

9

At-Taubah

Repentance

Dispensation

 **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.

- NQ** Freedom from (all) obligations (is declared) from Allâh and His Messenger (SAW) to those of the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh), with whom you made a treaty.
- PK** Freedom from obligation (is proclaimed) from Allah and His messenger toward those of the idolaters with whom ye made a treaty.
- SH** (This is a declaration of) immunity by Allah and His Messenger towards those of the idolaters with whom you made an agreement.
- YU** A (declaration) of immunity from Allah and His Messenger, to those of the Pagans with whom ye have contracted mutual alliances: -

2.

- AA** IMMUNITY is granted those idolaters by God and his Apostle with whom you have a treaty. (They can) move about for four months freely in the land, but should know they cannot escape (the law of) God, and that God can put the unbelievers to shame.
- NQ** So travel freely (O Mushrikûn - see V.2: 105) for four months (as you will) throughout the land, but know that you cannot escape (from the Punishment of) Allâh, and Allâh will disgrace the disbelievers.
- PK** Travel freely in the land four months, and know that ye cannot escape Allah and that Allah will confound the disbelievers (in His Guidance).
- SH** So go about in the land for four months and know that you cannot weaken Allah and that Allah will bring disgrace to the unbelievers.
- YU** Go ye, then, for four months, backwards and forwards, (as ye will), throughout the land, but know ye that ye cannot frustrate Allah (by your falsehood) but that Allah will cover with shame those who reject Him.

3.

- AA** A general proclamation is (made) this day of the Greater Pilgrimage on the part of God and His Apostle, that God is not bound (by any contract) to idolaters, nor is His Apostle. It is, therefore, better for you to repent. If you do not, remember that you cannot elude (the grip of) God. So announce to those who deny the truth the news of painful punishment,
- NQ** And a declaration from Allâh and His Messenger to mankind on the greatest day (the 10th of Dhul- Hijjah - the 12th month of Islâmic calendar) that Allâh is free from (all) obligations to the Mushrikûn (see V.2: 105) and so is His Messenger. So if you (Mushrikûn) repent, it is better for you, but if you turn away, then know that you cannot escape (from the Punishment of) Allâh. And give tidings (O Muhammad SAW) of a painful torment to those who disbelieve.

- PK And a proclamation from Allah and His messenger to all men on the day of the Greater Pilgrimage that Allah is free from obligation to the idolaters, and (so is) His messenger. So, if ye repent, it will be better for you; but if ye are averse, then know that ye cannot escape Allah. Give tidings (O Muhammad) of a painful doom to those who disbelieve,
- SH And an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah and His Messenger are free from liability to the idolaters; therefore if you repent, it will be better for you, and if you turn back, then know that you will not weaken Allah; and announce painful punishment to those who disbelieve.
- YU And an announcement from Allah and His Messenger, to the people (assembled) on the day of the Great Pilgrimage,- that Allah and His Messenger dissolve (treaty) obligations with the Pagans. If then, ye repent, it were best for you; but if ye turn away, know ye that ye cannot frustrate Allah. And proclaim a grievous penalty to those who reject Faith.

4.

- AA Except those idolaters with whom you have a treaty, who have not failed you in the least, nor helped anyone against you. Fulfil your obligations to them during the term (of the treaty). God loves those who take heed for themselves.
- NQ Except those of the Mushrikûn with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty to them to the end of their term. Surely Allâh loves Al-Mattaqûn (the pious - see V.2:2).
- PK Excepting those of the idolaters with whom ye (Muslims) have a treaty, and who have since abated nothing of your right nor have supported anyone against you. (As for these), fulfil their treaty to them till their term. Lo! Allah loveth those who keep their duty (unto Him).
- SH Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you, so fulfill their agreement to the end of their term; surely Allah loves those who are careful (of their duty).
- YU (But the treaties are) not dissolved with those Pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfil your engagements with them to the end of their term: for Allah loveth the righteous.

5.

- AA But when these months, prohibited (for fighting), are over, slay the idolaters wheresoever you find them, and take them captive or besiege them, and lie in wait for them at every likely place. But if they repent and fulfil their devotional obligations and pay the zakat, then let them go their way, for God is forgiving and kind.
- NQ Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the Mushrikûn (see V.2:105) wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform As- Salât (Iqâmat-as-Salât), and give Zakât, then leave their way free. Verily, Allâh is Oft-Forgiving, Most Merciful. []
- PK Then, when the sacred months have passed, slay the idolaters wherever ye find them, and take them (captive), and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor-due, then leave their way free. Lo! Allah is Forgiving, Merciful.
- SH So when the sacred months have passed away, then slay the idolaters

wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and keep up prayer and pay the poor-rate, leave their way free to them; surely Allah is Forgiving, Merciful.

- YU But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allah is Oft-forgiving, Most Merciful.

6.

- AA If an idolater seeks protection, then give him asylum that he may hear the word of God. Then escort him to a place of safety, for they are people who do not know. How could there be a treaty between idolaters and God and His Apostle, except those you covenanted by the Sacred Mosque? Therefore as long as they are honest with you be correct with them, for God loves those who are godly.
- NQ And if anyone of the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) seeks your protection then grant him protection, so that he may hear the Word of Allâh (the Qur'ân), and then escort him to where he can be secure, that is because they are men who know not.
- PK And if anyone of the idolaters seeketh thy protection (O Muhammad), then protect him so that he may hear the Word of Allah, and afterward convey him to his place of safety. That is because they are a folk who know not.
- SH And if one of the idolaters seek protection from you, grant him protection till he hears the word of Allah, then make him attain his place of safety; this is because they are a people who do not know.
- YU If one amongst the Pagans ask thee for asylum, grant it to him, so that he may hear the word of Allah; and then escort him to where he can be secure. That is because they are men without knowledge.

7.

- NQ How can there be a covenant with Allâh and with His Messenger for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh) except those with whom you made a covenant near Al-Masjid-al-Harâm (at Makkah)? So long, as they are true to you, stand you true to them. Verily, Allâh loves Al-Muttaqûn (the pious - see V.2:2).
- PK How can there be a treaty with Allah and with His messenger for the idolaters save those with whom ye made a treaty at the Inviolable Place of Worship? So long as they are true to you, be true to them. Lo! Allah loveth those who keep their duty.
- SH How can there be an agreement for the idolaters with Allah and with His Messenger; except those with whom you made an agreement at the Sacred Mosque? So as long as they are true to you, be true to them; surely Allah loves those who are careful (of their duty).
- YU How can there be a league, before Allah and His Messenger, with the Pagans, except those with whom ye made a treaty near the sacred Mosque? As long as these stand true to you, stand ye true to them: for Allah doth love the righteous.

8.

- AA How (can they be trusted)? If they prevail against you they will neither observe pacts nor good faith with you. They flatter you with their tongues, but their hearts are averse to you, for most of them are iniquitous.
- NQ How (can there be such a covenant with them) that when you are

overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are Fâsiqûn (rebellious, disobedient to Allâh).

PK How (can there be any treaty for the others) when, if they have the upper hand of you, they regard not pact nor honour in respect of you? They satisfy you with their mouths the while their hearts refuse. And most of them are wrongdoers.

SH How (can it be)! while if they prevail against you, they would not pay regard in your case to ties of relationship, nor those of covenant; they please you with their mouths while their hearts do not consent; and most of them are transgressors.

YU How (can there be such a league), seeing that if they get an advantage over you, they respect not in you the ties either of kinship or of covenant? With (fair words from) their mouths they entice you, but their hearts are averse from you; and most of them are rebellious and wicked.

9.

AA They barter away the words of God for a petty price, and obstruct (others) from His path. How evil indeed are the things they do!

NQ They have purchased with the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh a little gain, and they hindered men from His Way; evil indeed is that which they used to do.

PK They have purchased with the revelations of Allah a little gain, so they debar (men) from His way. Lo! evil is that which they are wont to do.

SH They have taken a small price for the communications of Allah, so they turn away from His way; surely evil is it that they do.

YU The Signs of Allah have they sold for a miserable price, and (many) have they hindered from His way: evil indeed are the deeds they have done.

10.

AA They have no regard for kinship or treaties with believers, for they are transgressors.

NQ With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.

PK And they observe toward a believer neither pact nor honour. These are they who are transgressors.

SH They do not pay regard to ties of relationship nor those of covenant in the case of a believer; and these are they who go beyond the limits.

YU In a Believer they respect not the ties either of kinship or of covenant! It is they who have transgressed all bounds.

11.

AA But if they repent and are firm in devotion and pay the zakat, then they are your brothers in faith. We explain Our commands distinctly for those who understand.

NQ But if they repent, perform As-Salât (Iqâmat-as-Salât) and give Zakât, then they are your brethren in religion. (In this way) We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know.

PK But if they repent and establish worship and pay the poor-due, then are they your brethren in religion. We detail Our revelations for a people who have knowledge.

SH But if they repent and keep up prayer and pay the poor-rate, they are your

brethren in faith; and We make the communications clear for a people who know.

YU But (even so), if they repent, establish regular prayers, and practise regular charity,- they are your brethren in Faith: (thus) do We explain the Signs in detail, for those who understand.

12.

AA If they break their pledge after giving their word and revile your faith, fight these specimens of faithlessness, for surely their oaths have no sanctity: They may haply desist.

NQ But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism then fight (you) the leaders of disbelief (chiefs of Quraish - pagans of Makkah) - for surely their oaths are nothing to them - so that they may stop (evil actions).

PK And if they break their pledges after their treaty (hath been made with you) and assail your religion, then fight the heads of disbelief - Lo! they have no binding oaths - in order that they may desist.

SH And if they break their oaths after their agreement and (openly) revile your religion, then fight the leaders of unbelief-- surely their oaths are nothing-- so that they may desist.

YU But if they violate their oaths after their covenant, and taunt you for your Faith,- fight ye the chiefs of Unfaith: for their oaths are nothing to them: that thus they may be restrained.

13.

AA Will you not fight those who broke their pledge and plotted to banish the Apostle, and who were the first to attack you? Are you afraid of them? If you are believers you should fear God more.

NQ Will you not fight a people who have violated their oaths (pagans of Makkah) and intended to expel the Messenger, while they did attack you first? Do you fear them? Allâh has more right that you should fear Him, if you are believers.

PK Will ye not fight a folk who broke their solemn pledges, and purposed to drive out the messenger and did attack you first? What! Fear ye them? Now Allah hath more right that ye should fear Him, if ye are believers

SH What! will you not fight a people who broke their oaths and aimed at the expulsion of the Messenger, and they attacked you first; do you fear them? But Allah is most deserving that you should fear Him, if you are believers.

YU Will ye not fight people who violated their oaths, plotted to expel the Messenger, and took the aggressive by being the first (to assault) you? Do ye fear them? Nay, it is Allah Whom ye should more justly fear, if ye believe!

14.

AA Fight them so that God may punish them at your hands, and put them to shame, and help you against them, and heal the wounds of the hearts of believers,

NQ Fight against them so that Allâh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,

PK Fight them! Allah will chastise them at your hands, and He will lay them low and give you victory over them, and He will heal the breasts of folk who are believers.

SH Fight them, Allah will punish them by your hands and bring them to disgrace, and assist you against them and heal the hearts of a believing people.

YU Fight them, and Allah will punish them by your hands, cover them with shame, help you (to victory) over them, heal the breasts of Believers,

15.

AA And remove the anger from their breasts; for God turns to whosoever desires. God is all-knowing and all-wise.

NQ And remove the anger of their (believers') hearts. Allâh accepts the repentance of whom He wills. Allâh is All-Knowing, All-Wise.

PK And He will remove the anger of their hearts. Allah relenteth toward whom He will. Allah is Knower, Wise.

SH And remove the rage of their hearts; and Allah turns (mercifully) to whom He pleases, and Allah is Knowing, Wise.

YU And still the indignation of their hearts. For Allah will turn (in mercy) to whom He will; and Allah is All-Knowing, All-Wise.

16.

AA Do you think you will get away before God knows who among you fought and did not take anyone but God, His Apostle and the faithful, as their friends? God is cognisant of all that you do.

NQ Do you think that you shall be left alone while Allâh has not yet tested those among you who have striven hard and fought and have not taken Walijah [(Batanah - helpers, advisors and consultants from disbelievers, pagans, etc.) giving openly to them their secrets] besides Allâh and His Messenger, and the believers. Allâh is Well-Acquainted with what you do.

PK Or deemed ye that ye would be left (in peace) when Allah yet knoweth not those of you who strive, choosing for familiar none save Allah and His messenger and the believers? Allah is Informed of what ye do.

SH What! do you think that you will be left alone while Allah has not yet known those of you who have struggled hard and have not taken any one as an adherent besides Allah and His Messenger and the believers; and Allah is aware of what you do.

YU Or think ye that ye shall be abandoned, as though Allah did not know those among you who strive with might and main, and take none for friends and protectors except Allah, His Messenger, and the (community of) Believers? But Allah is well-acquainted with (all) that ye do.

17.

AA The idolaters have no right to visit the mosques of God while bearing testimony to their disbelief. Meaningless will be their acts, and in Hell they will bide for ever,

NQ It is not for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the Mosques of Allâh (i.e. to pray and worship Allâh therein, to look after their cleanliness and their building, etc.), while they witness against their ownelves of disbelief. The works of such are in vain and in Fire shall they abide.

