, for then indeed we should be of the sinful."

PK O ye who believe! Let there be witnesses between you when death draweth nigh unto one of you, at the time of bequest - two witnesses, just men from among you, or two others from another tribe, in case ye are campaigning in the land and the calamity of death befall you. Ye shall empanel them both after the prayer, and, if ye doubt, they shall be made to swear by Allah (saying): We will not take a bribe, even though it were (on behalf of) a near kinsman nor will we hide the testimony of Allah, for then indeed we should be of the sinful.

SH O you who believe! call to witness between you when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you, if you are travelling in the land and the calamity of death befalls you; the two (witnesses) you should detain after the prayer; then if you doubt (them), they shall both swear by Allah, (saying): We will not take for it a price, though there be a relative, and we will not hide the testimony of Allah for then certainly we should be among the sinners.

YU O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests,- two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them both after prayer, and let them both swear by Allah: "We wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah: if we do, then behold! the sin be upon us!"

107.

AA If it transpires they have concealed the truth, two of those who are immediately concerned should take their place and swear by God: "Our testimony is truer than theirs. We have stated no more (than the truth), or else we shall be unjust"

NO If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allāh (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrongdoers."

PK But then, if it is afterwards ascertained that both of them merit (the suspicion of) sin, let two others take their place of those nearly concerned, and let them swear by Allah, (saying): Verily our testimony is truer than their testimony and we have not transgressed (the bounds of duty), for them indeed we should be of the evil-doers.

SH Then if it becomes known that they both have been guilty of a sin, two others shall stand up in their place from among those who have a claim against them, the two nearest in kin; so they two should swear by Allah: Certainly our testimony is truer than the testimony of those two, and we have not exceeded the limit, for then most surely we should be of the unjust.

YU But if it gets known that these two were guilty of the sin (of perjury), let two others stand forth in their places,- nearest in kin from among those who claim a lawful right: let them swear by Allah: "We affirm that our witness is truer than that of those two, and that we have not trespassed (beyond the truth): if we did, behold! the wrong be upon us!"

108.

- AA It is thus likely that men will bear witness rightly, or else fear that their oaths may be disproved by oaths given after them. So fear God, and do not forget that God does not guide the iniquitous. The day God will gather the apostles and ask: "What answer was made to you?" They will say: "We know not. You alone know the secrets unknown."
- NQ That should make it closer (to the fact) that their testimony would be in its true nature and shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allâh and listen (with obedience to Him). And Allâh guides not the people who are Al-Fâsiqûn (the rebellious and disobedient).
- PK Thus it is more likely that they will bear true witness or fear that after their oaths the oaths (of others) will be taken. So be mindful of your duty (to Allah) and hearken. Allah guideth not the froward folk.
- SH This is more proper in order that they should give testimony truly or fear that other oaths be given after their oaths; and be careful of (your duty to) Allah, and hear; and Allah does not guide the transgressing people.
- YU That is most suitable: that they may give the evidence in its true nature and shape, or else they would fear that other oaths would be taken after their oaths. But fear Allah, and listen (to His counsel): for Allah guideth not a rebellious people:

109.

- NQ On the Day when Allâh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)? They will say: "We have no knowledge, verily, only You are the AllKnower of all that is hidden (or unseen, etc.)."
- PK In the day when Allah gathereth together the messengers, and saith: What was your response (from mankind)? they say: We have no knowledge. Lo! Thou, only Thou art the Knower of Things Hidden,
- SH On the day when Allah will assemble the messengers, then say: What answer were you given? They shall say: We have no knowledge, surely Thou art the great Knower of the unseen things.
- YU One day will Allah gather the messengers together, and ask: "What was the response ye received (from men to your teaching)?" They will say: "We have no knowledge: it is Thou Who knowest in full all that is hidden."

110.

- AA And when God will say: "O Jesus, son of Mary, remember the favours I bestowed on you and your mother, and reinforced you with divine grace that you spoke to men when in the cradle, and when in the prime of life; when I taught you the law and the judgement and the Torah and the Gospel; when you formed the state of your people's destiny out of mire and you breathed (a new spirit) into it, and they rose by My leave; when you healed the blind by My leave, and the leper; when you put life into the dead by My will; and when I held back the children of Israel from you when you brought to them My signs, and the disbelievers among them said: "Surely these are nothing but pure magic."
- NQ (Remember) when Allâh will say (on the Day of Resurrection). "O 'Iesa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with RûhulQudus [Jibrael (Gabriel)] so that you spoke to the people in the cradle[] and in maturity; and when I taught you writing, AlHikmah (the power of understanding), the Taurât (Torah) and the Injeel (Gospel); and when you made out of the clay, as it were, the figure of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My

Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) since you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic' "

PK When Allah saith: O Jesus, son of Mary! Remember My favour unto thee and unto thy mother; how I strengthened thee with the holy Spirit, so that thou spakest unto mankind in the cradle as in maturity; and how I taught thee the Scripture and Wisdom and the Torah and the Gospel; and how thou didst shape of clay as it were the likeness of a bird by My permission, and didst blow upon it and it was a bird by My permission, and thou didst heal him who was born blind and the leper by My permission; and how thou didst raise the dead by My permission; and how I restrained the Children of Israel from (harming) thee when thou camest unto them with clear proofs, and those of them who disbelieved exclaimed: This is naught else than mere magic;

SH When Allah will say: O Isa son of Marium! Remember My favor on you and on your mother, when I strengthened you I with the holy Spirit, you spoke to the people in the cradle and I when of old age, and when I taught you the Book and the wisdom and the Taurat and the Injeel; and when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission, and you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission; and when I withheld the children of Israel from you when you came to them with clear arguments, but those who disbelieved among them said: This is nothing but clear enchantment.

