

16

An-Nahl

The Bee

The Bees

 **Link (POD)** (Read the *Prophet of Doom* review of this Surah)

AA - Ahmed Ali **NQ** - The Noble Qur'an

PK - Pickthal **SH** - Shakir **YU** - Yusuf Ali

1.

- AA** In the name of Allah, most benevolent, ever-merciful. THE DECREE of GOD will surely come; so do not try to hasten it: Too glorious and high is He for what they associate with Him.
- NQ** The Event (the Hour or the punishment of disbelievers and polytheists or the Islâmic laws or commandments), ordained by Allâh will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him.
- PK** The commandment of Allah will come to pass, so seek not ye to hasten it. Glorified and Exalted be He above all that they associate (with Him).
- SH** Allah's commandment has come, therefore do not desire to hasten it; glory be to Him, and highly exalted be He above what they associate (with Him).
- YU** (Inevitable) cometh (to pass) the Command of Allah: seek ye not then to hasten it: Glory to Him, and far is He above having the partners they ascribe unto Him!

2.

- AA** He sends the angels with revelation by His command, to any of His creatures as He please, (saying): "Warn that there is no god but I, so fear Me."
- NQ** He sends down the angels with inspiration of His Command to whom of His slaves He pleases (saying): "Warn mankind that Lâ ilâha illa Ana (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds).
- PK** He sendeth down the angels with the Spirit of His command unto whom He will of His bondmen, (saying): Warn mankind that there is no Allah save Me, so keep your duty unto Me.
- SH** He sends down the angels with the inspiration by His commandment on whom He pleases of His servants, saying: Give the warning that there is no god but Me, therefore be careful (of your duty) to Me.
- YU** He doth send down His angels with inspiration of His Command, to such of His servants as He pleaseth, (saying): "Warn (Man) that there is no god but I: so do your duty unto Me."

3.

- AA** He created the heavens and the earth with reason. Too glorious and high is He for what they associate with Him.
- NQ** He has created the heavens and the earth with truth. High be He Exalted above all they associate as partners with Him.
- PK** He hath created the heavens and the earth with truth. High be He Exalted above all that they associate (with Him).

SH He created the heavens and the earth with the truth, highly exalted be He above what they associate (with Him).

YU He has created the heavens and the earth for just ends: Far is He above having the partners they ascribe to Him!

4.

AA Man He created from a drop of semen; and still he becomes an open contender.

NQ He has created man from Nutfah (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent.

PK He hath created man from a drop of fluid, yet behold! he is an open opponent.

SH He created man from a small seed and lo! he is an open contender.

YU He has created man from a sperm-drop; and behold this same (man) becomes an open disputer!

5.

AA He created the cattle from whom you get warm clothing and (other) advantages, and some you eat.

NQ And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat.

PK And the cattle hath He created, whence ye have warm clothing and uses, and whereof ye eat;

SH And He created the cattle for you; you have in them warm clothing and (many) advantages, and of them do you eat.

YU And cattle He has created for you (men): from them ye derive warmth, and numerous benefits, and of their (meat) ye eat.

6.

AA There is life and cheer for you as you drive them home in the evening, and lead them out in the morning to graze.

NQ And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning.

PK And wherein is beauty for you, when ye bring them home, and when ye take them out to pasture.

SH And there is beauty in them for you when you drive them back (to home), and when you send them forth (to pasture).

YU And ye have a sense of pride and beauty in them as ye drive them home in the evening, and as ye lead them forth to pasture in the morning.

7.

AA They carry your burdens to lands so distant you could not have reached without much hardship. Indeed your Lord is compassionate and kind.

NQ And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of Kindness, Most Merciful.

PK And they bear your loads for you unto a land ye could not reach save with great trouble to yourselves. Lo! your Lord is Full of Pity, Merciful.

SH And they carry your heavy loads to regions which you could not reach but with distress of the souls; most surely your Lord is Compassionate, Merciful.

YU And they carry your heavy loads to lands that ye could not (otherwise) reach except with souls distressed: for your Lord is indeed Most Kind, Most Merciful,

8.

AA He created horses, mules and donkeys for riding and for splendour. He

created other things too which you do not know.

- NQ** And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.
- PK** And horses and mules and asses (hath He created) that ye may ride them, and for ornament. And He createth that which ye know not.
- SH** And (He made) horses and mules and asses that you might ride upon them and as an ornament; and He creates what you do not know.
- YU** And (He has created) horses, mules, and donkeys, for you to ride and use for show; and He has created (other) things of which ye have no knowledge.

9.

- AA** To God leads the right path, though some deviate. If He willed He could guide you all to the right way.
- NQ** And upon Allāh is the responsibility to explain the Straight Path (i.e. Islāmic Monotheism for mankind i.e. to show them legal and illegal, good and evil things, etc. so, whosoever accepts the guidance, it will be for his own benefit and whosoever goes astray, it will be for his own destruction), but there are ways that turn aside (such as Paganism, Judaism, Christianity, etc.). And had He willed, He would have guided you all (mankind).
- PK** And Allah's is the direction of the way, and some (roads) go not straight. And had He willed He would have led you all aright.
- SH** And upon Allah it rests to show the right way, and there are some deviating (ways); and if He please He would certainly guide you all aright.
- YU** And unto Allah leads straight the Way, but there are ways that turn aside: if Allah had willed, He could have guided all of you.

10.

- AA** It is He who sends down water from the sky of which you drink, and which nourishes the plants you feed your cattle,
- NQ** He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture;
- PK** He it is Who sendeth down water from the sky, whence ye have drink, and whence are trees on which ye send your beasts to pasture.
- SH** He it is Who sends down water from the cloud for you; it gives drink, and by it (grow) the trees upon which you pasture.
- YU** It is He who sends down rain from the sky: from it ye drink, and out of it (grows) the vegetation on which ye feed your cattle.

11.

- AA** With which He makes crops grow, and olives, dates and grapes and fruits of every kind for you. In this is a sign for those who think.
- NQ** With it He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Verily! In this is indeed an evident proof and a manifest sign for people who give thought.
- PK** Therewith He causeth crops to grow for you, and the olive and the date-palm and grapes and all kinds of fruit. Lo! herein is indeed a portent for people who reflect.
- SH** He causes to grow for you thereby herbage, and the olives, and the palm trees, and the grapes, and of all the fruits; most surely there is a sign in this for a people who reflect.
- YU** With it He produces for you corn, olives, date-palms, grapes and every kind of fruit: verily in this is a sign for those who give thought.

12.

- AA He harnessed the day and night for you, as also the sun, the moon and the stars, by His command. In this are signs for men who understand.
- NO And He has subjected to you the night and the day, the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for people who understand.
- PK And He hath constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient by His command. Lo! herein indeed are portents for people who have sense.
- SH And He has made subservient for you the night and the day and the sun and the moon, and the stars are made subservient by His commandment; most surely there are signs in this for a people who ponder;
- YU He has made subject to you the Night and the Day; the sun and the moon; and the stars are in subjection by His Command: verily in this are Signs for men who are wise.

13.

- AA And other things of different shades has He produced on the earth for you. In this are signs for those who reflect.
- NO And whatsoever He has created for you on this earth of varying colours [and qualities from vegetation and fruits, etc. (botanical life) and from animal (zoological life)]. Verily! In this is a sign for people who remember.
- PK And whatsoever He hath created for you in the earth of divers hues, lo! therein is indeed a portent for people who take heed.
- SH And what He has created in the earth of varied hues most surely there is a sign in this for a people who are mindful.
- YU And the things on this earth which He has multiplied in varying colours (and qualities): verily in this is a sign for men who celebrate the praises of Allah (in gratitude).

14.

- AA It is He who has subdued the sea that you may eat fresh meat from it, and obtain ornaments to wear. You see the ships plough through it that you may seek of His bounties and, perhaps, be grateful.
- NO And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful.
- PK And He it is Who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear. And thou seest the ships ploughing it that ye (mankind) may seek of His bounty and that haply ye may give thanks.
- SH And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and you see the ships cleaving through it, and that you might seek of His bounty and that you may give thanks.
- YU It is He Who has made the sea subject, that ye may eat thereof flesh that is fresh and tender, and that ye may extract therefrom ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek (thus) of the bounty of Allah and that ye may be grateful.

15.

- AA He placed stabilisers in the earth so that while it revolves you live undisturbed, and rivers and tracks so that you may find your way;

- NQ And He has affixed into the earth mountains standing firm, lest it should shake with you, and rivers and roads, that you may guide yourselves.
- PK And He hath cast into the earth firm hills that it quake not with you, and streams and roads that ye may find a way.
- SH And He has cast great mountains in the earth lest it might be convulsed with you, and rivers and roads that you may go aright,
- YU And He has set up on the earth mountains standing firm, lest it should shake with you; and rivers and roads; that ye may guide yourselves;

16.

- AA As well as many other signs, as by the stars (you) find direction.
- NQ And landmarks (signposts, etc. during the day) and by the stars (during the night), they (mankind) guide themselves.
- PK And landmarks (too), and by the star they find a way.
- SH And landmarks; and by the stars they find the right way.
- YU And marks and sign-posts; and by the stars (men) guide themselves.

17.

- AA So, could one who creates be like one who cannot? Will you not then contemplate?
- NQ Is then He, Who creates as one who creates not? Will you not then remember?
- PK Is He then Who createth as him who createth not? Will ye not then remember?
- SH Is He then Who creates like him who does not create? Do you not then mind?
- YU Is then He Who creates like one that creates not? Will ye not receive admonition?

18.

- AA If you count the favours of God you will not be able to calculate. Assuredly God is forgiving and kind.
- NQ And if you would count the graces of Allâh, never could you be able to count them. Truly! Allâh is Oft-Forgiving, Most Merciful.
- PK And if ye would count the favour of Allah ye cannot reckon it. Lo! Allah is indeed Forgiving, Merciful.
- SH And if you would count Allah's favors, you will not be able to number them; most surely Allah is Forgiving, Merciful.
- YU If ye would count up the favours of Allah, never would ye be able to number them: for Allah is Oft-Forgiving, Most Merciful.

19.