PK It is not for the idolaters to tend Allah's sanctuaries, bearing witness against themselves of disbelief. As for such, their works are vain and in the Fire they will abide.

SH The idolaters have no right to visit the mosques of Allah while bearing witness to unbelief against themselves, these it is whose doings are null, and in the fire shall they abide.

YU It is not for such as join gods with Allah, to visit or maintain the mosques of Allah while they witness against their own souls to infidelity. The works of such bear no fruit: In Fire shall they dwell.

18.

- AA Only those who believe in God and the Last Day, who fulfil their devotional obligations, pay the zakat, and fear no one but God, can visit the mosques of God. They may hope to be among the guided.
- NQ The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day; perform As-Salât (Iqâmat-as-Salât), and give Zakât and fear none but Allâh. It is they who are expected to be on true guidance.
- PK He only shall tend Allah's sanctuaries who believeth in Allah and the Last Day and observeth proper worship and payeth the poor-due and feareth none save Allah. For such (only) is it possible that they can be of the rightly guided.
- SH Only he shall visit the mosques of Allah who believes in Allah and the latter day, and keeps up prayer and pays the poor-rate and fears none but Allah; so (as for) these, it may be that they are of the followers of the right course.
- YU The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular prayers, and practise regular charity, and fear none (at all) except Allah. It is they who are expected to be on true guidance.

19.

- AA Do you think that giving a drink of water to the pilgrims and going on a visit to the Sacred Mosque, is the same as believing in God and the Last Day, and striving in the cause of God? In the eyes of God it is not the same; and God does not show the unrighteous the way.
- NQ Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid-al- Harâm (at Makkah) as equal to the worth of those who believe in Allâh and the Last Day, and strive hard and fight in the Cause of Allâh? They are not equal before Allâh. And Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers).
- PK Count ye the slaking of a pilgrim's thirst and tendance of the Inviolable Place of Worship as (equal to the worth of) him who believeth in Allah and the Last Day, and striveth in the way of Allah? They are not equal in the sight of Allah. Allah guideth not wrongdoing folk.
- SH What! do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day and strives hard in Allah's way? They are not equal with Allah; and Allah does not guide the unjust people.
- YU Do ye make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in Allah and the Last Day, and strive with might and main in the cause of Allah? They are not comparable in the sight of Allah: and Allah guides not those who do wrong.

20.

- AA Those who accepted the faith and left their homes and fought in the way of God, wealth and soul, have a greater reward with God, and will be successful.
- NQ Those who believed (in the Oneness of Allâh - Islâmic Monotheism) and emigrated and strove hard and fought in Allâh's Cause with their wealth and their lives are far higher in degree with Allâh. They are the successful. []
- PK Those who believe, and have left their homes and striven with their wealth and their lives in Allah's way are of much greater worth in Allah's sight. These are they who are triumphant.
- SH Those who believed and fled (their homes), and strove hard in Allah's way with their property and their souls, are much higher in rank with Allah; and those are they who are the achievers (of their objects).

YU Those who believe, and suffer exile and strive with might and main, in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah: they are the people who will achieve (salvation).

21.

AA Their Lord announces to them news of His mercy, acceptance, and gardens of lasting bliss

NQ Their Lord gives them glad tidings of a Mercy from Him, and that He is pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.

PK Their Lord giveth them good tidings of mercy from Him, and acceptance, and Gardens where enduring pleasure will be theirs;

SH Their Lord gives them good news of mercy from Himself and (His) good pleasure and gardens, wherein lasting blessings shall be theirs;

YU Their Lord doth give them glad tidings of a Mercy from Himself, of His good pleasure, and of gardens for them, wherein are delights that endure:

22.

AA Which they will enjoy for ever. Indeed God has greater rewards with Him.

NQ They will dwell therein forever. Verily, with Allāh is a great reward.

PK There they will abide for ever. Lo! with Allah there is immense reward.

SH Abiding therein for ever; surely Allah has a Mighty reward with Him.

YU They will dwell therein for ever. Verily in Allah's presence is a reward, the greatest (of all).

23.

AA O you who believe, do not hold your fathers and brothers as friends if they hold disbelief more dear than faith; and those of you who do so are iniquitous.

NQ O you who believe! Take not for Auliya' (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the Zālimūn (wrongdoers, etc.).

PK O ye who believe! Choose not your fathers nor your brethren for friends if they take pleasure in disbelief rather than faith. Whoso of you taketh them for friends, such are wrong-doers.

SH O you who believe! do not take your fathers and your brothers for guardians if they love unbelief more than belief; and whoever of you takes them for a guardian, these it is that are the unjust.

YU O ye who believe! take not for protectors your fathers and your brothers if they love infidelity above Faith: if any of you do so, they do wrong.

24.

AA You tell them: "If your fathers and sons, your brothers and wives and families and wealth, or the business you fear may fail, and the mansions that you love, are dearer to you than God, His Apostle, and struggling in His cause, then wait until God's command arrives, for God does not show transgressors the way."

NQ Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allāh and His Messenger, and striving hard and fighting in His Cause[], then wait until Allāh brings about His Decision (torment). And Allāh guides not the people who are Al-Fāsiqūn (the rebellious, disobedient to Allāh).

PK Say: If your fathers, and your sons, and your brethren, and your wives, and

your tribe, and the wealth ye have acquired, and merchandise for which ye fear that there will no sale, and dwellings ye desire are dearer to you than Allah and His messenger and striving in His way: then wait till Allah bringeth His command to pass. Allah guideth not wrongdoing folk.

SH Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Messenger and striving in His way, then wait till Allah brings about His command: and Allah does not guide the transgressing people.

YU Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight - are dearer to you than Allah, or His Messenger, or the striving in His cause; - then wait until Allah brings about His decision: and Allah guides not the rebellious.

25.

AA Indeed God has helped you on many occasions, even during the battle of Hunain, when you were elated with joy at your numbers which did not prove of the least avail, so that the earth and its vast expanse became too narrow for you, and you turned back and retreated.

NQ Truly Allāh has given you victory on many battle fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.

PK Allah hath given you victory on many fields and on the day of Huneyn, when ye exulted in your multitude but it availed you naught, and the earth, vast as it is, was straitened for you; then ye turned back in flight;

SH Certainly Allah helped you in many battlefields and on the day of Hunain, when your great numbers made you vain, but they availed you nothing and the earth became strait to you notwithstanding its spaciousness, then you turned back retreating.

YU Assuredly Allah did help you in many battle-fields and on the day of Hunain: Behold! your great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and ye turned back in retreat.

26.

AA Then God sent down a sense of tranquility on His Apostle and the faithful; and sent down troops invisible to punish the infidels. This is the recompense of those who do not believe.

NQ Then Allāh did send down His Sakinah (calmness, tranquillity and reassurance, etc.) on the Messenger (Muhammad SAW), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

PK Then Allah sent His peace of reassurance down upon His messenger and upon the believers, and sent down hosts ye could not see, and punished those who disbelieved. Such is the reward of disbelievers.

SH Then Allah sent down His tranquillity upon His Messenger and upon the believers, and sent down hosts which you did not see, and chastised those who disbelieved, and that is the reward of the unbelievers.

YU But Allah did pour His calm on the Messenger and on the Believers, and sent down forces which ye saw not: He punished the Unbelievers; thus doth He reward those without Faith.

27.

AA Yet God may turn (even) after this to whomsoever He please, for God is

compassionate and kind.

- NO** Then after that Allâh will accept the repentance of whom He will. And Allâh is Oft-Forgiving, Most Merciful.
- PK** Then afterward Allah will relent toward whom He will; for Allah is Forgiving, Merciful.
- SH** Then will Allah after this turn (mercifully) to whom He pleases, and Allah is Forgiving, Merciful.
- YU** Again will Allah, after this, turn (in mercy) to whom He will: for Allah is Oft-forgiving, Most Merciful.

28.

- AA** O believers, the idolaters are unclean. So they should not approach the Holy Mosque after this year. In case you fear indigence (from the stoppage of business with them), then God will enrich you of His bounty if He will, for God is all-knowing and all-wise.
- NO** O you who believe (in Allâh's Oneness and in His Messenger (Muhammad SAW)! Verily, the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad SAW) are Najasun (impure)[]. So let them not come near Al-Masjid-al-Harâm (at Makkah) after this year, and if you fear poverty, Allâh will enrich you if He will, out of His Bounty. Surely, Allâh is All-Knowing, All-Wise.
- PK** O ye who believe! The idolaters only are unclean. So let them not come near the Inviolable Place of Worship after this their year. If ye fear poverty (from the loss of their merchandise) Allah shall preserve you of His bounty if He will. Lo! Allah is Knower, Wise.
- SH** O you who believe! the idolaters are nothing but unclean, so they shall not approach the Sacred Mosque after this year; and if you fear poverty then Allah will enrich you out of His grace if He please; surely Allah is Knowing Wise.
- YU** O ye who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque. And if ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-knowing, All-wise.

29.

- AA** Fight those people of the Book who do not believe in God and the Last Day, who do not prohibit what God and His Apostle have forbidden, nor accept divine law, until all of them pay protective tax in submission.
- NO** Fight against those who (1) believe not in Allâh, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allâh and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the Jizyah[] with willing submission, and feel themselves subdued.
- PK** Fight against such of those who have been given the Scripture as believe not in Allah nor the Last Day, and forbid not that which Allah hath forbidden by His messenger, and follow not the Religion of Truth, until they pay the tribute readily, being brought low.
- SH** Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Messenger have prohibited, nor follow the religion of truth, out of those who have been given the Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection.
- YU** Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay

the Jizya with willing submission, and feel themselves subdued.

30.

- AA The Jews say: "Ezra is the son of God;" the Christians say: "Christ is the son of God." That is what they say with their tongues following assertions made by unbelievers before them. May they be damned by God: How perverse are they!
- NQ And the Jews say: 'Uzair (Ezra) is the son of Allāh, and the Christians say: Messiah is the son of Allāh. That is a saying from their mouths. They imitate the saying of the disbelievers of old. Allāh's Curse be on them, how they are deluded away from the truth![]
- PK And the Jews say: Ezra is the son of Allah, and the Christians say: The Messiah is the son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah (Himself) fighteth against them. How perverse are they!
- SH And the Jews say: Uzair is the son of Allah; and the Christians say: The Messiah is the son of Allah; these are the words of their mouths; they imitate the saying of those who disbelieved before; may Allah destroy them; how they are turned away!
- YU The Jews call 'Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth!

31.

- AA They consider their rabbis and monks and the Christ, son of Mary, to be gods apart from God, even though they had been enjoined to worship only one God, for there is no god but He. Too holy is He for what they ascribe to Him!
- NQ They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allāh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurāt (Torah) and the Injeel (Gospel)] to worship none but One Ilāh (God - Allāh) Lā ilāha illa Huwa (none has the right to be worshipped but He)[]]. Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)."
- PK They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary, when they were bidden to worship only One Allah. There is no Allah save Him. Be He Glorified from all that they ascribe as partner (unto Him)!
- SH They have taken their doctors of law and their monks for lords besides Allah, and (also) the Messiah son of Marium and they were enjoined that they should serve one Allah only, there is no god but He; far from His glory be what they set up (with Him).
- YU They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but One Allah: there is no god but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him).

32.

- AA They wish to extinguish the light of God by uttering blasphemies; but God will not have it so, for He wills to perfect His light, however the unbelievers be averse.
- NQ They (the disbelievers, the Jews and the Christians) want to extinguish Allāh's Light (with which Muhammad SAW has been sent - Islāmic Monotheism) with

their mouths, but Allâh will not allow except that His Light should be perfected even though the Kâfirûn (disbelievers) hate (it).

- PK Fain would they put out the light of Allah with their mouths, but Allah disdaineth (ought) save that He shall perfect His light, however much the disbelievers are averse.
- SH They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse.
- YU Fain would they extinguish Allah's light with their mouths, but Allah will not allow but that His light should be perfected, even though the Unbelievers may detest (it).

33.

- AA It is He who sent His Messenger with guidance and the true faith in order make it superior to other systems of belief, even though the idolaters may not like it.
- NO It is He Who has sent His Messenger (Muhammad SAW) with guidance and the religion of truth (Islâm), to make it superior over all religions even though the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it).
- PK He it is Who hath sent His messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religion, however much the idolaters may be averse.
- SH He it is Who sent His Messenger with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse.
- YU It is He Who hath sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it).

34.

- AA O believers, many rabbis and priests devour the possessions of others wrongfully, and keep men away from the path of God. To those who accumulate gold and silver, and do not spend in the way of God, announce the news of painful punishment.
- NO O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allâh (i.e. Allâh's Religion of Islâmic Monotheism). And those who hoard up gold and silver [Al-Kanz: the money, the Zakât of which has not been paid], and spend it not in the Way of Allâh, -announce unto them a painful torment.
- PK O ye who believe! Lo! many of the (Jewish) rabbis and the (Christian) monks devour the wealth of mankind wantonly and debar (men) from the way of Allah. They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings (O Muhammad) of a painful doom,
- SH O you who believe! most surely many of the doctors of law and the monks eat away the property of men falsely, and turn (them) from Allah's way; and (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement,
- YU O ye who believe! there are indeed many among the priests and anchorites, who in Falsehood devour the substance of men and hinder (them) from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty-

35.