YU Then will Allah say: "O Jesus the son of Mary! Recount My favour to thee and to thy mother. Behold! I strengthened thee with the holy spirit, so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, the Law and the Gospel and behold! thou makest out of clay, as it were, the figure of a bird, by My leave, and thou breathest into it and it becometh a bird by My leave, and thou healest those born blind, and the lepers, by My leave. And behold! thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the clear Signs, and the unbelievers among them said: 'This is nothing but evident magic.'

111.

AA And when I inspired the disciples (through Jesus) to believe in Me and My apostle, they said: "We believe, and You bear witness that we submit"

NO And when I (Allâh) put in the hearts of Al-Hawârîeen (the disciples) [of 'Iesa (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims."

PK And when I inspired the disciples, (saying): Believe in Me and in My messenger, they said: We believe. Bear witness that we have surrendered (unto Thee) "we are muslims".

SH And when I revealed to the disciples, saying, Believe in Me and My messenger, they said: We believe and bear witness that we submit (ourselves).

YU "And behold! I inspired the disciples to have faith in Me and Mine Messenger: they said, 'We have faith, and do thou bear witness that we bow to Allah as Muslims'".

112.

AA When the disciples said: "O Jesus, son of Mary, could your Lord send down for us a table laid with food?" he said: "Fear God, if indeed you believe."

NO (Remember) when Al-Hawârîûn (the disciples) said: "O 'Iesa (Jesus), son of

Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" 'Iesa (Jesus) said: "Fear Allâh, if you are indeed believers."

- PK When the disciples said: O Jesus, son of Mary! Is thy Lord able to send down for us a table spread with food from heaven? He said: Observe your duty to Allah, if ye are true believers.
- SH When the disciples said: O Isa son of Marium! will your Lord consent to send down to us food from heaven? He said: Be careful of (your duty to) Allah if you are believers.
- YU Behold! the disciples, said: "O Jesus the son of Mary! can thy Lord send down to us a table set (with viands) from heaven?" Said Jesus: "Fear Allah, if ye have faith."

113.

- AA They said: "We should like to eat of it to reassure our hearts and to know that it's the truth you have told us, and that we should be witness to it."
- NO They said: "We wish to eat thereof and to be stronger in Faith, and to know that you have indeed told us the truth and that we ourselves be its witnesses."
- PK (They said:) We wish to eat thereof, that we may satisfy our hearts and know that thou hast spoken truth to us, and that thereof we may be witnesses.
- SH They said: We desire that we should eat of it and that our hearts should be at rest, and that we may know that you have indeed spoken the truth to us and that we may be of the witnesses to it.
- YU They said: "We only wish to eat thereof and satisfy our hearts, and to know that thou hast indeed told us the truth; and that we ourselves may be witnesses to the miracle."

114.

- AA Said Jesus, son of Mary. "O God, our Lord, send down a table well laid out with food from the skies so that this day may be a day of feast for the earlier among us and the later, and a token from You. Give us our (daily) bread, for You are the best of all givers of food."
- NO 'Iesa (Jesus), son of Maryam (Mary), said: "O Allâh, our Lord! Send us from heaven a table spread (with food) that there may be for us - for the first and the last of us - a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers."
- PK Jesus, son of Mary, said: O Allah, Lord of us! Send down for us a table spread with food from heaven, that it may be a feast for us, for the first of us and for the last of us, and a sign from Thee. Give us sustenance, for Thou art the Best of Sustainers.
- SH Isa the son of Marium said: O Allah, our Lord! send i down to us food from heaven which should be to us an ever-recurring happiness, to the first of us and to the last of us, and a sign from Thee, and grant us means of subsistence, and Thou art the best of the Providers.
- YU Said Jesus the son of Mary: "O Allah our Lord! Send us from heaven a table set (with viands), that there may be for us - for the first and the last of us - a solemn festival and a sign from thee; and provide for our sustenance, for thou art the best Sustainer (of our needs)."

115.

- AA And said God: "I shall send it down to you; but if any of you disbelieve after this, I shall inflict such punishment on him as I never shall inflict on any other creature."
- NO Allâh said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted

on anyone among (all) the 'Alamîn (mankind and jinns)."