- AA God knows what you hide and disclose. 20, As for those they call besides God, they cannot create a thing, and have themselves been created.
- NQ And Allâh knows what you conceal and what you reveal.
- PK And Allah knoweth that which ye keep hidden and that which ye proclaim.
- SH And Allah knows what you conceal and what you do openly.
- YU And Allah doth know what ye conceal, and what ye reveal.

20.

- NQ Those whom they (Al-Mushrikûn[]) invoke besides Allâh have not created anything, but are themselves created.
- PK Those unto whom they cry beside Allah created naught, but are themselves

created.

SH And those whom they call on besides Allah have not created anything while they are themselves created;

YU Those whom they invoke besides Allah create nothing and are themselves created.

21.

AA Dead, without life they are, and do not know when they will be raised.

NO (They are) dead, lifeless, and they know not when they will be raised up.

PK (They are) dead, not living. And they know not when they will be raised.

SH Dead (are they), not living, and they know not when they shall be raised.

YU (They are things) dead, lifeless: nor do they know when they will be raised up.

22.

AA Your God is one God. But the hearts of those who believe not in the life to come are filled with denial, and they are puffed up with pride.

NO Your Ilâh (God) is One Ilâh (God Allâh, none has the right to be worshipped but He). But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allâh), and they are proud.

PK Your Allah is One Allah. But as for those who believe not in the Hereafter their hearts refuse to know, for they are proud.

SH Your Allah is one Allah; so (as for) those who do not believe in the hereafter, their hearts are ignorant and they are proud.

YU Your Allah is one Allah: as to those who believe not in the Hereafter, their hearts refuse to know, and they are arrogant.

23.

AA Surely God knows what they hide and what they disclose. He certainly does not love the proud.

NO Certainly, Allâh knows what they conceal and what they reveal. Truly, He likes not the proud.

PK Assuredly Allah knoweth that which they keep hidden and that which they proclaim. Lo! He loveth not the proud.

SH Truly Allah knows what they hide and what they manifest; surely He does not love the proud.

YU Undoubtedly Allah doth know what they conceal, and what they reveal: verily He loveth not the arrogant.

24.

AA For when they are asked: "What has your Lord sent down?" they say: "Tales of long ago."

NO And when it is said to them: "What is it that your Lord has sent down (unto Muhammad SAW)?" They say: "Tales of the men of old!"

PK And when it is said unto them: What hath your Lord revealed? they say: (Mere) fables of the men of old,

SH And when it is said to them, what is it that your Lord has revealed? They say: Stories of the ancients;

YU When it is said to them, "What is it that your Lord has revealed?" they say, "Tales of the ancients!"

25.

AA On the Day of Resurrection they will carry their own burden and some of the

load of those they have led astray without any knowledge. Oh, how evil a burden they will carry!

NO They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!

PK That they may bear their burdens undiminished on the Day of Resurrection, with somewhat of the burdens of those whom they mislead without knowledge. Ah! evil is that which they bear!

SH That they may bear their burdens entirely on the day of resurrection and also of the burdens of those whom they lead astray without knowledge; now surely evil is what they bear.

YU Let them bear, on the Day of Judgment, their own burdens in full, and also (something) of the burdens of those without knowledge, whom they misled. Alas, how grievous the burdens they will bear!

26.

AA Those who have gone before them had also conspired; then God uprooted their structure from its foundation; the roof fell over them from above, and punishment came upon them from somewhere they did not suspect.

NO Those before them indeed plotted, but Allâh struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.

PK Those before them plotted, so Allah struck at the foundations of their building, and then the roof fell down upon them from above them, and the doom came on them whence they knew not;

SH Those before them did indeed devise plans, but Allah demolished their building from the foundations, so the roof fell down on them from above them, and the punishment came to them from whence they did not perceive.

YU Those before them did also plot (against Allah's Way): but Allah took their structures from their foundations, and the roof fell down on them from above; and the Wrath seized them from directions they did not perceive.

27.

AA On the Day of Resurrection He will disgrace them and ask: "Where are My compeers for whom you contended?" Those endowed with knowledge will say: "Shame and evil surely are for unbelievers today."

NO Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so called) 'partners' concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allâh)?" Those who have been given the knowledge (about the Torment of Allâh for the disbelievers) will say: "Verily! Disgrace this Day and misery are upon the disbelievers.

PK Then on the Day of Resurrection He will disgrace them and will say: Where are My partners, for whose sake ye opposed (My guidance)? Those who have been given knowledge will say: Disgrace this day and evil are upon the disbelievers,

SH Then on the resurrection day He will bring them to disgrace and say: Where are the associates you gave Me, for whose sake you became hostile? Those who are given the knowledge will say: Surely the disgrace and the evil are this day upon the unbelievers:

YU Then, on the Day of Judgment, He will cover them with shame, and say: "Where are My 'partners' concerning whom ye used to dispute (with the godly)?" Those endued with knowledge will say: "This Day, indeed, are the Unbelievers covered with shame and misery,-

28.

- AA They whose souls are drawn out by the angels while they are sinning, shall offer submission: "We did no evil." But God knows well what you did.
- NQ "Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allâh and by committing all kinds of crimes and evil deeds)." Then, they will make (false) submission (saying): "We used not to do any evil." (The angels will reply): "Yes! Truly, Allâh is All-Knower of what you used to do.
- PK Whom the angels cause to die while they are wronging themselves. Then will they make full submission (saying): We used not to do any wrong. Nay! Surely Allah is Knower of what ye used to do.
- SH Those whom the angels cause to die while they are unjust to themselves. Then would they offer submission: We used not to do any evil. Aye! surely Allah knows what you did.
- YU "(Namely) those whose lives the angels take in a state of wrong-doing to their own souls." Then would they offer submission (with the pretence), "We did no evil (knowingly)." (The angels will reply), "Nay, but verily Allah knoweth all that ye did;

29.

- AA So enter the gates of Hell, and dwell there for ever. How dreadful a dwelling for the haughty!
- NQ "So enter the gates of Hell, to abide therein[], and indeed, what an evil abode will be for the arrogant."
- PK So enter the gates of hell, to dwell therein for ever. Woeful indeed will be the lodging of the arrogant.
- SH Therefore enter the gates of hell, to abide therein; so certainly evil is the dwelling place of the proud.
- YU "So enter the gates of Hell, to dwell therein. Thus evil indeed is the abode of the arrogant."

30.

- AA When those who took heed for themselves would be asked: "What did your Lord send down?" They will answer: "The best." For those who do good there is good in the world, but certainly the abode of the next is better. How excellent the home of the virtuous!
- NQ And (when) it is said to those who are the Muttaqûn (pious - see V.2:2) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the Muttaqûn (pious - see V.2:2).
- PK And it is said unto those who ward off (evil): What hath your Lord revealed? They say: Good. For those who do good in this world there is a good (reward) and the home of the Hereafter will be better. Pleasant indeed will be the home of those who ward off (evil) -
- SH And it is said to those who guard (against evil): What is it that your Lord has revealed? They say, Good. For those who do good in this world is good, and certainly the abode of the hereafter is better; and certainly most excellent is the abode of those who guard (against evil);
- YU To the righteous (when) it is said, "What is it that your Lord has revealed?" they say, "All that is good." To those who do good, there is good in this world, and the Home of the Hereafter is even better and excellent indeed is the Home of the righteous, -

31.

- AA They will enter perennial gardens with streams of water and all they wish. Thus will the pious and devout be rewarded.
- NO 'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allāh rewards the Muttaqūn (pious - see V.2:2).
- PK Gardens of Eden which they enter, underneath which rivers flow, wherein they have what they will. Thus Allah repayeth those who ward off (evil),
- SH The gardens of perpetuity, they shall enter them, rivers flowing beneath them; they shall have in them what they please. Thus does Allah reward those who guard (against evil),
- YU Gardens of Eternity which they will enter: beneath them flow (pleasant) rivers: they will have therein all that they wish: thus doth Allah reward the righteous,-

32.

- AA When the angels receive the souls of those who are blameless they will say: "Peace on you. Enter Paradise as recompense for what you did."
- NO Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allāh Alone) saying (to them): Salāmun 'Alaikum (peace be on you) enter you Paradise, because of (the good) which you used to do (in the world)."
- PK Those whom the angels cause to die (when they are) good. They say: Peace be unto you! Enter the Garden because of what ye used to do.
- SH Those whom the angels cause to die in a good state, saying: Peace be on you: enter the garden for what you did.
- YU (Namely) those whose lives the angels take in a state of purity, saying (to them), "Peace be on you; enter ye the Garden, because of (the good) which ye did (in the world)."

33.

- AA What! Do the (unbelievers) expect that the angels should descend, or the sentence of your Lord come to pass? So had the people done before them; yet God did not wrong them, they wronged themselves.
- NO Do they (the disbelievers and polytheists) await but that the angels should come to them [to take away their souls (at death)], or there should come the command (i.e. the torment or the Day of Resurrection) of your Lord? Thus did those before them. And Allāh wronged them not, but they used to wrong themselves.
- PK Await they aught say that the angels should come unto them or thy Lord's command should come to pass? Even so did those before them. Allah wronged them not, but they did wrong themselves,
- SH They do not wait aught but that the angels should come to them or that the commandment of your Lord should come to pass. Thus did those before them; and Allah was not unjust to them, but they were unjust to themselves.
- YU Do the (ungodly) wait until the angels come to them, or there comes the Command of thy Lord (for their doom)? So did those who went before them. But Allah wronged them not: nay, they wronged their own souls.

34.

- AA The evil they perpetrated overtook them, and what they mocked has turned upon them.
- NO Then, the evil results of their deeds overtook them, and that at which they used to mock surrounded them.

- PK So that the evils of what they did smote them, and that which they used to mock surrounded them.
- SH So the evil (consequences) of what they did shall afflict them and that which they mocked shall encompass them.
- YU But the evil results of their deeds overtook them, and that very (Wrath) at which they had scoffed hemmed them in.

35.