- AA On the day We shall heat up (their gold) on the fire of Hell and brand their foreheads, sides and backs (and say to them): "It is this you stored up for

yourselves; so now taste of what you had stored!"

- NO** On the Day when that (Al-Kanz: money, gold and silver, etc., the Zakât of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): -"This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard." []
- PK** On the day when it will (all) be heated in the fire of hell, and their foreheads and their flanks and their backs will be branded therewith (and it will be said unto them): Here is that which ye hoarded for yourselves. Now taste of what ye used to hoard.
- SH** On the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves, therefore taste what you hoarded.
- YU** On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs, their flanks, and their backs.- "This is the (treasure) which ye buried for yourselves: taste ye, then, the (treasures) ye buried!"

36.

- AA** The number of months with God is twelve in accordance with God's law since the day He created the heavens and the earth. Of these four are holy. This is the straight reckoning. So do not exceed yourselves during them; but fight the idolaters to the end as they fight you in like manner; and remember, God is with those Who preserve themselves from evil and do the right.
- NO** Verily, the number of months with Allâh is twelve months (in a year), so was it ordained by Allâh on the Day when He created the heavens and the earth; of them four are Sacred, (i.e. the 1st, the 7th, the 11th and the 12th months of the Islâmîc calendar). That is the right religion, so wrong not yourselves therein, and fight against the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) collectively[], as they fight against you collectively. But know that Allâh is with those who are Al-Muttaqûn (the pious - see V.2:2).
- PK** Lo! the number of the months with Allah is twelve months by Allah's ordinance in the day that He created the heavens and the earth. Four of them are sacred: that is the right religion. So wrong not yourselves in them. And wage war on all of the idolaters as they are waging war on all of you. And know that Allah is with those who keep their duty (unto Him).
- SH** Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred; that is the right reckoning; therefore be not unjust to yourselves regarding them, and fight the polytheists all together as they fight you all together; and know that Allah is with those who guard (against evil).
- YU** The number of months in the sight of Allah is twelve (in a year)- so ordained by Him the day He created the heavens and the earth; of them four are sacred: that is the straight usage. So wrong not yourselves therein, and fight the Pagans all together as they fight you all together. But know that Allah is with those who restrain themselves.

37.

- AA** Intercalating a month is adding to unbelief. The unbelievers are misguided by this, for they take the same month to be sacred one year and sacrilegious the next, thus making the number of months sanctified by God accord with theirs in order to make what God has forbidden, lawful. Attractive seem to them their evil deeds; but God does not show the unbelievers the way.
- NO** The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby

the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allāh, and make such forbidden ones lawful. The evil of their deeds seems pleasing to them. And Allāh guides not the people, who disbelieve.

- PK Postponement (of a sacred month) is only an excess of disbelief whereby those who disbelieve are misled; they allow it one year and forbid it (another) year, that they may make up the number of the months which Allah hath hallowed, so that they allow that which Allah hath forbidden. The evil of their deeds is made fairseeming unto them. Allah guideth not the disbelieving folk.
- SH Postponing (of the sacred month) is only an addition in unbelief, wherewith those who disbelieve are led astray, violating it one year and keeping it sacred another, that they may agree in the number (of months) that Allah has made sacred, and thus violate what Allah has made sacred; the evil of their doings is made fairseeming to them; and Allah does not guide the unbelieving people.
- YU Verily the transposing (of a prohibited month) is an addition to Unbelief: the Unbelievers are led to wrong thereby: for they make it lawful one year, and forbidden another year, in order to adjust the number of months forbidden by Allah and make such forbidden ones lawful. The evil of their course seems pleasing to them. But Allah guideth not those who reject Faith.

38.

- AA What has happened to you, O believers, that when you are asked to set out in the cause of God your feet begin to drag? Do you find the life of the world so pleasing that you forget the life to come? Yet the profit of the life of this world is but meagre as compared to the life to come.
- NQ O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allāh (i.e. Jihād) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter.[]
- PK O ye who believe! What aileth you that when it is said unto you: Go forth in the way of Allah, ye are bowed down to the ground with heaviness. Take ye pleasure in the life of the world rather than in the Hereafter? The comfort of the life of the world is but little in the Hereafter.
- SH O you who believe! What (excuse) have you that when it is said to you: Go forth in Allah's way, you should incline heavily to earth; are you contented with this world's life instead of the hereafter? But the provision of this world's life compared with the hereafter is but little.
- YU O ye who believe! what is the matter with you, that, when ye are asked to go forth in the cause of Allah, ye cling heavily to the earth? Do ye prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter.

39.

- AA Unless you go out (to strive), God will inflict grievous punishment on you, and bring other people in your place, and you will not be able to harm Him in the least, for God has the power over all things.
- NQ If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allāh is Able to do all things.
- PK If ye go not forth He will afflict you with a painful doom, and will choose instead of you a folk other than you. Ye cannot harm Him at all. Allah is Able to do all things.
- SH If you do not go forth, He will chastise you with a painful chastisement and bring in your place a people other than you, and you will do Him no harm;

and Allah has power over all things.

YU Unless ye go forth, He will punish you with a grievous penalty, and put others in your place; but Him ye would not harm in the least. For Allah hath power over all things.

40.

AA If you do not help (the Prophet, remember) God had helped him when the infidels had forced him to leave (and he was) one of two. When both of them were in the cave, he said to his companion: "Do not grieve, for God is with us." Then God sent divine peace on him, and invisible armies for his help, and made the unbelievers' purpose abject. Most exalted is God's rd, for God is all-mighty and all-wise.

NQ If you help him (Muhammad SAW) not (it does not matter), for Allāh did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad SAW and Abu Bakr radhiallahu'anhu) were in the cave, and he (SAW) said to his companion (Abu Bakr radhiallahu'anhu): "Be not sad (or afraid), surely Allāh is with us." Then Allāh sent down His Sakīnah (calmness, tranquillity, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allāh that became the uppermost, and Allāh is All-Mighty, All-Wise.

PK If ye help him not, still Allah helped him when those who disbelieve drove him forth, the second of two; when they two were in the cave, when he said unto his comrade: Grieve not. Lo! Allah is with us. Then Allah caused His peace of reassurance to descend upon him and supported him with hosts ye cannot see, and made the word of those who disbelieved the nethermost, while Allah's Word it was that became the uppermost. Allah is Mighty, Wise.

SH If you will not aid him, Allah certainly aided him when those who disbelieved expelled him, he being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us. So Allah sent down His tranquillity upon him and strengthened him with hosts which you did not see, and made lowest the word of those who disbelieved; and the word of Allah, that is the highest; and Allah is Mighty, Wise.

YU If ye help not (your leader), (it is no matter): for Allah did indeed help him, when the Unbelievers drove him out: he had no more than one companion; they two were in the cave, and he said to his companion, "Have no fear, for Allah is with us": then Allah sent down His peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the Unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might, Wise.

41.

AA O believers, go out in the cause of God, (whether) light or heavy, and strive in the service of God, wealth and soul. This is better for you if you understand.

NQ March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allāh. This is better for you, if you but knew.

PK Go forth, light-armed and heavy-armed, and strive with your wealth and your lives in the way of Allah! That is best for you if ye but knew.

SH Go forth light and heavy, and strive hard in Allah's way with your property and your persons; this is better for you, if you know.

YU Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of Allah. That is best for you, if ye (but) knew.

42.

- AA (O Prophet), had the gain been close at hand, and easy the journey, they would surely have followed you; but hard was the journey and long the going. Even then they swear by God (and say): "If we had the strength we would surely have gone out with you." They are only ruining themselves, for God is aware they lie.
- NO Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them, and they would swear by Allâh, "If we only could, we would certainly have come forth with you." They destroy their own selves, and Allâh knows that they are liars.
- PK Had it been a near adventure and an easy journey they had followed thee, but the distance seemed too far for them. Yet will they swear by Allah (saying): If we had been able we would surely have set out with you. They destroy their souls, and Allah knoweth that they verily are liars.
- SH Had it been a near advantage and a short journey, they would certainly have followed you, but the tedious journey was too long for them; and they swear by Allah: If we had been able, we would certainly have gone forth with you; they cause their own souls to perish, and Allah knows that they are most surely
- YU If there had been immediate gain (in sight), and the journey easy, they would (all) without doubt have followed thee, but the distance was long, (and weighed) on them. They would indeed swear by Allah, "If we only could, we should certainly have come out with you": They would destroy their own souls; for Allah doth know that they are certainly lying.

43.

- AA May God forgive you. Why did you allow them (to stay behind) without ascertaining who spoke the truth and who were liars?
- NO May Allâh forgive you (O Muhammad SAW). Why did you grant them leave (for remaining behind, you should have persisted as regards your order to them to proceed on Jihâd), until those who told the truth were seen by you in a clear light, and you had known the liars?
- PK Allah forgive thee (O Muhammad)! Wherefor didst thou grant them leave ere those who told the truth were manifest to thee and thou didst know the liars?
- SH Allah pardon you! Why did you give them leave until those who spoke the truth had become manifest to you and you had known the liars?
- YU Allah give thee grace! why didst thou grant them until those who told the truth were seen by thee in a clear light, and thou hadst proved the liars?

44.

- AA Those who believe in God and the Last Day, do not ask your leave to be excused from fighting wealth and soul (in the cause of God), for God knows the pious and devout.
- NO Those who believe in Allâh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives, and Allâh is the All-Knower of Al-Muttaqûn (the pious - see V.2: 2).
- PK Those who believe in Allah and the Last Day ask no leave of thee lest they should strive with their wealth and their lives. Allah is Aware of those who keep their duty (unto Him).
- SH They do not ask leave of you who believe in Allah and the latter day (to stay away) from striving hard with their property and their persons, and Allah knows those who guard (against evil).
- YU Those who believe in Allah and the Last Day ask thee for no exemption from

fighting with their goods and persons. And Allah knoweth well those who do their duty.

45.

- AA Only they ask (for leave) who do not believe in God and the Last Day, whose hearts are full of doubt; and doubting they waver (between gain and loss).
- NQ It is only those who believe not in Allāh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from Jihād). So in their doubts they waver.
- PK They alone ask leave of thee who believe not in Allah and the Last Day, and whose hearts feel doubt, so in their doubt they waver.
- SH They only ask leave of you who do not believe in Allah and the latter day and their hearts are in doubt, so in their doubt do they waver.
- YU Only those ask thee for exemption who believe not in Allah and the Last Day, and whose hearts are in doubt, so that they are tossed in their doubts to and fro.

46.

- AA If they had intended to go out (to fight) they would surely have made preparations. But God did not like their setting forth, and they were held back and told: "Stay at home with those who stay behind."
- NQ And if they had intended to march out, certainly, they would have made some preparation for it, but Allāh was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)."
- PK And if they had wished to go forth they would assuredly have made ready some equipment, but Allah was averse to their being sent forth and held them back and it was said (unto them): Sit ye with the sedentary!
- SH And if they had intended to go forth, they would certainly have provided equipment for it, but Allah did not like their going forth, so He withheld them, and it was said (to them): Hold back with those who hold back.
- YU If they had intended to come out, they would certainly have made some preparation therefor; but Allah was averse to their being sent forth; so He made them lag behind, and they were told, "Sit ye among those who sit (inactive)."

47.

- AA Had they gone out with you, they would only have been a hindrance and t loose confusion among you to create discord; for there are some in your midst who spy for them. But God knows who are the wicked.
- NQ Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you, and there are some among you who would have listened to them. And Allāh is the All-Knower of the Zālimūn (polytheists and wrong-doers, etc.).
- PK Had they gone forth among you they had added to you naught save trouble and had hurried to and fro among you, seeking to cause sedition among you; and among you there are some who would have listened to them. Allah is Aware of evil-doers.
- SH Had they gone forth with you, they would not have added to you aught save corruption, and they would certainly have hurried about among you seeking (to sow) dissension among you, and among you there are those who hearken for their sake; and Allah knows the unjust.
- YU If they had come out with you, they would not have added to your (strength) but only (made for) disorder, hurrying to and fro in your midst and sowing

sedition among you, and there would have been some among you who would have listened to them. But Allah knoweth well those who do wrong.

48.

- AA They had tried to create disorder before and intrigued against you, but truth came out in the end and God's will prevailed, even though they did not like it.
- NQ Verily, they had plotted sedition before, and had upset matters for you, - until the truth (victory) came and the Decree of Allāh (His Religion, Islām) became manifest though they hated it.
- PK Aforetime they sought to cause sedition and raised difficulties for thee till the Truth came and the decree of Allah was made manifest, though they were loth.
- SH Certainly they sought (to sow) dissension before, and they meditated plots against you until the truth came, and Allah's commandment prevailed although they were averse (from it).
- YU Indeed they had plotted sedition before, and upset matters for thee, until,- the Truth arrived, and the Decree of Allah became manifest much to their disgust.

49.

- AA And (many a one) there is among them who says: "Allow me (to stay back at home), and put me not on trial." Surely they have put themselves on trial already, and Hell will enclose the unbelievers from all sides.
- NQ And among them is he who says: "Grant me leave (to be exempted from Jihād) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.
- PK Of them is he who saith: Grant me leave (to stay at home) and tempt me not. Surely it is into temptation that they (thus) have fallen. Lo! hell verily is all around the disbelievers.
- SH And among them there is he who says: Allow me and do not try me. Surely into trial have they already tumbled down, and most surely hell encompasses the unbelievers.
- YU Among them is (many) a man who says: "Grant me exemption and draw me not into trial." Have they not fallen into trial already? and indeed Hell surrounds the Unbelievers (on all sides).