- PK Allah said: Lo! I send it down for you. And whoso disbelieveth of you afterward, him surely will I punish with a punishment wherewith I have not punished any of (My) creatures.
- SH Allah said: Surely I will send it down to you, but whoever shall disbelieve afterwards from among you, surely I will chastise him with a chastisement with which I will not chastise, anyone among the nations.
- YU Allah said: "I will send it down unto you: But if any of you after that resisteth faith, I will punish him with a penalty such as I have not inflicted on any one among all the peoples."

116.

- AA And when God will ask: "O Jesus, son of Mary, did you say to mankind: 'Worship me and my mother as two deities apart from God?' (Jesus) will answer: "Halleluja. Could I say what I knew I had no right (to say)? Had I said it You would surely have known, for You know what is in my heart though I know not what You have. You alone know the secrets unknown.
- NQ And (remember) when Allâh will say (on the Day of Resurrection): "O 'Iesa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allâh?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my innerself though I do not know what is in Yours, truly, You, only You, are the AllKnower of all that is hidden and unseen.
- PK And when Allah saith: O Jesus, son of Mary! Didst thou say unto mankind: Take me and my mother for two gods beside Allah? he saith: Be glorified! It was not mine to utter that to which I had no right. If I used to say it, then Thou knewest it. Thou knowest what is in my mind, and I know not what is in Thy Mind. Lo! Thou, only Thou, art the Knower of Things Hidden?
- SH And when Allah will say: O Isa son of Marium! did you say to men, Take me and my mother for two gods besides Allah he will say: Glory be to Thee, it did not befit me that I should say what I had no right to (say); if I had said it, Thou wouldst indeed have known it; Thou knowest what is in my mind, and I do not know what is in Thy mind, surely Thou art the great Knower of the unseen things.
- YU And behold! Allah will say: "O Jesus the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of Allah'?" He will say: "Glory to Thee! never could I say what I had no right (to say). Had I said such a thing, thou wouldst indeed have known it. Thou knowest what is in my heart, Thou I know not what is in Thine. For Thou knowest in full all that is hidden.

117.

- AA I said nought to them but what You commanded me: Worship God, my Lord and your Lord. And so long as I dwelt with them I was witness over their actions. And after my life had been done, You were their keeper; and You are a witness over all things.
- NQ "Never did I say to them aught except what You (Allâh) did command me to say: 'Worship Allâh, my Lord and your Lord' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).
- PK I spake unto them only that which Thou commandedst me, (saying): Worship Allah, my Lord and your Lord. I was a witness of them while I dwelt among them, and when Thou tookest me Thou wast the Watcher over them. Thou art

Witness over all things.

- SH I did not say to them aught save what Thou didst enjoin me with: That serve Allah, my Lord and your Lord, and I was a witness of them so long as I was among them, but when Thou didst cause me to die, Thou wert the watcher over them, and Thou art witness of all things.
- YU "Never said I to them aught except what Thou didst command me to say, to wit, 'worship Allah, my Lord and your Lord'; and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the Watcher over them, and Thou art a witness to all things.

118.

- AA If You punish them, indeed they are Your creatures; if You pardon them, indeed You are mighty and wise."
- NQ "If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All- Mighty, the AllWise[]." ."
- PK If Thou punish them, lo! they are Thy slaves, and if Thou forgive them (lo! they are Thy slaves). Lo! Thou, only Thou, art the Mighty, the Wise.
- SH If Thou shouldst chastise them, then surely they are Thy servants; and if Thou shouldst forgive them, then surely Thou art the Mighty, the Wise.
- YU "If Thou dost punish them, they are Thy servant: If Thou dost forgive them, Thou art the Exalted in power, the Wise."

119.

- AA God will say: 'This is the day when the truthful shall profit by their truthfulness. For them will be gardens with streams running by, where they will for ever abide.'" God will accept them, and they will be gratified in (obeying) Him. This will surely be happiness supreme.
- NQ Allâh will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) - they shall abide therein forever. Allâh is pleased with them and they with Him. That is the great success (Paradise).
- PK Allah saith: This is a day in which their truthfulness profiteth the truthful, for theirs are Gardens underneath which rivers flow, wherein they are secure for ever, Allah taking pleasure in them and they in Him. That is the great triumph.
- SH Allah will say: This is the day when their truth shall benefit the truthful ones; they shall have gardens beneath which rivers flow to abide in them for ever: Allah is well pleased with them and they are well pleased with Allah; this is the mighty achievement.
- YU Allah will say: "This is a day on which the truthful will profit from their truth: theirs are gardens, with rivers flowing beneath, - their eternal Home: Allah well-pleased with them, and they with Allah: That is the great salvation, (the fulfilment of all desires).

120.

- AA To God belongs all that is in the heavens and the earth, and His the power over everything.
- NQ To Allâh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.
- PK Unto Allah belongeth the Sovereignty of the heavens and the earth and whatsoever is therein, and He is Able to do all things.
- SH Allah's is the kingdom of the heavens and the earth and what is in them; and He has power over all things.
- YU To Allah doth belong the dominion of the heavens and the earth, and all that

is therein, and it is He Who hath power over all things.