- AA The idolaters say: "If God had willed we would not have worshipped anything apart from Him, nor would our fathers have done, nor would we have forbidden any thing without His (leave)." So had the people done before them. Therefore it is binding on the prophets to convey the message in clearest terms.
- NQ And those who join others in worship with Allâh say: "If Allâh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message?
- PK And the idolaters say: Had Allah willed, we had not worshipped aught beside Him, we and our fathers, nor had we forbidden aught without (command from) Him. Even so did those before them. Are the messengers charged with aught save plain conveyance (of the message)?
- SH And they who give associates (to Allah) say: If Allah had pleased, we would not have served anything besides Allah, (neither) we nor our fathers, nor would we have prohibited anything without (order from) Him. Thus did those before them; is then aught incumbent upon the messengers except a plain delivery (of the message)?
- YU The worshippers of false gods say: "If Allah had so willed, we should not have worshipped aught but Him - neither we nor our fathers, - nor should we have prescribed prohibitions other than His." So did those who went before them. But what is the mission of messengers but to preach the Clear Message?

36.

- AA To every community We have sent an apostle. (saying:) "Worship God, and keep away from all other deities." Thus some of them were guided by God, and ruin was justified on some. Travel over the earth and see what befell those who accused (the apostles) of lies.
- NQ And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût[] (all false deities, etc. i.e. do not worship Tâghût besides Allâh)." Then of them were some whom Allâh guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).
- PK And verily We have raised in every nation a messenger, (proclaiming): Serve Allah and shun false gods. Then some of them (there were) whom Allah guided, and some of them (there were) upon whom error had just hold. Do but travel in the land and see the nature of the consequence for the deniers!
- SH And certainly We raised in every nation a messenger saying: Serve Allah and shun the Shaitan. So there were some of them whom Allah guided and there were others against whom error was due; therefore travel in the land, then see what was the end of the rejecters.
- YU For We assuredly sent amongst every People a messenger, (with the Command), "Serve Allah, and eschew Evil": of the People were some whom Allah guided, and some on whom error became inevitably (established). So travel through the earth, and see what was the end of those who denied (the

Truth).

37.

- AA Even if you are eager to guide them, God does not surely guide those who have gone astray: They will have no one to help them.
- NQ If you (O Muhammad SAW) covet for their guidance[], then verily Allâh guides not those whom He makes to go astray (or none can guide him whom Allâh sends astray). And they will have no helpers.
- PK Even if thou (O Muhammad) desirest their right guidance, still Allah assuredly will not guide him who misleadeth. Such have no helpers.
- SH If you desire for their guidance, yet surely Allah does not guide him who leads astray, nor shall they have any helpers.
- YU If thou art anxious for their guidance, yet Allah guideth not such as He leaves to stray, and there is none to help them.

38.

- AA They swear emphatically in the name of God that God will not raise the dead. On the contrary, it is a promise incumbent on Him, though most men do not understand,
- NQ And they swear by Allâh their strongest oaths, that Allâh will not raise up him who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not.
- PK And they swear by Allah their most binding oaths (that) Allah will not raise up him who dieth. Nay, but it is a promise (binding) upon Him in truth, but most of mankind know not,
- SH And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies. Yea! it is a promise binding on Him, quite true, but most people do not know;
- YU They swear their strongest oaths by Allah, that Allah will not raise up those who die: Nay, but it is a promise (binding) on Him in truth: but most among mankind realise it not.

39.

- AA For (they fear) He might make what they differed about plain to them, and that the infidels may realise that they were liars.
- NQ In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of Allâh) may know that they were liars.
- PK That He may explain unto them that wherein they differ, and that those who disbelieved may know that they were liars.
- SH So that He might make manifest to them that about which they differ, and that those who disbelieve might know that they were liars.
- YU (They must be raised up), in order that He may manifest to them the truth of that wherein they differ, and that the rejecters of Truth may realise that they had indeed (surrendered to) Falsehood.

40.

- AA Yet when We will a thing We have only to say: "Be", and it is.
- NQ Verily! Our Word unto a thing when We intend it, is only that We say unto it: "Be!" and it is.
- PK And Our word unto a thing, when We intend it, is only that We say unto it: Be! and it is.
- SH Our word for a thing when We intend it, is only that We say to it, Be, and it is.
- YU For to anything which We have willed, We but say the word, "Be", and it is.

41.

- AA Those who left their homes in the cause of God after having been oppressed, will be given by Us a better place in the world, and if they knew, the guerdon of the next would be greater
- NQ And as for those who emigrated for the Cause of Allâh, after suffering oppression, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater, if they but knew!
- PK And those who became fugitives for the cause of Allah after they had been oppressed, We verily shall give them goodly lodging in the world, and surely the reward of the Hereafter is greater, if they but knew;
- SH And those who fly for Allah's sake after they are oppressed, We will most certainly give them a good abode in the world, and the reward of the hereafter is certainly much greater, did they but know;
- YU To those who leave their homes in the cause of Allah, after suffering oppression,- We will assuredly give a goodly home in this world; but truly the reward of the Hereafter will be greater. If they only realised (this)!

42.

- AA (For) those who persevere and place their trust in their Lord.
- NQ (They are) those who remained patient (in this world for Allâh's sake), and put their trust in their Lord (Allâh Alone).
- PK Such as are steadfast and put their trust in Allah.
- SH Those who are patient and on their Lord do they rely.
- YU (They are) those who persevere in patience, and put their trust on their Lord.

43.

- AA We sent before you none (as apostles) but men, to whom We sent revelations. In case you are unaware, enquire of those who are keepers of the Oracles of God.
- NQ And We sent not (as Our Messengers) before you (O Muhammad SAW) any but men, whom We inspired, (to preach and invite mankind to believe in the Oneness of Allâh). So ask of those who know the Scripture [learned men of the Taurât (Torah) and the Injeel (Gospel)], if you know not.
- PK And We sent not (as Our messengers) before thee other than men whom We inspired - Ask the followers of the Remembrance if ye know not! -
- SH And We did not send before you any but men to whom We sent revelation-- so ask the followers of the Reminder if you do not know--
- YU And before thee also the messengers We sent were but men, to whom We granted inspiration: if ye realise this not, ask of those who possess the Message.

44.

- AA We had Sent them with miracles and Books; and We have sent to you this Reminder so that you may explain distinctly to men what was sent down to them: They may haply reflect.
- NQ With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad SAW) the reminder and the advice (the Qur'ân), that you may explain clearly to men what is sent down to them, and that they may give thought.
- PK With clear proofs and writings; and We have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them, and that haply they may reflect.
- SH With clear arguments and scriptures; and We have revealed to you the

Reminder that you may make clear to men what has been revealed to them, and that haply they may reflect.

YU (We sent them) with Clear Signs and Books of dark prophecies; and We have sent down unto thee (also) the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought.

45.

AA Have the plotters of mischief become unafraid that God will not split the earth to swallow them, or that punishment will not fall upon them from somewhere they do not (even) suspect?

NQ Do then those who devise evil plots feel secure that Allâh will not sink them into the earth, or that the torment will not seize them from directions they perceive not?

PK Are they who plan ill-deeds then secure that Allah will not cause the earth to swallow them, or that the doom will not come on them whence they know not?

SH Do they then who plan evil (deeds) feel secure (of this) that Allah will not cause the earth to swallow them or that punishment may not overtake them from whence they do not perceive?

YU Do then those who devise evil (plots) feel secure that Allah will not cause the earth to swallow them up, or that the Wrath will not seize them from directions they little perceive?-

46.

AA Or that He will not seize them as they move about, and they will not be able to elude (His grasp);

NQ Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allâh's Punishment)?

PK Or that He will not seize them in their going to and fro so that there be no escape for them?

SH Or that He may not seize them in the course of their journeys, then shall they not escape;

YU Or that He may not call them to account in the midst of their goings to and fro, without a chance of their frustrating Him?-

47.

AA Or He may seize them by diminishing their portion. Yet your Lord is compassionate and kind.

NQ Or that He may catch them with gradual wasting (of their wealth and health). Truly! Your Lord is indeed full of Kindness, Most Merciful?

PK Or that He will not seize them with a gradual wasting? Lo! thy Lord is indeed Full of Pity, Merciful.

SH Or that He may not seize them by causing them to suffer gradual loss, for your Lord is most surely Compassionate, Merciful.

YU Or that He may not call them to account by a process of slow wastage - for thy Lord is indeed full of kindness and mercy.

48.

AA Do they not see the shadows of all things God has created incline to the right and the left, bowing in obeisance to God?

NQ Have they not observed things that Allâh has created, (how) their shadows incline to the right and to the left, making prostration unto Allâh, and they are lowly?

PK Have they not observed all things that Allah hath created, how their shadows

incline to the right and to the left, making prostration unto Allah, and they are lowly?

- SH Do they not consider every thing that Allah has created? Its (very) shadows return from right and left, making obeisance to Allah while they are in utter abasement.
- YU Do they not look at Allah's creation, (even) among (inanimate) things, - How their (very) shadows turn round, from the right and the left, prostrating themselves to Allah, and that in the humblest manner?

49.

- AA All things that move on the earth and in the heavens, and the angels, bow in homage to God, and do not behave with pride.
- NO And to Allâh prostate all that is in the heavens and all that is in the earth, of the live moving creatures and the angels, and they are not proud [i.e. they worship their Lord (Allâh) with humility].
- PK And unto Allah maketh prostration whatsoever is in the heavens and whatsoever is in the earth of living creatures, and the angels (also) and they are not proud.
- SH And whatever creature that is in the heavens and that is in the earth makes obeisance to Allah (only), and the angels (too) and they do not show pride.
- YU And to Allah doth obeisance all that is in the heavens and on earth, whether moving (living) creatures or the angels: for none are arrogant (before their Lord).

50.

- AA They have fear of God for His power over them, and act as commanded.
- NO They fear their Lord above them, and they do what they are commanded.
- PK They fear their Lord above them, and do what they are bidden.
- SH They fear their Lord above them and do what they are commanded.
- YU They all revere their Lord, high above them, and they do all that they are commanded.

51.

- AA God says: "Do not take to two gods, for there is only one God. So fear Me."
- NO And Allâh said (O mankind!): "Take not ilâhaîn (two gods in worship, etc.). Verily, He (Allâh) is (the) only One Ilâh (God). Then, fear Me (Allâh swt) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allâh has forbidden and do all that Allâh has ordained and worship none but Allâh][].
- PK Allah hath said: Choose not two gods. There is only One Allah. So of Me, Me only, be in awe.
- SH And Allah has said: Take not two gods, He is only one Allah; so of Me alone should you be afraid.
- YU Allah has said: "Take not (for worship) two gods: for He is just One Allah: then fear Me (and Me alone)."