50.

- AA If good comes your way they are vexed, but if calamity befalls you, they say: "We had taken precautions in advance;" and pleased, turn away.
- NQ If good befalls you (O Muhammad SAW), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand," and they turn away rejoicing.
- PK If good befalleth thee (O Muhammad) it afflicteth them, and if calamity befalleth thee, they say: We took precaution, and they turn away well pleased.
- SH If good befalls you, it grieves them, and if hardship afflicts you, they say: Indeed we had taken care of our affair before; and they turn back and are glad.
- YU If good befalls thee, it grieves them; but if a misfortune befalls thee, they say, "We took indeed our precautions beforehand," and they turn away rejoicing.

51.

- AA Tell them: "Nothing can befall us except what God decrees. Our protector is He, and in God should the faithful place their trust."

NQ Say: "Nothing shall ever happen to us except what Allâh has ordained for us. He is our Maulâ (Lord, Helper and Protector)." And in Allâh let the believers put their trust.

PK Say: Naught befalleth us save that which Allah hath decreed for us. He is our Protecting Friend. In Allah let believers put their trust!

SH Say: Nothing will afflict us save what Allah has ordained for us; He is our Patron; and on Allah let the believers rely.

YU Say: "Nothing will happen to us except what Allah has decreed for us: He is our protector": and on Allah let the Believers put their trust.

52.

AA Say: "Are you waiting for anything else but one of two good things for us, (victory or martyrdom)? Yet what we are waiting for you is the punishment of God, direct or through us. So keep waiting; we are waiting with you."

NQ Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory); while we await for you either that Allâh will afflict you with a punishment from Himself or at our hands. So wait, we too are waiting with you."

PK Say: Can ye await for us aught save one of two good things (death or victory in Allah's way)? while we await for you that Allah will afflict you with a doom from Him or at our hands. Await then! Lo! We are awaiting with you.

SH Say: Do you await for us but one of two most excellent things? And we await for you that Allah will afflict you with punishment from Himself or by our hands. So wait; we too will wait with you.

YU Say: "Can you expect for us (any fate) other than one of two glorious things- (Martyrdom or victory)? But we can expect for you either that Allah will send his punishment from Himself, or by our hands. So wait (expectant); we too will wait with you."

53.

AA Tell them: "You may spend (in the way of God), whether willingly or with reluctance, it will not be accepted from you, for you are reprobates."

NQ Say: "Spend (in Allâh's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are Fâsiqûn (rebellious, disobedient to Allâh)."

PK Say: Pay (your contribution), willingly or unwillingly, it will not be accepted from you. Lo! ye were ever froward folk.

SH Say: Spend willingly or unwillingly, it shall not be accepted from you; surely you are a transgressing people.

YU Say: "Spend (for the cause) willingly or unwillingly: not from you will it be accepted: for ye are indeed a people rebellious and wicked."

54.

AA Nothing prevents the acceptance of what they spend except that they do not believe in God and His Apostle, and come to worship but languidly and spend only grudgingly.

NQ And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad SAW); and that they came not to As-Salât (the prayer) except in a lazy state []; and that they offer not contributions but unwillingly.

PK And naught preventeth that their contributions should be accepted from them save that they have disbelieved in Allah and in His messenger, and they come not to worship save as idlers, and pay not (their contribution) save reluctantly.

SH And nothing hinders their spendings being accepted from them, except that they disbelieve in Allah and in His Messenger and they do not come to prayer but while they are sluggish, and they do not spend but while they are unwilling.

YU The only reasons why their contributions are not accepted are: that they reject Allah and His Messenger; that they come to prayer without earnestness; and that they offer contributions unwillingly.

55.

AA Do not marvel at their wealth and children. God intends to punish them through these in the world; and their souls will depart in a state of disbelief.

NQ So let not their wealth or their children amaze you (O Muhammad SAW); in reality Allâh's Plan is to punish them with these things in the life of the this world, and that their souls shall depart (die) while they are disbelievers.

PK So let not their riches nor their children please thee (O Muhammad). Allah thereby intendeth but to punish them in the life of the world and that their souls shall pass away while they are disbelievers.

SH Let not then their property and their children excite your admiration; Allah only wishes to chastise them with these in this world's life and (that) their souls may depart while they are unbelievers.

YU Let not their wealth nor their (following in) sons dazzle thee: in reality Allah's plan is to punish them with these things in this life, and that their souls may perish in their (very) denial of Allah.

56.

AA They swear by God they are with you, though in fact they are not. They are only a frightened lot.

NQ They swear by Allâh that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).

PK And they swear by Allah that they are in truth of you, when they are not of you, but they are folk who are afraid.

SH And they swear by Allah that they are most surely of you, and they are not of you, but they are a people who are afraid (of you).

YU They swear by Allah that they are indeed of you; but they are not of you: yet they are afraid (to appear in their true colours).

57.

AA If they find a place of shelter or a cave or hole to hide, they will turn to it.

NQ Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

PK Had they but found a refuge, or caverns, or a place to enter, they surely had resorted thither swift as runaways.

SH If they could find a refuge or cave or a place to enter into, they would certainly have turned thereto, running away in all haste.

YU If they could find a place to flee to, or caves, or a place of concealment, they would turn straightaway thereto, with an obstinate rush.

58.

AA There are some among them who blame you (of partiality) in distributing the offerings made in the name of God. In case they receive some of these they are pleased, if not, they are incensed.

NQ And of them are some who accuse you (O Muhammad SAW) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged![]

- PK And of them is he who defameth thee in the matter of the alms. If they are given thereof they are content, and if they are not given thereof, behold! they are enraged.
- SH And of them there are those who blame you with respect to the alms; so if they are given from it they are pleased, and if they are not given from it, lo! they are full of rage.
- YU And among them are men who slander thee in the matter of (the distribution of) the alms: if they are given part thereof, they are pleased, but if not, behold! they are indignant!

59.

- AA They should rather have been pleased with what God and His Prophet had given them, and said: "God is sufficient for us; He will give us of His largesse as will His Apostle. We supplicate no one but God."
- NQ Would that they were contented with what Allāh and His Messenger (SAW) gave them and had said: "Allāh is Sufficient for us. Allāh will give us of His Bounty, and (also) His Messenger (from alms, etc.). We implore Allāh (to enrich us)."
- PK (How much more seemly) had they been content with that which Allah and His messenger had given them and had said: Allah sufficeth us. Allah will give us of His bounty, and (also) His messenger. Unto Allah we are suppliants.
- SH And if they were content with what Allah and His Messenger gave them, and had said: Allah is sufficient for us; Allah will soon give us (more) out of His grace and His Messenger too; surely to Allah do we make our petition.
- YU If only they had been content with what Allah and His Messenger gave them, and had said, "Sufficient unto us is Allah! Allah and His Messenger will soon give us of His bounty: to Allah do we turn our hopes!" (that would have been the right course).

60.

- AA Charities are meant for the indigent and needy, and those who collect and distribute them, and those whom you wish to win over, and for redeeming slaves (and captives) and those who are burdened with debt, and in the cause of God, and the wayfarers: So does God ordain. God is all-knowing and all-wise.
- NQ As-Sadaqât (here it means Zakât) are only for the Fuqarâ'[] (poor), and Al-Masâkin[] (the poor) and those employed to collect (the funds); and for to attract the hearts of those who have been inclined (towards Islâm); and to free the captives; and for those in debt; and for Allāh's Cause (i.e. for Mujâhidûn - those fighting in the holy wars), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allāh. And Allāh is All-Knower, All-Wise.
- PK The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarer; a duty imposed by Allah. Allah is Knower, Wise.
- SH Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debts and in the way of Allah and the wayfarer; an ordinance from Allah; and Allah is knowing, Wise.
- YU Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom.

61.

- AA There are some among them who talk ill of the Prophet by saying: "He listens to everyone." Tell them: "He listens for your good, and trusts in God and trusts the faithful, and he is a blessing for those who believe. For those who offend the Apostle of God there is painful punishment."
- NQ And among them are men who hurt the Prophet (Muhammad SAW) and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allâh; has faith in the believers; and is a mercy to those of you who believe." But those who hurt Allâh's Messenger (Muhammad SAW) will have a painful torment.
- PK And of them are those who vex the Prophet and say: He is only a hearer. Say: A hearer of good for you, who believeth in Allah and is true to the believers, and a mercy for such of you as believe. Those who vex the messenger of Allah, for them there is a painful doom.
- SH And there are some of them who molest the Prophet and say: He is one who believes every thing that he hears; say: A hearer of good for you (who) believes in Allah and believes the faithful and a mercy for those of you who believe; and (as for) those who molest the Messenger of Allah, they shall have a painful punishment.
- YU Among them are men who molest the Prophet and say, "He is (all) ear." Say, "He listens to what is best for you: he believes in Allah, has faith in the Believers, and is a Mercy to those of you who believe." But those who molest the Messenger will have a grievous penalty.

62.

- AA They swear by God to please you; but if they are believers it would have been worthier to have pleased God and His Apostle.
- NQ They swear by Allâh to you (Muslims) in order to please you, but it is more fitting that they should please Allâh and His Messenger (Muhammad SAW), if they are believers.
- PK They swear by Allah to you (Muslims) to please you, but Allah, with His messenger, hath more right that they should please Him if they are believers.
- SH They swear to you by Allah that they might please you and, Allah, as well as His Messenger, has a greater right that they should please Him, if they are believers.
- YU To you they swear by Allah. In order to please you: But it is more fitting that they should please Allah and His Messenger, if they are Believers.

63.

- AA Have they not realised that anyone who opposes God and His Prophet, will abide in Hell for ever? And that is the worst disgrace.
- NQ Know they not that whoever opposes and shows hostility to Allâh (swt) and His Messenger (SAW), certainly for him will be the Fire of Hell to abide therein. That is extreme disgrace.
- PK Know they not that whoso opposeth Allah and His messenger, his verily is fire of hell, to abide therein? That is the extreme abasement.
- SH Do they not know that whoever acts in opposition to Allah and His Messenger, he shall surely have the fire of hell to abide in it? That is the grievous abasement.
- YU Know they not that for those who oppose Allah and His Messenger, is the Fire of Hell?- wherein they shall dwell. That is the supreme disgrace.

64.

- AA The hypocrites fear lest a Surah is revealed concerning them, exposing what

is in their hearts. Say to them: "Mock as much as you like; God will surely expose what you dread."

NO The hypocrites fear lest a Sûrah (chapter of the Qur'ân) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allâh will bring to light all that you fear."

PK The hypocrites fear lest a surah should be revealed concerning them, proclaiming what is in their hearts. Say: Scoff (your fill)! Lo! Allah is disclosing what ye fear.

SH The hypocrites fear lest a chapter should be sent down to them telling them plainly of what is in their hearts. Say: Go on mocking, surely Allah will bring forth what you fear.

YU The Hypocrites are afraid lest a Sura should be sent down about them, showing them what is (really passing) in their hearts. Say: "Mock ye! But verily Allah will bring to light all that ye fear (should be revealed)."

65.

AA But if you ask them, they will say: "We were only gossiping and jesting." You ask them: "Were you jesting with God, His revelations and His messengers?"

NO If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allâh (swt), and His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (SAW) that you were mocking?"

PK And if thou ask them (O Muhammad) they will say: We did but talk and jest. Say: Was it at Allah and His revelations and His messenger that ye did scoff?

SH And if you should question them, they would certainly say: We were only idly discoursing and sporting. Say: Was it at Allah and His communications and His Messenger that you mocked?

YU If thou dost question them, they declare (with emphasis): "We were only talking idly and in play." Say: "Was it at Allah, and His Signs, and His Messenger, that ye were mocking?"

66.

AA Do not make excuses: You turned unbelievers after having come to faith. If We pardon a section of you (for being frivolous), We shall punish the other for being guilty (of deliberate sin).

NO Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimûn (disbelievers, polytheists, sinners, criminals, etc.).

PK Make no excuse. Ye have disbelieved after your (confession of) belief. If We forgive a party of you, a party of you We shall punish because they have been guilty.

SH Do not make excuses; you have denied indeed after you had believed; if We pardon a party of you, We will chastise (another) party because they are guilty.

YU Make ye no excuses: ye have rejected Faith after ye had accepted it. If We pardon some of you, We will punish others amongst you, for that they are in sin.

67.

AA The hypocrites (are the same) whether men or women, the one of them being of the other. They encourage what is bad and dissuade from the good, and tighten their purses (when it comes to spending in the way of God). Of God they are oblivious; so He is oblivious of them. The hypocrites are indeed transgressors.

- NQ** The hypocrites, men and women, are from one another, they enjoin (on the people) Al-Munkar (i.e. disbelief and polytheism of all kinds and all that Islâm has forbidden), and forbid (people) from Al- Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do), and they close their hands [from giving (spending in Allâh's Cause) alms, etc.]. They have forgotten Allâh, so He has forgotten them. Verily, the hypocrites are the Fâsiqûn (rebellious, disobedient to Allâh).
- PK** The hypocrites, both men and women, proceed one from another. They enjoin the wrong, and they forbid the right, and they withhold their hands (from spending for the cause of Allah). They forget Allah, so He hath forgotten them. Lo! the hypocrites, they are the transgressors.
- SH** The hypocritical men and the hypocritical women are all alike; they enjoin evil and forbid good and withhold their hands; they have forsaken Allah, so He has forsaken them; surely the hypocrites are the transgressors.
- YU** The Hypocrites, men and women, (have an understanding) with each other: They enjoin evil, and forbid what is just, and are close with their hands. They have forgotten Allah; so He hath forgotten them. Verily the Hypocrites are rebellious and perverse.