52.

- AA Whatsoever is in the heavens and the earth belongs to Him, and His the judgement for ever. So will you fear any other than God?
- NO To Him belongs all that is in the heavens and (all that is in) the earth and Ad-Din Wasiba is His [(i.e. perpetual sincere obedience to Allâh is obligatory). None has the right to be worshipped but Allâh)]. Will you then fear any other than Allâh?

- PK Unto Him belongeth whatsoever is in the heavens and the earth, and religion is His for ever. Will ye then fear any other than Allah?
- SH And whatever is in the heavens and the earth is His, and to Him should obedience be (rendered) constantly; will you then guard against other than (the punishment of) Allah?
- YU To Him belongs whatever is in the heavens and on earth, and to Him is duty due always: then will ye fear other than Allah?

53.

- AA Whatsoever the blessings you enjoy are surely from God, and when in trouble you turn to Him in supplication.
- NO And whatever of blessings and good things you have, it is from Allāh. Then, when harm touches you, unto Him you cry aloud for help.
- PK And whatever of comfort ye enjoy, it is from Allah. Then, when misfortune reacheth you, unto Him ye cry for help.
- SH And whatever favor is (bestowed) on you it is from Allah; then when evil afflicts you, to Him do you cry for aid.
- YU And ye have no good thing but is from Allah: and moreover, when ye are touched by distress, unto Him ye cry with groans;

54.

- AA Yet when He has delivered you from affliction, some of you ascribe companions to your Lord
- NO Then, when He has removed the harm from you, behold! Some of you associate others in worship with their Lord (Allāh).
- PK And afterward, when He hath rid you of the misfortune, behold! a set of you attribute partners to their Lord,
- SH Yet when He removes the evil from you, lo ! a party of you associate others with their Lord;
- YU Yet, when He removes the distress from you, behold! some of you turn to other gods to join with their Lord-

55.

- AA So as to deny what We have bestowed on them. Well, enjoy yourselves, you will come to know soon.
- NO So (as a result of that) they deny (with ungratefulness) that (Allāh's Favours) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets).
- PK So as to deny that which We have given them. Then enjoy life (while ye may), for ye will come to know.
- SH So that they be ungrateful for what We have given them; then enjoy yourselves; for soon will you know
- YU (As if) to show their ingratitude for the favours we have bestowed on them! then enjoy (your brief day): but soon will ye know (your folly)!

56.

- AA They set aside a portion of the food We have given them for those they do not know. By God, you will surely have to answer for all you contrive!
- NO And they assign a portion of that which We have provided them unto what they know not (false deities). By Allāh, you shall certainly be questioned about (all) that you used to fabricate.
- PK And they assign a portion of that which We have given them unto what they know not. By Allah! but ye will indeed be asked concerning (all) that ye used to invent.

SH And they set apart for what they do not know a portion of what We have given them. By Allah, you shall most certainly be questioned about that which you forged.

YU And they (even) assign, to things they do not know, a portion out of that which We have bestowed for their sustenance! By Allah, ye shall certainly be called to account for your false inventions.

57.

AA They attribute daughters to God, the glorious, but for themselves whatsoever they please.

NQ And they assign daughters unto Allâh! Glorified (and Exalted) be He above all that they associate with Him! . And unto themselves what they desire;

PK And they assign unto Allah daughters - Be He Glorified! - and unto themselves what they desire;

SH And they ascribe daughters to Allah, glory be to Him; and for themselves (they would have) what they desire.

YU And they assign daughters for Allah! - Glory be to Him! - and for themselves (sons,- the issue) they desire!

58.

AA Yet when news of the birth of a daughter reaches one of them, his face is darkened, and he is overwhelmed with silent grief,

NQ And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!

PK When if one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly.

SH And when a daughter is announced to one of them his face becomes black and he is full of wrath.

YU When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief!

59.

AA And hides from people for shame at the news, (at a loss) whether he should keep her with shame, or bury her in the ground. How bad is the judgement that they make!

NQ He hides himself from the people because of the evil of that whereof he has been informed. Shall he keep her with dishonour or bury her in the earth[]? Certainly, evil is their decision.

PK He hideth himself from the folk because of the evil of that whereof he hath had tidings, (asking himself): Shall he keep it in contempt, or bury it beneath the dust. Verily evil is their judgment.

SH He hides himself from the people because of the evil of that which is announced to him. Shall he keep it with disgrace or bury it (alive) in the dust? Now surely evil is what they judge.

YU With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! what an evil (choice) they decide on?

60.

AA The semblance of those who believe not in the life to come is that of the meanest; but the semblance of God is the most sublime, for He is all-mighty and all-wise.

NQ For those who believe not in the Hereafter is an evil description, and for Allâh is the highest description. And He is the All-Mighty, the All-Wise.

- PK For those who believe not in the Hereafter is an evil similitude, and Allah's is the Sublime Similitude. He is the Mighty, the Wise.
- SH For those who do not believe in the hereafter is an evil attribute, and Allah's is the loftiest attribute; and He is the Mighty, the Wise.
- YU To those who believe not in the Hereafter, applies the similitude of evil: to Allah applies the highest similitude: for He is the Exalted in Power, full of Wisdom.

61.

- AA If God were to punish men for their inequity He would not leave a single moving thing on earth. Yet He gives them latitude for a time ordained. When that time is come, there will not be a moment's delay nor a moment's haste.
- NQ And if Allāh were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment).
- PK If Allah were to take mankind to task for their wrong-doing, he would not leave hereon a living creature, but He reprieveth them to an appointed term, and when their term cometh they cannot put (it) off an hour nor (yet) advance (it).
- SH And if Allah had destroyed men for their iniquity, He would not leave on the earth a single creature, but He respites them till an appointed time; so when their doom will come they shall not be able to delay (it) an hour nor can they bring (it) on (before its time).
- YU If Allah were to punish men for their wrong-doing, He would not leave, on the (earth), a single living creature: but He gives them respite for a stated Term: When their Term expires, they would not be able to delay (the punishment) for a single hour, just as they would not be able to anticipate it (for a single hour).

62.

- AA Yet they attribute to God what they find detestable; and their tongues assert the lie that for them is only good. On the contrary, there is Fire for them, and they will be thrown into it.
- NQ They assign to Allāh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected. (Tafsir Al-Qurtubī, Vol.10, Page 121)
- PK And they assign unto Allah that which they (themselves) dislike, and their tongues expound the lie that the better portion will be theirs. Assuredly theirs will be the Fire, and they will be abandoned.
- SH And they ascribe to Allah what they (themselves) hate and their tongues relate the lie that they shall have the good; there is no avoiding it that for them is the fire and that they shall be sent before.
- YU They attribute to Allah what they hate (for themselves), and their tongues assert the falsehood that all good things are for themselves: without doubt for them is the Fire, and they will be the first to be hastened on into it!

63.

- AA By God, We sent apostles to many a people before you, but Satan made their acts seem attractive to them, and he is their friend this day, and a painful torment awaits them.
- NQ By Allāh, We indeed sent (Messengers) to the nations before you (O Muhammad SAW), but Shaitān (Satan) made their deeds fair-seeming to them. So he (Satan) is their Wali (helper) today (i.e. in this world), and theirs

will be a painful torment.

- PK By Allah, We verily sent messengers unto the nations before thee, but the devil made their deeds fairseeming unto them. So he is their patron this day, and theirs will be a painful doom.
- SH By Allah, most certainly We sent (messengers) to nations before you, but the Shaitan made their deeds fair-seeming to them, so he is their guardian today, and they shall have a painful punishment.
- YU By Allah, We (also) sent (Our messengers) to Peoples before thee; but Satan made, (to the wicked), their own acts seem alluring: He is also their patron today, but they shall have a most grievous penalty.

64.

- AA We have sent down this Book to you that you may explain to them what it is that they are differing about, and as guidance and a grace for those who believe.
- NQ And We have not sent down the Book (the Qur'an) to you (O Muhammad SAW), except that you may explain clearly unto them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.
- PK And We have revealed the Scripture unto thee only that thou mayst explain unto them that wherein they differ, and (as) a guidance and a mercy for a people who believe.
- SH And We have not revealed to you the Book except that you may make clear to them that about which they differ, and (as) a guidance and a mercy for a people who believe.
- YU And We sent down the Book to thee for the express purpose, that thou shouldst make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe.

65.

- AA God sends down water from the skies and quickens the dead earth to a new birth. Here is a sign for those who listen.
- NQ And Allâh sends down water (rain) from the sky, then He revives the earth therewith after its death. Verily, in this is a sign (clear proof) for people who listen (obey Allâh).
- PK Allah sendeth down water from the sky and therewith reviveth the earth after her death. Lo! herein is indeed a portent for a folk who hear.
- SH And Allah has sent down water from the cloud and therewith given life to the earth after its death; most surely there is a sign in this for a people who would listen.
- YU And Allah sends down rain from the skies, and gives therewith life to the earth after its death: verily in this is a Sign for those who listen.

66.

- AA And surely in cattle there is a lesson for you: We give you a drink from the extract of food in their bellies and blood-purest milk so delicious to drink;
- NQ And verily! In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.
- PK And lo! in the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from betwixt the refuse and the blood, pure milk palatable to the drinkers.
- SH And most surely there is a lesson for you in the cattle; We give you to drink of what is in their bellies-- from betwixt the feces and the blood-- pure milk, easy and agreeable to swallow for those who drink.

YU And verily in cattle (too) will ye find an instructive sign. From what is within their bodies between excretions and blood, We produce, for your drink, milk, pure and agreeable to those who drink it.

67.

AA And in fruits of the date-palm and the vine, from which you obtain inebriating drinks and excellent food. In this indeed are signs for those who understand.

NQ And from the fruits of date-palms and grapes, you derive strong drink (this was before the order of the prohibition of the alcoholic drinks) and a goodly provision. Verily, therein is indeed a sign for people who have wisdom.

PK And of the fruits of the date-palm, and grapes, whence ye derive strong drink and (also) good nourishment. Lo! therein is indeed a portent for people who have sense.

SH And of the fruits of the palms and the grapes-- you obtain from them intoxication and goodly provision; most surely there is a sign in this for a people who ponder.

YU And from the fruit of the date-palm and the vine, ye get out wholesome drink and food: behold, in this also is a sign for those who are wise.

68.

AA Your Lord predisposed the bees to make their hives in mountains, trees and trellices,

NQ And your Lord inspired the bee, saying: "Take you habitations in the mountains and in the trees and in what they erect.

PK And thy Lord inspired the bee, saying: Choose thou habitations in the hills and in the trees and in that which they thatch;

SH And your Lord revealed to the bee saying: Make hives in the mountains and in the trees and in what they build:

YU And thy Lord taught the Bee to build its cells in hills, on trees, and in (men's) habitations;

69.

AA And suck from all fruits and flit about the unrestricted paths of their Lord. A drink of various hues comes out of their bellies which contains medicine for men. In this is a sign for those who reflect.

NQ "Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for people who think.

PK Then eat of all fruits, and follow the ways of thy Lord, made smooth (for thee). There cometh forth from their bellies a drink divers of hues, wherein is healing for mankind. Lo! herein is indeed a portent for people who reflect.

SH Then eat of all the fruits and walk in the ways of your Lord submissively. There comes forth from within it a beverage of many colours, in which there is healing for men; most surely there is a sign in this for a people who reflect.

YU Then to eat of all the produce (of the earth), and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colours, wherein is healing for men: verily in this is a Sign for those who give thought.

70.

AA It is God who creates you, then makes you die; and some reach the age of dotage when they forget what they had known before. God is indeed all-knowing and all-powerful.

NQ And Allâh has created you and then He will cause you to die, and of you there are some who are sent back to senility, so that they know nothing after

having known (much). Truly! Allāh is All- Knowing, All-Powerful.

- PK And Allah createth you, then causeth you to die, and among you is he who is brought back to the most abject stage of life, so that he knoweth nothing after (having had) knowledge. Lo! Allah is Knower, Powerful.
- SH And Allah has created you, then He causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; surely Allah is Knowing, Powerful.
- YU It is Allah who creates you and takes your souls at death; and of you there are some who are sent back to a feeble age, so that they know nothing after having known (much): for Allah is All-Knowing, All-Powerful.

71.

- AA God has favoured some of you over others in the means of subsistence. But those who have been favoured with more do not give of their means to their dependents so that they may become equal with them. Do they then deny God's beneficence?
- NQ And Allāh has preferred some of you above others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof[]. Do they then deny the Favour of Allāh?
- PK And Allah hath favoured some of you above others in provision. Now those who are more favoured will by no means hand over their provision to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Is it then the grace of Allah that they deny?
- SH And Allah has made some of you excel others in the means of subsistence, so those who are made to excel do not give away their sustenance to those whom their right hands possess so that they should be equal therein; is it then the favor of Allah which they deny?
- YU Allah has bestowed His gifts of sustenance more freely on some of you than on others: those more favoured are not going to throw back their gifts to those whom their right hands possess, so as to be equal in that respect. Will they then deny the favours of Allah?

72.

- AA God has provided mates for you of your own kind, and has bestowed on you sons and daughters from your mates, and has given you good things for food. Will they even then believe in the false and deny God's grace?
- NQ And Allāh has made for you wives of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allāh (by not worshipping Allāh Alone).
- PK And Allah hath given you wives of your own kind, and hath given you, from your wives, sons and grandsons, and hath made provision of good things for you. Is it then in vanity that they believe and in the grace of Allah that they disbelieve?
- SH And Allah has made wives for you from among yourselves, and has given you sons and grandchildren from your wives, and has given you of the good things; is it then in the falsehood that they believe while it is in the favor of Allah that they disbelieve?
- YU And Allah has made for you mates (and companions) of your own nature, and made for you, out of them, sons and daughters and grandchildren, and provided for you sustenance of the best: will they then believe in vain things, and be ungrateful for Allah's favours?-

73.

- AA Yet they worship those apart from God who cannot provide for them any sustenance from the heavens or the earth, nor will they have power to do so.
- NQ And they worship others besides Allâh, such as do not and cannot own any provision for them from the heavens or the earth.
- PK And they worship beside Allah that which owneth no provision whatsoever for them from the heavens or the earth, nor have they (whom they worship) any power.
- SH And they serve besides Allah that which does not control for them any sustenance at all from the heavens and the earth, nor have they any power.
- YU And worship others than Allah, - such as have no power of providing them, for sustenance, with anything in heavens or earth, and cannot possibly have such power?

74.

- AA So do not invent similitudes for God. Indeed God knows, and you do not know.
- NQ So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not.
- PK So coin not similitudes for Allah. Lo! Allah knoweth; ye know not.
- SH Therefore do not give likenesses to Allah; surely Allah knows and you do not know.
- YU Invent not similitudes for Allah: for Allah knoweth, and ye know not.

75.

- AA God presents the example of a man who is a hired servant with no power over anything, and another on whom We have bestowed a handsome fortune, who spends from it in private and in public: Can they be equal? Praised be God! But most men do not understand.
- NQ Allâh puts forward the example (of two men a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and He spends thereof secretly and openly. Can they be equal? (By no means, not). All the praises and thanks be to Allâh. Nay! (But) most of them know not.
- PK Allah coineth a similitude: (on the one hand) a (mere) chattel slave, who hath control of nothing, and (on the other hand) one on whom we have bestowed a fair provision from Us, and he spendeth thereof secretly and openly. Are they equal? Praise be to Allah! But most of them know not.
- SH Allah sets forth a parable: (consider) a slave, the property of another, (who) has no power over anything, and one whom We have granted from Ourselves a goodly sustenance so he spends from it secretly and openly; are the two alike? (All) praise is due to Allah! Nay, most of them do not know.
- YU Allah sets forth the Parable (of two men: one) a slave under the dominion of another; He has no power of any sort; and (the other) a man on whom We have bestowed goodly favours from Ourselves, and he spends thereof (freely), privately and publicly: are the two equal? (By no means;) praise be to Allah. But most of them understand not.

76.

- AA God presents another example of two men, one dumb and unable to do a thing and is a burden on his master. Wherever he is sent he returns without any good (result). Could he be equal to one who enjoins what is just, and follows the right path?

- NO** And Allâh puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden to his master, whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islâmic Monotheism) who commands justice, and is himself on a Straight Path?
- PK** And Allah coineth a similitude: Two men, one of them dumb, having control of nothing, and he is a burden on his owner; whithersoever he directeth him to go, he bringeth no good. Is he equal with one who enjoineth justice and followeth a straight path (of conduct)?
- SH** And Allah sets forth a parable of two men; one of them is dumb, not able to do anything, and he is a burden to his master; wherever he sends him, he brings no good; can he be held equal with him who enjoins what is just, and he (himself) is on the right path?
- YU** Allah sets forth (another) Parable of two men: one of them dumb, with no power of any sort; a wearisome burden is he to his master; whichever way he directs him, he brings no good: is such a man equal with one who commands Justice, and is on a Straight Way?

77.

- AA** To God belong the secrets of the heavens and the earth, and the Hour of Doom is a matter of the winking of an eye, even less, for God has certainly power over all things.
- NO** And to Allâh belongs the unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allâh is Able to do all things.
- PK** And unto Allah belongeth the Unseen of the heavens and the earth, and the matter of the Hour (of Doom) is but as a twinkling of the eye, or it is nearer still. Lo! Allah is Able to do all things.
- SH** And Allah's is the unseen of the heavens and the earth; and the matter of the hour is but as the twinkling of an eye or it is higher still; surely Allah has power over all things.
- YU** To Allah belongeth the Mystery of the heavens and the earth. And the Decision of the Hour (of Judgment) is as the twingking of an eye, or even quicker: for Allah hath power over all things.

78.

- AA** God produced you from your mothers' wombs knowing nothing, but gave you ears and eyes and hearts so that you may be grateful.
- NO** And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh).
- PK** And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that haply ye might give thanks.
- SH** And Allah has brought you forth from the wombs of your mothers-- you did not know anything-- and He gave you hearing and sight and hearts that you may give thanks.
- YU** It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks (to Allah).

79.

- AA** Do you not see the birds held high between the heavens and the earth? Nothing holds them (aloft) but God. There are verily signs in this for those who believe.

- NQ** Do they not see the birds held (flying) in the midst of the sky? None holds them but Allâh [none gave them the ability to fly but Allâh]. Verily, in this are clear proofs and signs for people who believe (in the Oneness of Allâh).
- PK** Have they not seen the birds obedient in mid-air? None holdeth them save Allah. Lo! herein, verily, are portents for a people who believe.
- SH** Do they not see the birds, constrained in the middle of the sky? None withholds them but Allah; most surely there are signs in this for a people who believe.
- YU** Do they not look at the birds, held poised in the midst of (the air and) the sky? Nothing holds them up but (the power of) Allah. Verily in this are signs for those who believe.

80.

- AA** God has given you homes to live in, and tents (made) from the hides of cattle convenient for days of travelling and halting; and from their wool and fur and hair you make domestic articles and goods that last a certain time.
- NQ** And Allâh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels), and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), a furnishing and articles of convenience (e.g. carpets, blankets, etc.), a comfort for a while.
- PK** And Allah hath given you in your houses an abode, and hath given you (also), of the hides of cattle, houses which ye find light (to carry) on the day of migration and on the day of pitching camp; and of their wool and their fur and their hair, caparison and comfort for a while.
- SH** And Allah has given you a place to abide in your houses, and He has given you tents of the skins of cattle which you find light to carry on the day of your march and on the day of your halting, and of their wool and their fur and their hair (He has given you) household stuff and a provision for a time.
- YU** It is Allah Who made your habitations homes of rest and quiet for you; and made for you, out of the skins of animals, (tents for) dwellings, which ye find so light (and handy) when ye travel and when ye stop (in your travels); and out of their wool, and their soft fibres (between wool and hair), and their hair, rich stuff and articles of convenience (to serve you) for a time.