68.

- AA** God has reserved for hypocrites, whether men or women, and for unbelievers, the fire of Hell, where they will abide for ever. This is sufficient for them: They have God's condemnation and lasting torment,
- NQ** Allâh has promised the hypocrites; men and women, and the disbelievers, the Fire of Hell, therein shall they abide. It will suffice them. Allâh has cursed them and for them is the lasting torment.
- PK** Allah promiseth the hypocrites, both men and women, and the disbelievers fire of hell for their abode. It will suffice them. Allah curseth them, and theirs is lasting torment.
- SH** Allah has promised the hypocritical men and the hypocritical women and the unbelievers the fire of hell to abide therein; it is enough for them; and Allah has cursed them and they shall have lasting punishment.
- YU** Allah hath promised the Hypocrites men and women, and the rejecters, of Faith, the fire of Hell: Therein shall they dwell: Sufficient is it for them: for them is the curse of Allah, and an enduring punishment,-

69.

- AA** Like those before you who were greater in strength, had more wealth and children than you, who enjoyed their lot in this world, as you have enjoyed your share like them. You indulge in idle talk, as they had indulged in vain discourse. Yet nothing of what they did remains in this world or will in the next, and they are the losers.
- NQ** Like those before you, they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion awhile, so enjoy your portion awhile as those before you enjoyed their portion awhile; and you indulged in play and pastime (and in telling lies against Allâh and His Messenger Muhammad SAW) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.
- PK** Even as those before you who were mightier than you in strength, and more affluent than you in wealth and children. They enjoyed their lot awhile, so ye enjoy your lot awhile even as those before you did enjoy their lot awhile. And ye prate even as they prated. Such are they whose works have perished in the world and the Hereafter. Such are they who are the losers.
- SH** Like those before you; they were stronger than you in power and more

abundant in wealth and children, so they enjoyed their portion; thus have you enjoyed your portion as those before you enjoyed their portion; and you entered into vain discourses like the vain discourses in which entered those before you. These are they whose works are null in this world and the hereafter, and these are they who are the losers.

- YU As in the case of those before you: they were mightier than you in power, and more flourishing in wealth and children. They had their enjoyment of their portion: and ye have of yours, as did those before you; and ye indulge in idle talk as they did. They!- their work are fruitless in this world and in the Hereafter, and they will lose (all spiritual good).

70.

- AA Has not the account of those before them come to them, -- of the people of Noah and 'Ad and Thamud, of Abraham and Midian, and all the habitations that were destroyed? Their apostles had come to them with clear proofs; and God did not surely wrong them, they wronged themselves.
- NQ Has not the story reached them of those before them? - The people of Nūh (Noah), 'Ad, and Thamūd, the people of Ibrāhīm (Abraham), the dwellers of Madyan (Midian) and the cities overthrown [i.e. the people to whom Lout (Lot) preached], to them came their Messengers with clear proofs. So it was not Allāh Who wronged them, but they used to wrong themselves.
- PK Hath not the fame of those before them reached them - the folk of Noah, A'ad, Thamud, the folk of Abraham, the dwellers of Midian and the disasters (which befell them)? Their messengers (from Allah) came unto them with proofs (of Allah's Sovereignty). So Allah surely wronged them not, but they did wrong themselves.
- SH Has not the news of those before them come to them; of the people of Nuh and Ad and Samood, and the people of Ibrahim and the dwellers of Madyan and the overthrown cities; their messengers came to them with clear arguments; so it was not Allah Who should do them injustice, but they were unjust to themselves.
- YU Hath not the story reached them of those before them?- the People of Noah, and 'Ad, and Thamud; the People of Abraham, the men of Midian, and the cities overthrown. To them came their messengers with clear signs. It is not Allah Who wrongs them, but they wrong their own souls.

71.

- AA Those who believe, men and women, befriend one another, and enjoin what is right and prohibit what is wrong. They observe their devotional obligations, pay the zakat, and obey God and His Apostle. God will be merciful to them, for God is all-mighty and all-wise.
- NQ The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Ma'ruf (i.e. Islāmic Monotheism and all that Islām orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islām has forbidden); they perform As-Salāt (Iqāmat-as-Salāt) and give the Zakāt, and obey Allāh and His Messenger. Allāh will have His Mercy on them. Surely Allāh is All-Mighty, All-Wise.
- PK And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise.
- SH And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil and keep up prayer and pay the poor-rate, and obey Allah and His Messenger; (as for) these, Allah will

show mercy to them; surely Allah is Mighty, Wise.

- YU The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise.

72.

- AA God has promised men and women who believe gardens with streams of running water where they will abide for ever, and beautiful mansions in the Garden of Eden, and the blessings of God above all. That will be happiness supreme.
- NQ Allâh has promised to the believers -men and women, - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allâh. That is the supreme success.
- PK Allah promiseth to the believers, men and women, Gardens underneath which rivers flow, wherein they will abide - blessed dwellings in Gardens of Eden. And - greater (far)! - acceptance from Allah. That is the supreme triumph.
- SH Allah has promised to the believing men and the believing women gardens, beneath which rivers flow, to abide in them, and goodly dwellings in gardens of perpetual abode; and best of all is Allah's goodly pleasure; that is the grand achievement.
- YU Allah hath promised to Believers, men and women, gardens under which rivers flow, to dwell therein, and beautiful mansions in gardens of everlasting bliss. But the greatest bliss is the good pleasure of Allah: that is the supreme felicity.

73.

- AA Strive, O Prophet, against the unbelievers and the hypocrites, and deal with them firmly. Their final abode is Hell: And what a wretched destination!
- NQ O Prophet (Muhammad SAW)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, - and worst indeed is that destination.
- PK O Prophet! Strive against the disbelievers and the hypocrites! Be harsh with them. Their ultimate abode is hell, a hapless journey's end.
- SH O Prophet! strive hard against the unbelievers and the hypocrites and be unyielding to them; and their abode is hell, and evil is the destination.
- YU O Prophet! strive hard against the unbelievers and the Hypocrites, and be firm against them. Their abode is Hell, - an evil refuge indeed.

74.

- AA They swear by God: "We never said this." But they surely said words disbelieving the truth, and they turned unbelievers after having come to faith, and designed what they could not accomplish. They did it only out of vengeance for God and His Apostle had enriched them by their grace. So, if they repent it is better for them. If they turn away then God would afflict them with painful punishment in this world and the next; and none will they have on the face of the earth to protect or help them.
- NQ They swear by Allâh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islâm, and they resolved that (plot to murder Prophet Muhammad SAW) which they were unable to carry out, and they could not find any cause to do so except that Allâh and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away, Allâh will punish them with a painful torment in this worldly life and in the Hereafter. And there is

none for them on earth as a Wali (supporter, protector) or a helper.

- PK They swear by Allah that they said nothing (wrong), yet they did say the word of disbelief, and did disbelieve after their Surrender (to Allah). And they purposed that which they could not attain, and they sought revenge only that Allah by His messenger should enrich them of His bounty. If they repent it will be better for them; and if they turn away, Allah will afflict them with a painful doom in the world and the Hereafter, and they have no protecting friend nor helper in the earth.
- SH They swear by Allah that they did not speak, and certainly they did speak, the word of unbelief, and disbelieved after their Islam, and they had determined upon what they have not been able to effect, and they did not find fault except because Allah and His Messenger enriched them out of His grace; therefore if they repent, it will be good for them; and if they turn back, Allah will chastise them with a painful chastisement in this world and the hereafter, and they shall not have in the land any guardian or a helper.
- YU They swear by Allah that they said nothing (evil), but indeed they uttered blasphemy, and they did it after accepting Islam; and they meditated a plot which they were unable to carry out: this revenge of theirs was (their) only return for the bounty with which Allah and His Messenger had enriched them! If they repent, it will be best for them; but if they turn back (to their evil ways), Allah will punish them with a grievous penalty in this life and in the Hereafter: They shall have none on earth to protect or help them.

75.

- AA Some of them made a covenant with God: "If You give us in Your bounty we shall give alms and be upright."
- NQ And of them are some who made a covenant with Allâh (saying): "If He bestowed on us of His Bounty, we will verily, give Sadaqâh (Zakât and voluntary charity in Allâh's Cause) and will be certainly among those who are righteous."
- PK And of them is he who made a covenant with Allah (saying): If He give us of His bounty we will give alms and become of the righteous.
- SH And there are those of them who made a covenant with Allah: If He give us out of His grace, we will certainly give alms and we will certainly be of the good.
- YU Amongst them are men who made a covenant with Allah, that if He bestowed on them of His bounty, they would give (largely) in charity, and be truly amongst those who are righteous.

76.

- AA But when He gave them of His bounty they became greedy, and then turned away.
- NQ Then when He gave them of His Bounty, they became niggardly [refused to pay the Sadaqâh (Zakât or voluntary charity)], and turned away, averse.
- PK Yet when He gave them of His bounty, they hoarded it and turned away, averse;
- SH But when He gave them out of His grace, they became niggardly of it and they turned back and they withdrew.
- YU But when He did bestow of His bounty, they became covetous, and turned back (from their covenant), averse (from its fulfilment).

77.

- AA As a consequence of breaking their promise made to God, and telling lies, he filled their hearts with hypocrisy which will last till the day they come before Him.

- NQ** So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allāh) which they had promised Him and because they used to tell lies.
- PK** So He hath made the consequence (to be) hypocrisy in their hearts until the day when they shall meet Him, because they broke their word to Allah that they promised Him, and because they lied.
- SH** So He made hypocrisy to follow as a consequence into their hearts till the day when they shall meet Him because they failed to perform towards Allah what they had promised with Him and because they told lies.
- YU** So He hath put as a consequence hypocrisy into their hearts, (to last) till the Day, whereon they shall meet Him: because they broke their covenant with Allah, and because they lied (again and again).

78.

- AA** Have they not realised that God knows their secrets and their confidential talk, and that God has the knowledge of unknown things?
- NQ** Know they not that Allāh knows their secret ideas, and their Najwa[] (secret counsels), and that Allāh is the All-Knower of the unseen.
- PK** Know they not that Allah knoweth both their secret and the thought that they confide, and that Allah is the Knower of Things Hidden?
- SH** Do they not know that Allah knows their hidden thoughts and their secret counsels, and that Allah is the great Knower of the unseen things?
- YU** Know they not that Allah doth know their secret (thoughts) and their secret counsels, and that Allah knoweth well all things unseen?

79.

- AA** They who defame those of the believers who give alms willingly, and deride those who have nothing besides what they earn by their labour (to give in charity), will be derided by God, and will suffer painful punishment.
- NQ** Those who defame such of the believers who give charity (in Allāh's Cause) voluntarily, and those who could not find to give charity (in Allāh's Cause) except what is available to them, so they mock at them (believers), Allāh will throw back their mockery on them, and they shall have a painful torment.
- PK** Those who point at such of the believers as give the alms willingly and such as can find naught to give but their endeavours, and deride them - Allah (Himself) derideth them. Theirs will be a painful doom.
- SH** They who taunt those of the faithful who give their alms freely, and those who give to the extent of their earnings and scoff at them; Allah will pay them back their scoffing, and they shall have a painful chastisement.
- YU** Those who slander such of the believers as give themselves freely to (deeds of) charity, as well as such as can find nothing to give except the fruits of their labour, - and throw ridicule on them, - Allah will throw back their ridicule on them: and they shall have a grievous penalty.

80.

- AA** Whether you plead forgiveness for them or not, God will not forgive them, even though you plead seventy times, for they disbelieved in God and His Apostle; and God does not show transgressors the way.
- NQ** Whether you (O Muhammad SAW) ask forgiveness for them (hypocrites) or ask not forgiveness for them ... (and even) if you ask seventy times for their forgiveness ... Allāh will not forgive them, because they have disbelieved in Allāh and His Messenger (Muhammad SAW). And Allāh guides not those people who are Fâsiqûn (rebellious, disobedient to Allāh).
- PK** Ask forgiveness for them (O Muhammad), or ask not forgiveness for them;

though thou ask forgiveness for them seventy times Allah will not forgive them. That is because they disbelieved in Allah and His messenger, and Allah guideth not wrongdoing folk.

SH Ask forgiveness for them or do not ask forgiveness for them; even if you ask forgiveness for them seventy times, Allah will not forgive them; this is because they disbelieve in Allah and His Messenger, and Allah does not guide the transgressing people.

YU Whether thou ask for their forgiveness, or not, (their sin is unforgivable): if thou ask seventy times for their forgiveness, Allah will not forgive them: because they have rejected Allah and His Messenger: and Allah guideth not those who are perversely rebellious.

81.

AA Those who were left behind rejoiced that they stayed at home against the wishes of God's Apostle, being averse to fighting in the way of God with their wealth and lives, and said: "Do not go in this heat." Tell them: "The heat of Hell is far more intense." If only they had cared to instruct themselves!

NQ Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allāh; they hated to strive and fight with their properties and their lives in the Cause of Allāh, and they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat", if only they could understand!

PK Those who were left behind rejoiced at sitting still behind the messenger of Allah, and were averse to striving with their wealth and their lives in Allah's way. And they said: Go not forth in the heat! Say: The fire of hell is more intense of heat, if they but understood.

SH Those who were left behind were glad on account of their sitting behind Allah's Messenger and they were averse from striving in Allah's way with their property and their persons, and said: Do not go forth in the heat. Say: The fire of hell is much severe in heat. Would that they understood (it).

YU Those who were left behind (in the Tabuk expedition) rejoiced in their inaction behind the back of the Messenger of Allah: they hated to strive and fight, with their goods and their persons, in the cause of Allah: they said, "Go not forth in the heat." Say, "The fire of Hell is fiercer in heat." If only they could understand!

82.

AA So let them laugh a little, for weep they will, more as retribution for what they have done.

NQ So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

PK Then let them laugh a little: they will weep much, as the reward of what they used to earn.

SH Therefore they shall laugh little and weep much as a recompense for what they earned.

YU Let them laugh a little: much will they weep: a recompense for the (evil) that they do.

83.

AA If you come back to them by (the grace of) God, and they seek your permission to go (to fight), you should tell them: "You will never go out nor fight the enemy with me any more. You preferred to stay back on the first occasion, so stay at home with those who stay behind."

NQ If Allāh brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me,

nor fight an enemy with me; you agreed to sit inactive on the first occasion, then you sit (now) with those who lag behind."

- PK If Allah bring thee back (from the campaign) unto a party of them and they ask of thee leave to go out (to fight), then say unto them: Ye shall never more go out with me nor fight with me against a foe. Ye were content with sitting still the first time. So sit still, with the useless.
- SH Therefore if Allah brings you back to a party of them and then they ask your permission to go forth, say: By no means shall you ever go forth with me and by no means shall you fight an enemy with me; surely you chose to sit the first time, therefore sit (now) with those who remain behind.
- YU If, then, Allah bring thee back to any of them, and they ask thy permission to come out (with thee), say: "Never shall ye come out with me, nor fight an enemy with me: for ye preferred to sit inactive on the first occasion: Then sit ye (now) with those who lag behind."

84.

- AA Do not invoke blessings on any of them who die, nor stand to pray at their graves, for they disbelieved in God and His Prophet, and died transgressors.
- NQ And never (O Muhammad SAW) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allâh and His Messenger, and died while they were Fâsiqûn (rebellious, - disobedient to Allâh and His Messenger SAW).
- PK And never (O Muhammad) pray for one of them who dieth, nor stand by his grave. Lo! they disbelieved in Allah and His messenger, and they died while they were evil-doers.
- SH And never offer prayer for any one of them who dies and do not stand by his grave; surely they disbelieve in Allah and His Messenger and they shall die in transgression.
- YU Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion.

85.

- AA And let not their wealth and children astonish you. God wishes to punish them through these in the world, and their souls will depart in a state of disbelief.
- NQ And let not their wealth or their children amaze you. Allâh's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.
- PK Let not their wealth nor their children please thee! Allah purposeth only to punish them thereby in the world, and that their souls shall pass away while they are disbelievers.
- SH And let not their property and their children excite your admiration; Allah only wishes to chastise them with these in this world and (that) their souls may depart while they are unbelievers
- YU Nor let their wealth nor their (following in) sons dazzle thee: Allah's plan is to punish them with these things in this world, and that their souls may perish in their (very) denial of Allah.

86.

- AA Whenever a Surah is revealed (which says): "Believe in God and fight along with His Prophet," the well-to-do among them ask for leave to stay at home, and say: "Leave us with those who are left behind."
- NQ And when a Sûrah (chapter from the Qur'ân) is revealed, enjoining them to believe in Allâh and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them (from Jihâd) and say,

"Leave us (behind), we would be with those who sit (at home)."

- PK And when a surah is revealed (which saith): Believe in Allah and strive along with His messenger, the men of wealth among them still ask leave of thee and say: Suffer us to be with those who sit (at home).
- SH And whenever a chapter is revealed, saying: Believe in Allah and strive hard along with His Messenger, those having ampleness of means ask permission of you and say: Leave us (behind), that we may be with those who sit.
- YU When a Sura comes down, enjoining them to believe in Allah and to strive and fight along with His Messenger, those with wealth and influence among them ask thee for exemption, and say: "Leave us (behind): we would be with those who sit (at home)."

87.

- AA They prefer to be with women who (are allowed to) stay at home during war, and their hearts are sealed; so they fail to understand.
- NQ They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not.
- PK They are content that they should be with the useless and their hearts are sealed, so that they apprehend not.
- SH They preferred to be with those who remained behind, and a seal is set on their hearts so they do not understand.
- YU They prefer to be with (the women), who remain behind (at home): their hearts are sealed and so they understand not.

88.

- AA But the Prophet and those who have embraced the faith with him, and have fought wealth and soul (in the way of God), are blessed and will be successful.
- NQ But the Messenger (Muhammad SAW) and those who believed with him (in Islâmic Monotheism) strove hard and fought with their wealth and their lives (in Allâh's Cause). Such are they for whom are the good things, and it is they who will be successful.
- PK But the messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful.
- SH But the Messenger and those who believe with him strive hard with their property and their persons; and these it is who shall have the good things and these it is who shall be successful.
- YU But the Messenger, and those who believe with him, strive and fight with their wealth and their persons: for them are (all) good things: and it is they who will prosper.

89.

- AA God has provision for them of gardens with Streams of running water, where they will abide for ever. This will be the supreme triumph.
- NQ For them Allâh has got ready Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.
- PK Allah hath made ready for them Gardens underneath which rivers flow, wherein they will abide. That is the supreme triumph.
- SH Allah has prepared for them gardens beneath which rivers flow, to abide in them; that is the great achievement.
- YU Allah hath prepared for them gardens under which rivers flow, to dwell therein: that is the supreme felicity.

90.

- AA Some Arabs of the desert came with ready excuses, asking for leave to stay behind. But those who had lied to God and His Prophet stayed at home doing nothing. So the punishment for those who disbelieve among them will be painful.
- NO And those who made excuses from the bedouins came (to you, O Prophet SAW) asking your permission to exempt them (from the battle), and those who had lied to Allâh and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.
- PK And those among the wandering Arabs who had an excuse came in order that permission might be granted them. And those who lied to Allah and His messenger sat at home. A painful doom will fall on those of them who disbelieve.
- SH And the defaulters from among the dwellers of the desert came that permission may be given to them and they sat (at home) who lied to Allah and His Messenger; a painful chastisement shall afflict those of them who disbelieved.
- YU And there were, among the desert Arabs (also), men who made excuses and came to claim exemption; and those who were false to Allah and His Messenger (merely) sat inactive. Soon will a grievous penalty seize the Unbelievers among them.

91.

- AA No blame will attach to the old and the sick, or those without means to spend on good acts, if they stay behind provided they are sincere to God and His Apostle; There is no way to blame those who are doers of good, for God is forgiving and kind.
- NO There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (Jihâd)], if they are sincere and true (in duty) to Allâh and His Messenger. [] No ground (of complaint) can there be against the Muhsinûn (good-doers - see the footnote of V.9:120). And Allâh is Oft-Forgiving, Most Merciful.
- PK Not unto the weak nor unto the sick nor unto those who can find naught to spend is any fault (to be imputed though they stay at home) if they are true to Allah and His messenger. Not unto the good is there any road (of blame). Allah is Forgiving, Merciful.
- SH It shall be no crime in the weak, nor in the sick, nor in those who do not find what they should spend (to stay behind), so long as they are sincere to Allah and His Messenger; there is no way (to blame) against the doers of good; and Allah is Forgiving, Merciful;
- YU There is no blame on those who are infirm, or ill, or who find no resources to spend (on the cause), if they are sincere (in duty) to Allah and His Messenger: no ground (of complaint) can there be against such as do right: and Allah is Oft-forgiving, Most Merciful.

92.

- AA Nor will they be blamed who came to you for transport, to whom you said: "I cannot find any means of conveyance for you," and they went away in tears, grieving that they lacked the means to spend (on carriage).
- NO Nor (is there blame) on those who came to you to be provided with mounts, and when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihâd).
- PK Nor unto those whom, when they came to thee (asking) that thou shouldst

mount them, thou didst tell: I cannot find whereon to mount you. They turned back with eyes flowing with tears, for sorrow that they could not find the means to spend.

- SH Nor in those who when they came to you that you might carry them, you said: I cannot find that on which to carry you; they went back while their eyes overflowed with tears on account of grief for not finding that which they should spend.
- YU Nor (is there blame) on those who came to thee to be provided with mounts, and when thou saidst, "I can find no mounts for you," they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses.

93.

- AA Blame will lie on those who are rich yet ask your leave to stay behind. They prefer to stay with women who stay at home, and God seals their hearts; so they do not understand.
- NQ The ground (of complaint) is only against those who are rich, and yet ask exemption[.]. They are content to be with (the women) who sit behind (at home) and Allâh has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).
- PK The road (of blame) is only against those who ask for leave of thee (to stay at home) when they are rich. They are content to be with the useless. Allah hath sealed their hearts so that they know not.
- SH The way (to blame) is only against those who ask permission of you though they are rich; they have chosen to be with those who remained behind, and Allah has set a seal upon their hearts so they do not know.
- YU The ground (of complaint) is against such as claim exemption while they are rich. They prefer to stay with the (women) who remain behind: Allah hath sealed their hearts; so they know not (What they miss).

94.

- AA When you come back they will offer excuses to you. Tell them: "Make no excuses; we do not believe you. God has informed us about you; and God and His Apostle shall watch your conduct. Then you will be brought to Him who knows what is hidden and what is manifest. He will tell you of what you did."
- NQ They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad SAW) "Present no excuses, we shall not believe you. Allâh has already informed us of the news concerning you. Allâh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allâh) will inform you of what you used to do." [Tafsir At-Tabari]
- PK They will make excuse to you (Muslims) when ye return unto them. Say: Make no excuse, for we shall not believe you. Allah hath told us tidings of you. Allah and His messenger will see your conduct, and then ye will be brought back unto Him Who knoweth the Invisible as well as the Visible, and He will tell you what ye used to do.
- SH They will excuse themselves to you when you go back to them. Say: Urge no excuse, by no means will we believe you; indeed Allah has informed us of matters relating to you; and now Allah and His Messenger will see your doings, then you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.
- YU They will present their excuses to you when ye return to them. Say thou: "Present no excuses: we shall not believe you: Allah hath already informed us of the true state of matters concerning you: It is your actions that Allah and

His Messenger will observe: in the end will ye be brought back to Him Who knoweth what is hidden and what is open: then will He show you the truth of all that ye did."

95.

- AA They will beg you in the name of God, on your return, to forgive them; but you keep away from them: They are scum; their abode is Hell: Requital for what they had done.
- NQ They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Rijsun [i.e. Najasun[] (impure) because of their evil deeds], and Hell is their dwelling place, - a recompense for that which they used to earn.
- PK They will swear by Allah unto you, when ye return unto them, that ye may let them be. Let them be, for lo! they are unclean, and their abode is hell as the reward for what they used to earn.
- SH They will swear to you by Allah when you return to them so that you may turn aside from them; so do turn aside from them; surely they are unclean and their abode is hell; a recompense for what they earned.
- YU They will swear to you by Allah, when ye return to them, that ye may leave them alone. So leave them alone: For they are an abomination, and Hell is their dwelling-place,-a fitting recompense for the (evil) that they did.

96.

- AA They will plead on oath that you accept them. Even if you accept them, remember God does not accept people who are disobedient.
- NQ They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allâh is not pleased with the people who are Al-Fâsiqûn (rebellious, disobedient to Allâh).
- PK They swear unto you, that ye may accept them. Though ye accept them. Allah verily accepteth not wrongdoing folk.
- SH They will swear to you that you may be pleased with them; but if you are pleased with them, yet surely Allah is not pleased with the transgressing people.
- YU They will swear unto you, that ye may be pleased with them but if ye are pleased with them, Allah is not pleased with those who disobey.

97.

- AA The village Arabs are more obstinate in disbelief and hypocrisy, and impervious to ordinances revealed to His Apostle by God; yet God is aware of everything and is wise.
- NQ The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allâh's Commandments and His Legal Laws, etc.) which Allâh has revealed to His Messenger. And Allâh is All-Knower, All-Wise.
- PK The wandering Arabs are more hard in disbelief and hypocrisy, and more likely to be ignorant of the limits which Allah hath revealed unto His messenger. And Allah is Knower, Wise.
- SH The dwellers of the desert are very hard in unbelief and hypocrisy, and more disposed not to know the limits of what Allah has revealed to His Messenger; and Allah is Knowing, Wise.
- YU The Arabs of the desert are the worst in Unbelief and hypocrisy, and most fitted to be in ignorance of the command which Allah hath sent down to His Messenger: But Allah is All-knowing, All-Wise.

98.

- AA Some of these rustics take whatever they spend in the way of God as a

penalty, and wait for an adverse turn in your fortune. For them will be the adverse change, as God hears all and knows everything.