81.

- AA** God has given you of things created, shade, and places of shelter in the mountains, and clothes for protection against the heat, and coats (of mail) for defence during war. He thus bestows His favours on you so that you may be grateful to Him.
- NQ** And Allâh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and coats of mail to protect you from your (mutual) violence. Thus does He perfect His Grace unto you, that you may submit yourselves to His Will (in Islâm).
- PK** And Allah hath given you, of that which He hath created, shelter from the sun; and hath given you places of refuge in the mountains, and hath given you coats to ward off the heat from you, and coats (of armour) to save you from your own foolhardiness. Thus doth He perfect His favour unto you, in order that ye may surrender (unto Him).
- SH** And Allah has made for you of what He has created shelters, and He has given you in the mountains places of retreat, and He has given you garments to preserve you from the heat and coats of mail to preserve you in your fighting; even thus does He complete His favor upon you, that haply you may submit.

YU It is Allah Who made out of the things He created, some things to give you shade; of the hills He made some for your shelter; He made you garments to protect you from heat, and coats of mail to protect you from your (mutual) violence. Thus does He complete His favours on you, that ye may bow to His Will (in Islam).

82.

AA If they still turn away, your duty is to warn them in clear terms.

NQ Then, if they turn away, your duty (O Muhammad SAW) is only to convey (the Message) in a clear way.

PK Then, if they turn away, thy duty (O Muhammad) is but plain conveyance (of the message).

SH But if they turn back, then on you devolves only the clear deliverance (of the message).

YU But if they turn away, thy duty is only to preach the clear Message.

83.

AA They do know the favours of God, and yet they deny them, for most of them are not grateful. The day We shall call a witness from every people, the unbelievers will not be allowed to make excuses.

NQ They recognise the Grace of Allâh, yet they deny it (by worshipping others besides Allâh) and most of them are disbelievers (deny the Prophethood of Muhammad SAW).

PK They know the favour of Allah and then deny it. Most of them are ingrates.

SH They recognize the favor of Allah, yet they deny it, and most of them are ungrateful.

YU They recognise the favours of Allah; then they deny them; and most of them are (creatures) ungrateful.

84.

NQ And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who have disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to repent and ask for Allâh's Forgiveness (of their sins, etc.).

PK And (bethink you of) the day when we raise up of every nation a witness, then there is no leave for disbelievers, nor are they allowed to make amends.

SH And on the day when We will raise up a witness out of every nation, then shall no permission be given to those who disbelieve, nor shall they be made to solicit favor.

YU One Day We shall raise from all Peoples a Witness: then will no excuse be accepted from Unbelievers, nor will they receive any favours.

85.

AA And when the wicked shall face the torment it will not be decreased, nor will they be reprieved.

NQ And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened unto them, nor will they be given respite.

PK And when those who did wrong behold the doom, it will not be made light for them, nor will they be reprieved.

SH And when those who are unjust shall see the chastisement, it shall not be lightened for them, nor shall they be respited. .

YU When the wrong-doers (actually) see the Penalty, then will it in no way be mitigated, nor will they then receive respite.

86.

- AA When the idolaters see their partners they will call out: "O our Lord, these are the partners we invoked instead of You;" but they will retort: "You are liars."
- NO And when those who associated partners with Allāh see their (Allāh's so-called) partners, they will say: "Our Lord! These are our partners whom we used to invoke besides you." But they will throw back their word at them (and say): "Surely! You indeed are liars!"
- PK And when those who ascribed partners to Allah behold those partners of theirs, they will say: Our Lord! these are our partners unto whom we used to cry instead of Thee. But they will fling to them the saying: Lo! ye verily are liars!
- SH And when those who associate (others with Allah) shall see their associate-gods, they shall say: Our Lord, these are our associate-gods on whom we called besides Thee. But they will give them back the reply: Most surely you are liars.
- YU When those who gave partners to Allah will see their "partners", they will say: "Our Lord! these are our 'partners,' those whom we used to invoke besides Thee." But they will throw back their word at them (and say): "Indeed ye are liars!"

87.

- AA They will offer submission to God that Day, and the lies they fabricated will not be of the least avail.
- NO And they will offer (their full) submission to Allāh (Alone) on that Day, and their invented false deities [all that they used to invoke besides Allāh, e.g. idols, saints, priests, monks, angels, jinns, Jibrael (Gabriel), Messengers, etc.] will vanish from them.
- PK And they proffer unto Allah submission on that day, and all that they used to invent hath failed them.
- SH And they shall tender submission to Allah on that day; and what they used to forge shall depart from them.
- YU That Day shall they (openly) show (their) submission to Allah; and all their inventions shall leave them in the lurch.

88.

- AA For those who deny the truth and obstruct (others) from the way of God, We shall add torment to torment as they were perpetrating corruption.
- NO Those who disbelieved and hinder (men) from the Path of Allāh, for them We will add torment over the torment; because they used to spread corruption [by disobeying Allāh themselves, as well as ordering others (mankind) to do so].
- PK For those who disbelieve and debar (men) from the way of Allah, We add doom to doom because they wrought corruption,
- SH (As for) those who disbelieve and turn away from Allah's way, We will add chastisement to their chastisement because they made mischief.
- YU Those who reject Allah and hinder (men) from the Path of Allah - for them will We add Penalty to Penalty; for that they used to spread mischief.

89.

- AA Remind them of the Day when We shall call from every people a witness against them, and make you a witness over them, for We have revealed to you the Book as an exposition of everything, and as guidance and grace and happy tidings for those who submit.
- NO And (remember) the Day when We shall raise up from every nation a witness

against them from amongst themselves. And We shall bring you (O Muhammad SAW) as a witness against these. And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allāh as Muslims).

- PK And (bethink you of) the day when We raise in every nation a witness against them of their own folk, and We bring thee (Muhammad) as a witness against these. And We reveal the Scripture unto thee as an exposition of all things, and a guidance and a mercy and good tidings for those who have surrendered (to Allah).
- SH And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these-- and We have revealed the Book to you explaining clearly everything, and a guidance and mercy and good news for those who submit.
- YU One day We shall raise from all Peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these (thy people): and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims.

90.

- AA Verily God has enjoined justice, the doing of good, and the giving of gifts to your relatives; and forbidden indecency, impropriety and oppression. He warns you so that you may remember.
- NQ Verily, Allāh enjoins Al-Adl (i.e. justice and worshipping none but Allāh Alone - Islāmic Monotheism) and Al-Ihsān [i.e. to be patient in performing your duties to Allāh, totally for Allāh's sake and in accordance with the Sunnah (legal ways) of the Prophet SAW in a perfect manner], and giving (help) to kith and kin[] (i.e. all that Allāh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fahshā' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e. all that is prohibited by Islāmic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed.
- PK Lo! Allah enjoineth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed.
- SH Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful.
- YU Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition.

91.

- AA Fulfil your covenant with God, having made the covenant, and do not break your oaths once you have sworn them, as you have made God a witness over you. Indeed God knows what you do.
- NQ And fulfill the Covenant of Allāh (Bai'a: pledge for Islām) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed Allāh your surety. Verily! Allāh knows what you do.
- PK Fulfil the covenant of Allah when ye have covenanted, and break not your oaths after the asseveration of them, and after ye have made Allah surety over you. Lo! Allah knoweth what ye do.

SH And fulfill the covenant of Allah when you have made a covenant, and do not break the oaths after making them fast, and you have indeed made Allah a surety for you; surely Allah I . knows what you do.

YU Fulfil the Covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety; for Allah knoweth all that ye do.

92.

AA And do not be like her who untwists her yarn having spun it into durable thread. Do not use your oaths deceitfully because one party has ascendancy over you. God surely tries you in this way: He will make it clear to you on the Day of Resurrection what you were differing about.

NQ And be not like her who undoes the thread which she has spun after it has become strong, by taking your oaths a means of deception among yourselves, lest a nation may be more numerous than another nation. Allâh only tests you by this [i.e who obeys Allâh and fulfills Allâh's Covenant and who disobeys Allâh and breaks Allâh's Covenant]. And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ [i.e. a believer confesses and believes in the Oneness of Allâh and in the Prophethood of Prophet Muhammad SAW which the disbeliever denies it and that was their difference amongst them in the life of this world][].

PK And be not like unto her who unravelleth the thread, after she hath made it strong, to thin filaments, making your oaths a deceit between you because of a nation being more numerous than (another) nation. Allah only trieth you thereby, and He verily will explain to you on the Day of Resurrection that wherein ye differed.

SH And be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly. You make your oaths to be means of deceit between you because (one) nation is more numerous than (another) nation. Allah only tries you by this; and He will most certainly make clear to you on the resurrection day that about which you differed.

YU And be not like a woman who breaks into untwisted strands the yarn which she has spun, after it has become strong. Nor take your oaths to practise deception between yourselves, lest one party should be more numerous than another: for Allah will test you by this; and on the Day of Judgment He will certainly make clear to you (the truth of) that wherein ye disagree.

93.

AA If God had pleased He would surely have made you a single community of belief; but He leads whosoever He wills astray, and guides whosoever He please. But you will surely be questioned about what you used to do.

NQ And had Allâh willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do.

PK Had Allah willed He could have made you (all) one nation, but He sendeth whom He will astray and guideth whom He will, and ye will indeed be asked of what ye used to do.

SH And if Allah please He would certainly make you a single nation, but He causes to err whom He pleases and guides whom He pleases; and most certainly you will be questioned as to what you did.

YU If Allah so willed, He could make you all one people: But He leaves straying whom He pleases, and He guides whom He pleases: but ye shall certainly be called to account for all your actions.

94.

- AA So do not make your oaths a means of deceiving one another, lest your foot should slip after having found its hold, and you taste of evil for having hindered (others) from the way of God, and suffer a grievous punishment.
- NO And make not your oaths, a means of deception among yourselves, lest a foot may slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the Path of Allâh (i.e. Belief in the Oneness of Allâh and His Messenger, Muhammad SAW), and yours will be a great torment (i.e. the Fire of Hell in the Hereafter).
- PK Make not your oaths a deceit between you, lest a foot should slip after being firmly planted and ye should taste evil forasmuch as ye debarred (men) from the way of Allah, and yours should be an awful doom.
- SH And do not make your oaths a means of deceit between you, lest a foot should slip after its stability and you should taste evil because you turned away from Allah's way and grievous punishment be your (lot).
- YU And take not your oaths, to practise deception between yourselves, with the result that someone's foot may slip after it was firmly planted, and ye may have to taste the evil (consequences) of having hindered (men) from the Path of Allah, and a Mighty Wrath descend on you.

95.

- AA And do not trade God's covenant for a paltry price. Remember, what is with God is better for you, if only you knew!
- NO And purchase not a small gain at the cost of Allâh's Covenant. Verily! What is with Allâh is better for you if you did but know.
- PK And purchase not a small gain at the price of Allah's covenant. Lo! that which Allah hath is better for you, if ye did but know.
- SH And do not take a small price in exchange for Allah's covenant; surely what is with Allah is better for you, did you but know.
- YU Nor sell the covenant of Allah for a miserable price: for with Allah is (a prize) far better for you, if ye only knew.

96.

- AA For what you possess will pass, but what is with God will abide. We shall certainly award those who persevere a recompense in keeping with their deeds.
- NO Whatever is with you, will be exhausted, and whatever with Allâh (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do[].
- PK That which ye have wasteth away, and that which Allah hath remaineth. And verily We shall pay those who are steadfast a recompense in proportion to the best of what they used to do.
- SH What is with you passes away and what is with Allah is enduring; and We will most certainly give to those who are patient their reward for the best of what they did.
- YU What is with you must vanish: what is with Allah will endure. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions.

97.

- AA We shall invest whosoever works for good, whether man or woman, with a pleasant life, and reward them in accordance with the best of what they have done.
- NO Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life

(in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).

PK Whosoever doeth right, whether male or female, and is a believer, him verily we shall quicken with good life, and We shall pay them a recompense in proportion to the best of what they used to do.

SH Whoever does good whether male or female and he is a believer, We will most certainly make him live a happy life, and We will most certainly give them their reward for the best of what they did.

YU Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions.

98.

AA So, when you recite the Qur'an seek refuge in God from Satan the execrable.

NQ So when you want to recite the Qur'ân, seek refuge with Allâh from Shaitân (Satan), the outcast (the cursed one).

PK And when thou recitest the Qur'an, seek refuge in Allah from Satan the outcast.

SH So when you recite the Quran, seek refuge with Allah from the accursed Shaitan,

YU When thou dost read the Qur'an, seek Allah's protection from Satan the rejected one.

99.

AA He does not have power over those who believe and place their trust in their Lord.

NQ Verily! He has no power over those who believe and put their trust only in their Lord (Allâh).

PK Lo! he hath no power over those who believe and put trust in their Lord.

SH Surely he has no authority over those who believe and rely on their Lord.

YU No authority has he over those who believe and put their trust in their Lord.

100.

AA His power is only over those who take him as their patron, and those who ascribe equals (to God).

NQ His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allâh) [i.e. those who are Mushrikûn - polytheists - see Verse 6:121].

PK His power is only over those who make a friend of him, and those who ascribe partners unto Him (Allah).

SH His authority is only over those who befriend him and those who associate others with Him.

YU His authority is over those only, who take him as patron and who join partners with Allah.

101.

AA When We replace a message with another -- and God knows best what He reveals -- they say: "You have made it up;" yet most of them do not know.

NQ And when We change a Verse [of the Qur'ân, i.e. cancel (abrogate) its order] in place of another, and Allâh knows the best of what He sends down, they (the disbelievers) say: "You (O Muhammad SAW) are but a Muftari! (forger, liar)." Nay, but most of them know not.

- PK And when We put a revelation in place of (another) revelation, - and Allah knoweth best what He revealeth - they say: Lo! thou art but inventing. Most of them know not.
- SH And when We change (one) communication for (another) communication, and Allah knows best what He reveals, they say: You are only a forger. Nay, most of them do not know.
- YU When We substitute one revelation for another,- and Allah knows best what He reveals (in stages),- they say, "Thou art but a forger": but most of them understand not.

102.

- AA You say: "It has been sent by divine grace from your Lord with truth to strengthen those who believe, and as guidance and good news for those who have submitted (to God)."
- NQ Say (O Muhammad SAW) Ruh-ul-Qudus [Jibrael (Gabriel)] has brought it (the Qur'an) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe and as a guidance and glad tidings to those who have submitted (to Allâh as Muslims).
- PK Say: The holy Spirit hath delivered it from thy Lord with truth, that it may confirm (the faith of) those who believe, and as guidance and good tidings for those who have surrendered (to Allah).
- SH Say: The Holy spirit has revealed it from your Lord with the truth, that it may establish those who believe and as a guidance and good news for those who submit.
- YU Say, the Holy Spirit has brought the revelation from thy Lord in Truth, in order to strengthen those who believe, and as a Guide and Glad Tidings to Muslims.

103.

- AA Yet We know what they say: "It is only a man who instructs him." The speech of the man they imply is obscure while this is clear Arabic.
- NQ And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad SAW)." The tongue of the man they refer to is foreign, while this (the Qur'ân) is a clear Arabic tongue.
- PK And We know well that they say: Only a man teacheth him. The speech of him at whom they falsely hint is outlandish, and this is clear Arabic speech.
- SH And certainly We know that they say: Only a mortal teaches him. The tongue of him whom they reproach is barbarous, and this is clear Arabic tongue.
- YU We know indeed that they say, "It is a man that teaches him." The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear.

104.

- AA Those who do not believe in the words of God are verily not guided by God. For them is severe punishment.
- NQ Verily! Those who believe not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, Allâh will not guide them and theirs will be a painful torment.
- PK Lo! those who disbelieve the revelations of Allah, Allah guideth them not and theirs will be a painful doom.
- SH (As for) those who do not believe in Allah's communications, surely Allah will not guide them, and they shall have a painful punishment.
- YU Those who believe not in the Signs of Allah,- Allah will not guide them, and theirs will be a grievous Penalty.

105.

- AA They alone invent lies who do not believe in the words of God, and they are liars.
- NQ It is only those who believe not in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, who fabricate falsehood, and it is they who are liars.
- PK Only they invent falsehood who believe not Allah's revelations, and (only) they are the liars.
- SH Only they forge the lie who do not believe in Allah's communications, and these are the liars.
- YU It is those who believe not in the Signs of Allah, that forge falsehood: it is they who lie!

106.

- AA Whosoever denies having once believed -- unless he is forced to do so while his heart enjoys the peace of faith -- and opens his mind to disbelief will suffer the wrath of God. Their punishment will be great,
- NQ Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment.
- PK Whoso disbelieveth in Allah after his belief - save him who is forced thereto and whose heart is still content with the Faith - but whoso findeth ease in disbelief: On them is wrath from Allah. Theirs will be an awful doom.
- SH He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast to disbelief-- on these is the wrath of Allah, and they shall have a grievous chastisement.
- YU Any one who, after accepting faith in Allah, utters Unbelief,- except under compulsion, his heart remaining firm in Faith - but such as open their breast to Unbelief, on them is Wrath from Allah, and theirs will be a dreadful Penalty.

107.

- AA For they loved the life of this world more than the life to come; and God does not guide those who do not believe.
- NQ That is because they loved and preferred the life of this world over that of the Hereafter. And Allâh guides not the people who disbelieve.
- PK That is because they have chosen the life of the world rather than the Hereafter, and because Allah guideth not the disbelieving folk.
- SH This is because they love this world's life more than the hereafter, and because Allah does not guide the unbelieving people.
- YU This because they love the life of this world better than the Hereafter: and Allah will not guide those who reject Faith.

108.

- AA They are the ones whose hearts and ears and eyes have been sealed by God; and these are the heedless.
- NQ They are those upon whose hearts, hearing (ears) and sight (eyes) Allâh has set a seal. And they are the heedless!
- PK Such are they whose hearts and ears and eyes Allah hath sealed. And such are the heedless.
- SH These are they on whose hearts and their hearing and their eyes Allah has set a seal, and these are the heedless ones.
- YU Those are they whose hearts, ears, and eyes Allah has sealed up, and they

take no heed.

109.

- AA They will surely be losers in the life to come,
 NQ No doubt, in the Hereafter, they will be the losers.
 PK Assuredly in the Hereafter they are the losers.
 SH No doubt that in the hereafter they will be the losers.
 YU Without doubt, in the Hereafter they will perish.

110.

- AA But (to) those who were victimised and left their homes and then fought and endured patiently, your Lord will surely be forgiving and kind.
 NQ Then, verily! Your Lord for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allâh) and were patient, verily, your Lord afterward is, Oft- Forgiving, Most Merciful.
 PK Then lo! thy Lord - for those who became fugitives after they had been persecuted, and then fought and were steadfast - lo! thy Lord afterward is (for them) indeed Forgiving, Merciful.
 SH Yet surely your Lord, with respect to those who fly after they are persecuted, then they struggle hard and are patient, most surely your Lord after that is Forgiving, Merciful.
 YU But verily thy Lord,- to those who leave their homes after trials and persecutions,- and who thereafter strive and fight for the faith and patiently persevere,- Thy Lord, after all this is oft-forgiving, Most Merciful.

111.

- AA On the day when every soul will come pleading for itself, and every soul will be recompensed for what it had done, no one will be wronged.
 NQ (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly.
 PK On the Day when every soul will come pleading for itself, and every soul will be repaid what it did, and they will not be wronged.
 SH (Remember) the day when every soul shall come, pleading for itself and every soul shall be paid in full what it has done, and they shall not be dealt with unjustly.
 YU One Day every soul will come up struggling for itself, and every soul will be recompensed (fully) for all its actions, and none will be unjustly dealt with.

112.

- AA God presents the example of a town which enjoyed peace and security, its provisions coming from everywhere in abundance, but it denied the favours of God; so God acquainted it with intimate hunger and fear (as punishment) for what they had done.
 NQ And Allâh puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad SAW) which they (its people) used to do[.].
 PK Allah coineth a similitude: a township that dwelt secure and well content, its provision coming to it in abundance from every side, but it disbelieved in Allah's favours, so Allah made it experience the garb of dearth and fear because of what they used to do.