- NO** And of the bedouins there are some who look upon what they spend (in Allâh's Cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allâh is All-Hearer, All-Knower.
- PK** And of the wandering Arabs there is he who taketh that which he expendeth (for the cause of Allah) as a loss, and awaiteth (evil) turns of fortune for you (that he may be rid of it). The evil turn of fortune will be theirs. Allah is Hearer, Knower.
- SH** And of the dwellers of the desert are those who take what they spend to be a fine, and they wait (the befalling of) calamities to you; on them (will be) the evil calamity; and Allah is Hearing, Knowing.
- YU** Some of the desert Arabs look upon their payments as a fine, and watch for disasters for you: on them be the disaster of evil: for Allah is He That heareth and knoweth (all things).

99.

- AA** Yet some Arabs of the desert believe in God and the Last Day, and consider what they spend to be a means of bringing them nearer to God and the blessings of the Prophet. This is certainly a means of achieving nearness (to God), and God will admit them to His mercy, for God is forgiving and kind.
- NO** And of the bedouins there are some who believe in Allâh and the Last Day, and look upon what they spend in Allâh's Cause as approaches to Allâh, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allâh's Cause) are an approach for them. Allâh will admit them to His Mercy. Certainly Allâh is Oft-Forgiving, Most Merciful.
- PK** And of the wandering Arabs there is he who believeth in Allah and the Last Day, and taketh that which he expendeth and also the prayers of the messenger as acceptable offerings in the sight of Allah. Lo! verily it is an acceptable offering for them. Allah will bring them into His mercy. Lo! Allah is Forgiving, Merciful.
- SH** And of the dwellers of the desert are those who believe in Allah and the latter day and take what they spend to be (means of) the nearness of Allah and the Messenger's prayers; surely it shall be means of nearness for them; Allah will make them enter into His mercy; surely Allah is Forgiving, Merciful.
- YU** But some of the desert Arabs believe in Allah and the Last Day, and look on their payments as pious gifts bringing them nearer to Allah and obtaining the prayers of the Messenger. Aye, indeed they bring them nearer (to Him): soon will Allah admit them to His Mercy: for Allah is Oft-forgiving, Most Merciful.

100.

- AA** Those among the migrants (from Makkah) and helpers (in Madina) who were the first to believe, and those who followed them in goodness, have been accepted by God and they follow His way. For them He has gardens with streams of running water where they will abide for ever; and that is happiness supreme.
- NO** And the first to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.
- PK** And the first to lead the way, of the Muhajirin and the Ansar, and those who followed them in goodness - Allah is well pleased with them and they are well pleased with Him, and He hath made ready for them Gardens underneath

which rivers flow, wherein they will abide for ever. That is the supreme triumph.

SH And (as for) the foremost, the first of the Muhajirs and the Ansars, and those who followed them in goodness, Allah is well pleased with them and they are well pleased with Him, and He has prepared for them gardens beneath which rivers flow, to abide in them for ever; that is the mighty achievement.

YU The vanguard (of Islam)- the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds,- well-pleased is Allah with them, as are they with Him: for them hath He prepared gardens under which rivers flow, to dwell therein for ever: that is the supreme felicity.

101.

AA Some of the Arabs of the desert around you are hypocrites, and some of the people of Madina are stubborn in hypocrisy. You are not aware of them; We know them, and will punish them twice, and they will be sent to a harrowing doom.

NO And among the bedouins round about you, some are hypocrites, and so are some among the people of Al-Madinah, they exaggerate and persist in hypocrisy, you (O Muhammad SAW) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.

PK And among those around you of the wandering Arabs there are hypocrites, and among the townspeople of Al-Madinah (there are some who) persist in hypocrisy whom thou (O Muhammad) knowest not. We, We know them, and We shall chastise them twice; then they will be relegated to a painful doom.

SH And from among those who are round about you of the dwellers of the desert there are hypocrites, and from among the people of Medina (also); they are stubborn in hypocrisy; you do not know them; We know them; We will chastise them twice then shall they be turned back to a grievous chastisement

YU Certain of the desert Arabs round about you are hypocrites, as well as (desert Arabs) among the Medina folk: they are obstinate in hypocrisy: thou knowest them not: We know them: twice shall We punish them: and in addition shall they be sent to a grievous penalty.

102.

AA But there are others who admit their sins of mixing good deeds with evil. It may be that God will accept their repentance, for God is forgiving and kind.

NO And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allāh will turn unto them in forgiveness. Surely, Allāh is Oft-Forgiving, Most Merciful[.]

PK And (there are) others who have acknowledged their faults. They mixed a righteous action with another that was bad. It may be that Allah will relent toward them. Lo! Allah is Forgiving, Merciful.

SH And others have confessed their faults, they have mingled a good deed and an evil one; may be Allah will turn to them (mercifully); surely Allah is Forgiving, Merciful.

YU Others (there are who) have acknowledged their wrong-doings: they have mixed an act that was good with another that was evil. Perhaps Allah will turn unto them (in Mercy): for Allah is Oft-Forgiving, Most Merciful.

103.

AA Accept the offerings they make from their wealth in order to cleanse and purify them for progress, and invoke blessings upon them. Your blessings will

surely bring them peace, for God hears all and knows everything.

- NO** Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allâh for them. Verily! Your invocations are a source of security for them, and Allâh is All-Hearer, All-Knower.
- PK** Take alms of their wealth, wherewith thou mayst purify them and mayst make them grow, and pray for them. Lo! thy prayer is an assuagement for them. Allah is Hearer, Knower.
- SH** Take alms out of their property, you would cleanse them and purify them thereby, and pray for them; surely your prayer is a relief to them; and Allah is Hearing, Knowing.
- YU** Of their goods, take alms, that so thou mightest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them: And Allah is One Who heareth and knoweth.

104.

- AA** Do they not know that God accepts the repentance of His creatures and receives what they offer in charity, and that He is forgiving and kind?
- NO** Know they not that Allâh accepts repentance from His slaves and takes the Sadaqât (alms, charities) and that Allâh Alone is the One Who forgives and accepts repentance, Most Merciful?
- PK** Know they not that Allah is He Who accepteth repentance from His bondmen and taketh the alms, and that Allah is He Who is the Relenting, the Merciful.
- SH** Do they not know that Allah accepts repentance from His servants and takes the alms, and that Allah is the Oft-returning (to mercy), the Merciful?
- YU** Know they not that Allah doth accept repentance from His votaries and receives their gifts of charity, and that Allah is verily He, the Oft-Returning, Most Merciful?

105.

- AA** Say to them: "Act. God will see your conduct, and so will His Apostle and the faithful; for you will in the end go back to Him, who knows the unknown and the known, who will tell you of what you were doing."
- NO** And say (O Muhammad SAW) "Do deeds! Allâh will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."
- PK** And say (unto them): Act! Allah will behold your actions, and (so will) His messenger and the believers, and ye will be brought back to the Knower of the Invisible and the Visible, and He will tell you what ye used to do.
- SH** And say: Work; so Allah will see your work and (so will) His Messenger and the believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.
- YU** And say: "Work (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers: Soon will ye be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that ye did."

106.

- AA** There are still some others whose affairs await the dispensation of God. He may punish or pardon them, for God is all-knowing and all-wise.
- NO** And others await Allâh's Decree, whether He will punish them or will forgive them. And Allâh is All-Knowing, All-Wise.
- PK** And (there are) others who await Allah's decree, whether He will punish them or will forgive them. Allah is Knower, Wise.

- SH And others are made to await Allah's command, whether He chastise them or whether He turn to them (mercifully), and Allah is Knowing, Wise.
- YU There are (yet) others, held in suspense for the command of Allah, whether He will punish them, or turn in mercy to them: and Allah is All-Knowing, Wise.

107.

- AA There are those who built a mosque on opposition and disbelief, and to cause rifts among the faithful, and to serve as an outpost for those who have warred against God and His Apostle before this. Yet they will surely swear: "We had only meant well." But God is witness that they are liars.
- NQ And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers, and as an outpost for those who warred against Allâh and His Messenger (Muhammad SAW) aforetime, they will indeed swear that their intention is nothing but good. Allâh bears witness that they are certainly liars.
- PK And as for those who chose a place of worship out of opposition and disbelief, and in order to cause dissent among the believers, and as an outpost for those who warred against Allah and His messenger aforetime, they will surely swear: We purposed naught save good. Allah beareth witness that they verily are liars.
- SH And those who built a masjid to cause harm and for unbelief and to cause disunion among the believers and an ambush to him who made war against Allah and His Messenger before; and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars.
- YU And there are those who put up a mosque by way of mischief and infidelity - to disunite the Believers - and in preparation for one who warred against Allah and His Messenger aforetime. They will indeed swear that their intention is nothing but good; But Allah doth declare that they are certainly liars.

108.

- AA Never set foot in that place. Only a mosque whose foundations have been laid from the very first on godliness is worthy of your visiting it. There you will find men who wish to be purified; and God loves those who are pure.
- NQ Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure (i.e. who clean their private parts with dust [i.e. to be considered as soap) and water from urine and stools, after answering the call of nature].
- PK Never stand (to pray) there. A place of worship which was found upon duty (to Allah) from the first day is more worthy that thou shouldst stand (to pray) therein, wherein are men who love to purify themselves. Allah loveth the purifiers.
- SH Never stand in it; certainly a masjid founded on piety from the very first day is more deserving that you should stand in it; in it are men who love that they should be purified; and Allah loves those who purify themselves.
- YU Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of the standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure.

109.

- AA Is the man who lays the foundations of his sanctum on his allegiance to God and the wish to seek His favour, better, or he who lays the foundations of his

building on the edge of a bank eroded by water, which will collapse with him into the fire of Hell? But God does not guide the people who are wilfully unjust.

- NO** Is it then he, who laid the foundation of his building on piety to Allâh and His Good Pleasure, better, or he who laid the foundation of his building on an undetermined brink of a precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. And Allâh guides not the people who are the Zâlimûn (cruel, violent, proud, polytheist and wrong-doer).
- PK** Is he who founded his building upon duty to Allah and His good pleasure better; or he who founded his building on the brink of a crumbling, overhanging precipice so that it toppled with him into the fire of hell? Allah guideth not wrongdoing folk.
- SH** Is he, therefore, better who lays his foundation on fear of Allah and (His) good pleasure, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the fire of hell; and Allah does not guide the unjust people.
- YU** Which then is best? - he that layeth his foundation on piety to Allah and His good pleasure? - or he that layeth his foundation on an undermined sand-cliff ready to crumble to pieces? and it doth crumble to pieces with him, into the fire of Hell. And Allah guideth not people that do wrong.

110.

- AA** The edifice they have built will always fill their minds with perturbation (which will not cease) till their hearts are rent to pieces, for God is all-knowing and all-wise.
- NO** The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts, unless their hearts are cut to pieces. (i.e. till they die). And Allâh is All-Knowing, All-Wise.
- PK** The building which they built will never cease to be a misgiving in their hearts unless their hearts be torn to pieces. Allah is Knower, Wise.
- SH** The building which they have built will ever continue to be a source of disquiet in their hearts, except that their hearts get cut into pieces; and Allah is Knowing, Wise.
- YU** The foundation of those who so build is never free from suspicion and shakiness in their hearts, until their hearts are cut to pieces. And Allah is All-Knowing, Wise.

111.

- AA** God has verily bought the souls and possessions of the faithful in exchange for a promise of Paradise. They fight in the cause of God, and kill and are killed. This is a promise incumbent on Him, as in the Torah, so the Gospel and the Qur'an. And who is more true to his promise than God? So rejoice at the bargain you have made with Him; for this will be triumph supreme.
- NO** Verily, Allâh has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success[.].
- PK** Lo! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs: they shall fight in the way of Allah and shall slay and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'an. Who fulfilleth His covenant better than Allah? Rejoice then in your bargain that ye have made, for that is the supreme triumph. Surely Allah has bought of the believers their persons and their property for

- SH this, that they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise which is binding on Him in the Taurat and the Injeel and the Quran; and who is more faithful to his covenant than Allah? Rejoice therefore in the pledge which you have made; and that is the mighty achievement.
- YU Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? then rejoice in the bargain which ye have concluded: that is the achievement supreme.

112.

- AA To those who repent and pay homage, give praise and are devout, who kneel in prayer and bow in supplication, who enjoin good deeds and prohibit the bad, and keep to the limits set by God, announce the news of rejoicing to the faithful.
- NQ (The believers whose lives Allāh has purchased are) those who repent to Allāh (from polytheism and hypocrisy, etc.), who worship Him, who praise Him, who fast (or go out in Allāh's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (people) for Al-Ma'rūf (i.e. Islāmīc Monotheism and all what Islām has ordained) and forbid (people) from Al-Munkar (i.e. disbelief, polytheism of all kinds and all that Islām has forbidden), and who observe the limits set by Allāh (do all that Allāh has ordained and abstain from all kinds of sins and evil deeds which Allāh has forbidden). And give glad tidings to the believers.[]
- PK (Triumphant) are those who turn repentant (to Allah), those who serve (Him), those who praise (Him), those who fast, those who bow down, those who fall prostrate (in worship), those who enjoin the right and who forbid the wrong and those who keep the limits (ordained) of Allah - And give glad tidings to believers!
- SH They who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah; and give good news to the believers.
- YU Those that turn (to Allah) in repentance; that serve Him, and praise Him; that wander in devotion to the cause of Allah,: that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limit set by Allah;- (These do rejoice). So proclaim the glad tidings to the Believers.

113.