- SH And Allah sets forth a parable: (Consider) a town safe and secure to which its means of subsistence come in abundance from every quarter; but it became ungrateful to Allah's favors, therefore Allah made it to taste the utmost degree of hunger and fear because of what they wrought.
- YU Allah sets forth a Parable: a city enjoying security and quiet, abundantly supplied with sustenance from every place: Yet was it ungrateful for the favours of Allah: so Allah made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side), because of the (evil) which (its people) wrought.

113.

- AA An apostle came to them who was one of them, but they called him a liar. Then they were seized by torment for they were sinners.
- NQ And verily, there had come unto them a Messenger (Muhammad SAW) from among themselves, but they denied him, so the torment overtook them while they were Zâlimûn (polytheists and wrong- doers, etc.).
- PK And verily there had come unto them a messenger from among them, but they had denied him, and so the torment seized them while they were wrong-doers.
- SH And certainly there came to them a Messenger from among them, but they rejected him, so the punishment overtook them while they were unjust.
- YU And there came to them a Messenger from among themselves, but they falsely rejected him; so the Wrath seized them even in the midst of their iniquities.

114.

- AA Eat the good and lawful of things that God has given you, and be grateful for the bounty of God, if you really worship Him.
- NQ So eat of the lawful and good food[] which Allâh has provided for you. And be grateful for the Graces of Allâh, if it is He Whom you worship.
- PK So eat of the lawful and good food which Allah hath provided for you, and thank the bounty of your Lord if it is Him ye serve.
- SH Therefore eat of what Allah has given you, lawful and good (things), and give thanks for Allah's favor if Him do you serve.
- YU So eat of the sustenance which Allah has provided for you, lawful and good; and be grateful for the favours of Allah, if it is He Whom ye serve.

115.

- AA He has forbidden carrion and blood and the flesh of the swine, and what has been killed in the name of any other but God; but if one is driven by necessity (to eat it) without craving or reverting to it, then God is forgiving and kind.
- NQ He has forbidden you only Al-Maytatah (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols etc. or on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, then, Allâh is Oft-Forgiving, Most Merciful.
- PK He hath forbidden for you only carrion and blood and swineflesh and that which hath been immolated in the name of any other than Allah; but he who is driven thereto, neither craving nor transgressing, lo! then Allah is Forgiving, Merciful.
- SH He has only forbidden you what dies of itself and blood and flesh of swine and that over which any other name than that of Allah has been invoked, but whoever is driven to necessity, not desiring nor exceeding the limit, then surely Allah is Forgiving, Merciful.

YU He has only forbidden you dead meat, and blood, and the flesh of swine, and any (food) over which the name of other than Allah has been invoked. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then Allah is Oft-Forgiving, Most Merciful.

116.

AA Do not utter the lies your tongues make up: "This is lawful, and this is forbidden," in order to impute lies to God; for they who impute lies to God will not find fulfilment.

NO And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allâh. Verily, those who invent lies against Allâh will never prosper.

PK And speak not, concerning that which your own tongues qualify (as clean or unclean), the falsehood: "This is lawful, and this is forbidden," so that ye invent a lie against Allah. Lo! those who invent a lie against Allah will not succeed.

SH And, for what your tongues describe, do not utter the lie, (saying) This is lawful and this is unlawful, in order to forge a lie against Allah; surely those who forge the lie against Allah shall not prosper.

YU But say not - for any false thing that your tongues may put forth,- "This is lawful, and this is forbidden," so as to ascribe false things to Allah. For those who ascribe false things to Allah, will never prosper.

117.

AA For them there is some enjoyment, but the punishment is painful.

NO A passing brief enjoyment (will be theirs), but they will have a painful torment.

PK A brief enjoyment (will be theirs); and theirs a painful doom.

SH A little enjoyment and they shall have a painful punishment.

YU (In such falsehood) is but a paltry profit; but they will have a most grievous Penalty.

118.

AA We have already told you what We have forbidden the Jews. We did not wrong them, they wronged themselves.

NO And unto those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad SAW) before [in Sûrat-Al-An'am, (The Cattle), see Verse 6:146]. And We wronged them not, but they used to wrong themselves.

PK And unto those who are Jews We have forbidden that which We have already related unto thee. And We wronged them not, but they were wont to wrong themselves.

SH And for those who were Jews We prohibited what We have related to you already, and We did them no injustice, but they were unjust to themselves.

YU To the Jews We prohibited such things as We have mentioned to thee before: We did them no wrong, but they were used to doing wrong to themselves.

119.

AA To those who do wrong out of ignorance, then repent and correct themselves, your Lord is indeed forgiving and kind.

NO Then, verily! Your Lord for those who do evil (commit sins and are disobedient to Allâh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.

PK Then lo! thy Lord - for those who do evil in ignorance and afterward repent

and amend - lo! (for them) thy Lord is afterward indeed Forgiving, Merciful.

- SH Yet surely your Lord, with respect to those who do an evil in ignorance, then turn after that and make amends, most surely your Lord after that is Forgiving, Merciful.
- YU But verily thy Lord, - to those who do wrong in ignorance, but who thereafter repent and make amends, - thy Lord, after all this, is Oft-Forgiving, Most Merciful.

120.

- AA Abraham was certainly a model of faith, obedient to God and upright, and not one of idolaters,
- NO Verily, Ibrâhim (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allâh, Hanifa (i.e. to worship none but Allâh), and he was not one of those who were Al-Mushrikûn (polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who joined partners with Allâh).
- PK Lo! Abraham was a nation obedient to Allah, by nature upright, and he was not of the idolaters;
- SH Surely Ibrahim was an exemplar, obedient to Allah, upright, and he was not of the polytheists.
- YU Abraham was indeed a model, devoutly obedient to Allah, (and) true in Faith, and he joined not gods with Allah:

121.

- AA Grateful to Him for His favours; so He chose him and guided him to the path that is straight,
- NO (He was) thankful for His (Allâh's) Graces. He (Allâh) chose him (as an intimate friend) and guided him to a Straight Path (Islâmic Monotheism, neither Judaism nor Christianity[]).
- PK Thankful for His bounties; He chose him and He guided him unto a straight path.
- SH Grateful for His favors; He chose him and guided him on the right path.
- YU He showed his gratitude for the favours of Allah, who chose him, and guided him to a Straight Way.

122.

- AA And gave him what is good in the world, and in the Hereafter he will be among the righteous and the good.
- NO And We gave him good in this world, and in the Hereafter he shall be of the righteous.
- PK And We gave him good in the world, and in the Hereafter he is among the righteous.
- SH And We gave him good in this world, and in the next he will most surely be among the good.
- YU And We gave him Good in this world, and he will be, in the Hereafter, in the ranks of the Righteous.

123.

- AA So We commanded you to follow the way of Abraham the upright who was not of idolaters.
- NO Then, We have inspired you (O Muhammad SAW saying): "Follow the religion of Ibrâhim (Abraham) Hanifa (Islâmic Monotheism[] - to worship none but Allâh) and he was not of the Mushrikûn (polytheists, idolaters, disbelievers, etc.).

- PK And afterward We inspired thee (Muhammad, saying): Follow the religion of Abraham, as one by nature upright. He was not of the idolaters.
- SH Then We revealed to you: Follow the faith of Ibrahim, the upright one, and he was not of the polytheists.
- YU So We have taught thee the inspired (Message), "Follow the ways of Abraham the True in Faith, and he joined not gods with Allah."

124.

- AA As for the Sabbath, it was imposed on those who had differed about it; and your Lord will tell them on the Day of Resurrection what it was they had differed about.
- NQ The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.
- PK The Sabbath was appointed only for those who differed concerning it, and lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.
- SH The Sabbath was ordained only for those who differed about it, and most surely your Lord will judge between them on the resurrection day concerning that about which they differed.
- YU The Sabbath was only made (strict) for those who disagreed (as to its observance); But Allah will judge between them on the Day of Judgment, as to their differences.

125.

- AA Call them to the path of your Lord with wisdom and words of good advice; and reason with them in the best way possible. Your Lord surely knows who strays from His path, and He knows those who are guided the right way.
- NQ Invite (mankind, O Muhammad SAW) to the Way of your Lord (i.e. Islām) with wisdom (i.e. with the Divine Inspiration and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.
- PK Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! thy Lord is Best Aware of him who strayeth from His way, and He is Best Aware of those who go aright.
- SH Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord best knows those who go astray from His path, and He knows best those who follow the right way.
- YU Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.

126.

- AA If you have to retaliate, do so to the extent you have been injured; but if you forbear it is best for those who bear with fortitude.
- NQ And if you punish (your enemy, O you believers in the Oneness of Allâh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for As-Sâbirin (the patient ones, etc.)[].
- PK If ye punish, then punish with the like of that wherewith ye were afflicted. But if ye endure patiently, verily it is better for the patient.
- SH And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it will certainly be best for those who are

patient.

- YU And if ye do catch them out, catch them out no worse than they catch you out: But if ye show patience, that is indeed the best (course) for those who are patient.

127.

- AA Endure with patience, for your endurance is not without the help of God. Do not grieve for them, and do not be distressed by their plots.
- NQ And endure you patiently (O Muhammad SAW), your patience is not but from Allâh. And grieve not over them (polytheists and pagans, etc.), and be not distressed because of what they plot.
- PK Endure thou patiently (O Muhammad). Thine endurance is only by (the help of) Allah. Grieve not for them, and be not in distress because of that which they devise.
- SH And be patient and your patience is not but by (the assistance of) Allah, and grieve not for them, and do not distress yourself at what they plan.
- YU And do thou be patient, for thy patience is but from Allah; nor grieve over them: and distress not thyself because of their plots.

128.

- AA God is verily with those who are pious and devout, and those who are doers of good.
- NQ Truly, Allâh is with those who fear Him (keep their duty unto Him)[], and those who are Muhsinûn (good-doers, - see the footnote of V.9:120).
- PK Lo! Allah is with those who keep their duty unto Him and those who are doers of good.
- SH Surely Allah is with those who guard (against evil) and those who do good (to others).
- YU For Allah is with those who restrain themselves, and those who do good.