- AA It is not worthy of the Prophet and those who believe to seek forgiveness for those who are idolaters, even though they may be their relatives, after they have come to know that they are destined for Hell.
- NQ It is not (proper) for the Prophet and those who believe to ask Allāh's Forgiveness for the Mushrikūn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).
- PK It is not for the Prophet, and those who believe, to pray for the forgiveness of idolaters even though they may be near of kin (to them) after it hath become clear that they are people of hell-fire.
- SH It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives,

after it has become clear to them that they are inmates of the flaming fire.

- YU It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire.

114.

- AA As for Abraham's prayer for his father, he was fulfilling a promise he had made to him. Yet when it became evident to him that (his father) was an enemy of God, he broke away from him, though Abraham was soft hearted and kind.
- NQ And [Ibrahîm's (Abraham)] invoking (of Allâh) for his father's forgiveness was only because of a promise he [Ibrahîm (Abraham)] had made to him (his father). But when it became clear to him [Ibrahîm (Abraham)] that he (his father) is an enemy to Allâh, he dissociated himself from him. Verily Ibrahîm (Abraham) was Al-Awwah (has fifteen different meanings but the correct one seems to be that he used to invoke Allâh with humility, glorify Him and remember Him much), and was forbearing. (Tafsir Al-Qurtubi).[]
- PK The prayer of Abraham for the forgiveness of his father was only because of a promise he had promised him, but when it had become clear unto him that he (his father) was an enemy to Allah he (Abraham) disowned him. Lo! Abraham was soft of heart, long-suffering.
- SH And Ibrahim asking forgiveness for his sire was only owing to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him; most surely Ibrahim was very tender-hearted forbearing.
- YU And Abraham prayed for his father's forgiveness only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he dissociated himself from him: for Abraham was most tender-hearted, forbearing.

115.

- AA God never leads men astray after guiding them, until He makes quite clear to them what they should avoid, for God indeed knows each and everything.
- NQ And Allâh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allâh is the All-Knower of everything.[]
- PK It was never Allah's (part) that He should send a folk astray after He had guided them until He had made clear unto them what they should avoid. Lo! Allah is Aware of all things.
- SH It is not (attributable to) Allah that He should lead a people astray after He has guided them; He even makes clear to them what they should guard against; surely Allah knows all things.
- YU And Allah will not mislead a people after He hath guided them, in order that He may make clear to them what to fear (and avoid)- for Allah hath knowledge of all things.

116.

- AA Verily God's is the kingdom of the heavens and the earth. He alone is the giver of life and death; and none do you have besides God as friend and helper.
- NQ Verily, Allâh! Unto Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allâh you have neither any Walî (protector or guardian) nor any helper.
- PK Lo! Allah! Unto Him belongeth the Sovereignty of the heavens and the earth. He quickeneth and He giveth death. And ye have, instead of Allah, no

protecting friend nor helper.

- SH Surely Allah's is the kingdom of the heavens and the earth; He brings to life and causes to die; and there is not for you besides Allah any Guardian or Helper.
- YU Unto Allah belongeth the dominion of the heavens and the earth. He giveth life and He taketh it. Except for Him ye have no protector nor helper.

117.

- AA God was kind to the Prophet, the emigrants, and the helpers of the faithful who followed him in the hour of distress. When a section of them were about to lose courage He turned to them in His mercy, for He is compassionate and kind.
- NQ Allâh has forgiven the Prophet (SAW), the Muhajirûn (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansar (Muslims of Al-Madinah) who followed him (Muhammad SAW) in the time of distress (Tabûk expedition, etc.), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful.
- PK Allah hath turned in mercy to the Prophet, and to the Muhajirin and the Ansar who followed him in the hour of hardship. After the hearts of a party of them had almost swerved aside, then turned He unto them in mercy. Lo! He is Full of Pity, Merciful for them.
- SH Certainly Allah has turned (mercifully) to the Prophet and those who fled (their homes) and the helpers who followed him in the hour of straitness after the hearts of a part of them were about to deviate, then He turned to them (mercifully); surely to them He is Compassionate, Merciful.
- YU Allah turned with favour to the Prophet, the Muhajirs, and the Ansar, - who followed him in a time of distress, after that the hearts of a part of them had nearly swerved (from duty); but He turned to them (also): for He is unto them Most Kind, Most Merciful.

118.

- AA He has relented towards the three also (who had refused to go to the battle of the Ditch) whose case was left undecided, and even the earth with all its expanse had become narrow for them, and their lives were confined, and they came to realise there was no refuge for them except in God. So He softened towards them that they may repent; for God surely accepts repentance and is merciful.
- NQ And (He did forgive also) the three [who did not join the Tabûk expedition (whom the Prophet SAW)] left (i.e. he did not give his judgement in their case, and their case was suspended for Allâh's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, Allâh is the One Who accepts repentance, Most Merciful.
- PK And to the three also (did He turn in mercy) who were left behind, when the earth, vast as it is, was straitened for them, and their own souls were straitened for them till they bethought them that there is no refuge from Allah save toward Him. Then turned He unto them in mercy that they (too) might turn (repentant unto Him). Lo! Allah! He is the Relenting, the Merciful.
- SH And to the three who were left behind, until the earth became strait to them notwithstanding its spaciousness and their souls were also straitened to them; and they knew it for certain that there was no refuge from Allah but in Him; then He turned to them (mercifully) that they might turn (to Him); surely Allah is the Oft-returning (to mercy), the Merciful.

YU (He turned in mercy also) to the three who were left behind; (they felt guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them, - and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them, that they might repent: for Allah is Oft-Returning, Most Merciful.

119.

AA O believers, do not stray from the path of God, and be with those who are truthful.

NO O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds)[].

PK O ye who believe! Be careful of your duty to Allah, and be with the truthful.

SH O you who believe! be careful of (your duty to) Allah and be with the true ones.

YU O ye who believe! Fear Allah and be with those who are true (in word and deed).

120.

AA It was not worthy of the people of Madina, and the Arabs of the desert around them, to abandon the Prophet of God, and to care more for themselves than for him; for there is no hardship or thirst or hunger that they know in the service of God, and no place they walk on where walking provokes the unbelievers, and no harm they receive from the enemy, but is put down as a good deed in their favour. Surely God does not let the recompense of those who do good to go waste.

NO It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allāh's Messenger (Muhammad SAW when fighting in Allāh's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue, nor hunger in the Cause of Allāh, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allāh wastes not the reward of the Muhsinūn[]

PK It is not for the townsfolk of Al-Madinah and for those around them of the wandering Arabs so stay behind the messenger of Allah and prefer their lives to his life. That is because neither thirst nor toil nor hunger afflicteth them in the way of Allah, nor step they any step that angereth the disbelievers, nor gain they from the enemy a gain, but a good deed is recorded for them therefor. Lo! Allah loseth not the wages of the good.

SH It did not beseem the people of Medina and those round about them of the dwellers of the desert to remain behind the Messenger of Allah, nor should they desire (anything) for themselves in preference to him; this is because there afflicts them not thirst or fatigue or hunger in Allah's way, nor do they tread a path which enrages the unbelievers, nor do they attain from the enemy what they attain, but a good work is written down to them on account of it; surely Allah does not waste the reward of the doers of good;

YU It was not fitting for the people of Medina and the Bedouin Arabs of the neighbourhood, to refuse to follow Allah's Messenger, nor to prefer their own lives to his: because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness, - whether they suffered thirst, or fatigue, or hunger, in the cause of Allah, or trod paths to raise the ire of the Unbelievers, or received any injury whatever from an enemy: for Allah suffereth not the reward to be lost of those who do good; -

121.

- AA There is not a sum, large or small, that they spend, not a piece of land that they traverse (in the service of God) which is not put down in their favour, so that God could reward them for what they had done.
- NQ Nor do they spend anything (in Allâh's Cause) - small or great - nor cross a valley, but is written to their credit, that Allâh may recompense them with the best of what they used to do (i.e. Allâh will reward their good deeds according to the reward of their best deeds which they did in the most perfect manner).
[]
- PK Nor spend they any spending, small or great, nor do they cross a valley, but it is recorded for them, that Allah may repay them the best of what they used to do.
- SH Nor do they spend anything that may be spent, small or great, nor do they traverse a valley, but it is written down to their credit, that Allah may reward them with the best of what they have done.
- YU Nor could they spend anything (for the cause) - small or great- nor cut across a valley, but the deed is inscribed to their credit: that Allah may requite their deed with the best (possible reward).

122.

- AA It is not possible for all believers to go out (to fight). So a part of each section (of the population) should go (to fight) in order that the others may acquire understanding of law and divinity, and warn their companions on return so that they may take heed for themselves.
- NQ And it is not (proper) for the believers to go out to fight (Jihâd) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islâmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).
- PK And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware.
- SH And it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?
- YU Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them,- that thus they (may learn) to guard themselves (against evil).

123.

- AA O believers, fight the unbelievers around you, and let them realise that you are firm: Remember, God is with those who are pious and obedient to Him.
- NQ O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allâh is with those who are the Al-Muttaqûn (the pious - see V.2:2).
- PK O ye who believe! Fight those of the disbelievers who are near to you, and let them find harshness in you, and know that Allah is with those who keep their duty (unto Him).
- SH O you who believe! fight those of the unbelievers who are near to you and let them find in you hardness; and know that Allah is with those who guard (against evil).
- YU O ye who believe! fight the unbelievers who gird you about, and let them find

firmness in you: and know that Allah is with those who fear Him.

124.

- AA When a Surah is revealed some of them remark: "Whose faith among you has it increased?" It does increase the faith of those who believe, and they rejoice.
- NQ And whenever there comes down a Sûrah (chapter from the Qur'ân), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.
- PK And whenever a surah is revealed there are some of them who say: Which one of you hath thus increased in faith? As for those who believe, it hath increased them in faith and they rejoice (therefor).
- SH And whenever a chapter is revealed, there are some of them who say: Which of you has it strengthened in faith? Then as for those who believe, it strengthens them in faith and they rejoice.
- YU Whenever there cometh down a sura, some of them say: "Which of you has had His faith increased by it?" Yea, those who believe,- their faith is increased and they do rejoice.

125.

- AA But it adds disbelief to disbelief for those whose hearts are filled with doubt, and they die disbelieving.
- NQ But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt, and they die while they are disbelievers.
- PK But as for those in whose hearts is disease, it only addeth wickedness to their wickedness, and they die while they are disbelievers.
- SH And as for those in whose hearts is a disease, it adds uncleanness to their uncleanness and they die while they are unbelievers.
- YU But those in whose hearts is a disease,- it will add doubt to their doubt, and they will die in a state of Unbelief.

126.

- AA Do they not know that they are tried every year once or twice? Even then they do not repent and take heed.
- NQ See they not that they are tried once or twice every year (with different kinds of calamities, disease, famine, etc.)? Yet, they turn not in repentance, nor do they learn a lesson (from it).
- PK See they not that they are tested once or twice in every year? Still they turn not in repentance, neither pay they heed.
- SH Do they not see that they are tried once or twice in every year, yet they do not turn (to Allah) nor do they mind.
- YU See they not that they are tried every year once or twice? Yet they turn not in repentance, and they take no heed.

127.

- AA Whenever a Surah is revealed they look at each other (so as to ask): "Is anyone looking at Us?" and then turn away. Indeed God has turned their hearts away (from the truth), for they cannot discern the law of heaven.
- NQ And whenever there comes down a Sûrah (chapter from the Qur'ân), they look at one another (saying): "Does any one see you?" Then they turn away. Allâh has turned their hearts (from the light) because they are a people that understand not.
- PK And whenever a surah is revealed, they look one at another (as who should

say): Doth anybody see you? Then they turn away. Allah turneth away their hearts because they are a folk who understand not.

- SH And whenever a chapter is revealed, they cast glances at one another: Does any one see you? Then they turn away: Allah has turned away their hearts because they are a people who do not understand.
- YU Whenever there cometh down a Sura, they look at each other, (saying), "Doth anyone see you?" Then they turn aside: Allah hath turned their hearts (from the light); for they are a people that understand not.

128.

- AA To you has come an Apostle from among you. Any sorrow that befalls you weighs upon him; He is eager for your happiness, full of concern for the faithful, compassionate and kind.
- NO Verily, there has come unto you a Messenger (Muhammad SAW) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad SAW) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he SAW is) full of pity, kind, and merciful.
- PK There hath come unto you a messenger, (one) of yourselves, unto whom aught that ye are overburdened is grievous, full of concern for you, for the believers full of pity, merciful.
- SH Certainly a Messenger has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate,
- YU Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful.

129.

- AA So, if they turn away, say to them: "God is sufficient for me. There is no God but He; I depend on Him alone, the Lord of the glorious Throne."
- NO . But if they turn away, say (O Muhammad SAW): "Allâh is sufficient for me. Lâ ilâha illa Huwa (none has the right to be worshipped but He), in Him I put my trust and He is the Lord of the Mighty Throne."[]
- PK Now, if they turn away (O Muhammad) say: Allah sufficeth me. There is no Allah save Him. In Him have I put my trust, and He is Lord of the Tremendous Throne.
- SH But if they turn back, say: Allah is sufficient for me, there is no god but He; on Him do I rely, and He is the Lord of mighty power.
- YU But if they turn away, Say: "Allah sufficeth me: there is no god but He: On Him is my trust,- He the Lord of the Throne (of Glory) Supreme!"