

## 33

## AlAhzâb

## The Clans

The Coalition, The Combined Forces,  
The Allied Troops

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

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

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

## 1.

- AA** In the name of Allah, most benevolent, ever-merciful. O PROPHET FEAR God and do not follow the unbelievers and the hypocrites.
- NQ** O Prophet (Muhammad SAW)! Keep your duty to Allâh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advices). Verily! Allâh is Ever AllKnower, AllWise.
- PK** O Prophet! Keep thy duty to Allah and obey not the disbelievers and the hypocrites. Lo! Allah is Knower, Wise.
- SH** O Prophet! be careful of (your duty to) Allah and do not comply with (the wishes of) the unbelievers and the hypocrites; surely Allah is Knowing, Wise;
- YU** O Prophet! Fear Allah, and hearken not to the Unbelievers and the Hypocrites: verily Allah is full of Knowledge and Wisdom.

## 2.

- AA** Follow what is revealed to you by your Lord. Verily God is all-knowing and all-wise.
- NQ** And follow that which is inspired in you from your Lord. Verily, Allâh is WellAcquainted with what you do.
- PK** And follow that which is inspired in thee from thy Lord. Lo! Allah is Aware of what ye do.
- SH** And follow what is revealed to you from your Lord; surely Allah is Aware of what you do;
- YU** But follow that which comes to thee by inspiration from thy Lord: for Allah is well acquainted with (all) that ye do.

## 3.

- AA** Trust in God. God is sufficient as guardian.
- NQ** And put your trust in Allâh, and Sufficient is Allâh as a Wakîl (Trustee, or Disposer of affairs).
- PK** And put thy trust in Allah, for Allah is sufficient as Trustee.
- SH** And rely on Allah; and Allah is sufficient for a Protector.
- YU** And put thy trust in Allah, and enough is Allah as a disposer of affairs.

## 4.

- AA** God has not provided two hearts in the breast of a man, nor made your wives, whom you pronounce "mothers" (in order to divorce them), your real mothers, nor has He made your adopted sons your real sons. This is only what your lips

pronounce. God says what is just, and shows the right way.

- NO** Allâh has not put for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers. [AzZihâr is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach.][], nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He guides to the (Right) Way.
- PK** Allah hath not assigned unto any man two hearts within his body, nor hath He made your wives whom ye declare (to be your mothers) your mothers, nor hath He made those whom ye claim (to be your sons) your sons. This is but a saying of your mouths. But Allah saith the truth and He showeth the way.
- SH** Allah has not made for any man two hearts within him; nor has He made your wives whose backs you liken to the backs of your mothers as your mothers, nor has He made those whom you assert to be your sons your real sons; these are the words of your mouths; and Allah speaks the truth and He guides to the way.
- YU** Allah has not made for any man two hearts in his (one) body: nor has He made your wives whom ye divorce by Zihar your mothers: nor has He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the Truth, and He shows the (right) Way.

## 5.

- AA** Call them by the names of their fathers. This is the right course in the sight of God. If you do not know their fathers, they are then your brothers in religion and your friends. It will not be a sin if you make a mistake, unless you do so intentionally; for God is forgiving and kind.
- NO** Call them (adopted sons) by (the names of) their fathers, that is more just with Allâh. But if you know not their father's (names, call them) your brothers in faith and Mawâlikum (your freed slaves). And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful.
- PK** Proclaim their real parentage. That will be more equitable in the sight of Allah. And if ye know not their fathers, then (they are) your brethren in the faith, and your clients. And there is no sin for you in the mistakes that ye make unintentionally, but what your hearts purpose (that will be a sin for you). Allah is ever Forgiving, Merciful.
- SH** Assert their relationship to their fathers; this is more equitable with Allah; but if you do not know their fathers, then they are your brethren in faith and your friends; and there is no blame on you concerning that in which you made a mistake, but (concerning) that which your hearts do purposely (blame may rest on you), and Allah is Forgiving, Merciful.
- YU** Call them by (the names of) their fathers: that is juster in the sight of Allah. But if ye know not their father's (names, call them) your Brothers in faith, or your maulas. But there is no blame on you if ye make a mistake therein: (what counts is) the intention of your hearts: and Allah is Oft-Returning, Most Merciful.

## 6.

- AA** The Prophet is closer to the faithful than they are themselves; and his wives are as their mothers. Yet blood relations are closer to one another according to God's decree, more than (other) believers and the emigrants (who left their homes in the cause of God), but you should be kind to your friends. This is inscribed in the Book (of decrees).
- NO** The Prophet is closer to the believers than their ownelves[], and his wives are their (believers') mothers (as regards respect and marriage). And blood

relations among each other have closer personal ties in the Decree of Allāh (regarding inheritance) than (the brotherhood of) the believers and the Muhajirūn (emigrants from Makkah, etc.), except that you do kindness to those brothers (when the Prophet SAW joined them in brotherhood ties). This has been written in the (Allāh's Book of Divine) Decrees (Allāh AIMahfūz)."

- PK The Prophet is closer to the believers than their selves, and his wives are (as) their mothers. And the owners of kinship are closer one to another in the ordinance of Allah than (other) believers and the fugitives (who fled from Mecca), except that ye should do kindness to your friends. This is written in the Book (of nature).
- SH The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers; and the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (other) believers, and (than) those who have fled (their homes), except that you do some good to your friends; this is written in the Book.
- YU The Prophet is closer to the Believers than their own selves, and his wives are their mothers. Blood-relations among each other have closer personal ties, in the Decree of Allah. Than (the Brotherhood of) Believers and Muhajirs: nevertheless do ye what is just to your closest friends: such is the writing in the Decree (of Allah).

## 7.

- AA When We made the covenant with the prophets, and with you, as with Noah and Abraham, Moses and Jesus son of Mary, a binding covenant,
- NQ And (remember) when We took from the Prophets their covenant, and from you (O Muhammad SAW), and from Nūh (Noah), Ibrāhim (Abraham), Mūsa (Moses), and 'Iesa (Jesus), son of Maryam (Mary). We took from them a strong covenant. []
- PK And when We exacted a covenant from the prophets, and from thee (O Muhammad) and from Noah and Abraham and Moses and Jesus son of Mary. We took from them a solemn covenant;
- SH And when We made a covenant with the prophets and with you, and with Nuh and Ibrahim and Musa and Isa, son of Marium, and We made with them a strong covenant
- YU And remember We took from the prophets their covenant: As (We did) from thee: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn covenant:

## 8.

- AA (It was) so that God may ask the truthful of their sincerity. As for the infidels, He has prepared a painful punishment for them.
- NQ That He may ask the truthfals (Allāh's Messengers and His Prophets) about their truth (i.e. the conveyance of Allāh's Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire).
- PK That He may ask the loyal of their loyalty. And He hath prepared a painful doom for the unfaithful.
- SH That He may question the truthful of their truth, and He has prepared for the unbelievers a painful punishment.
- YU That (Allah) may question the (custodians) of Truth concerning the Truth they (were charged with): And He has prepared for the Unbelievers a grievous Penalty.

## 9.

- AA O you who believe, remember the favours of God to you when an army came

against you and We sent a wind against them and forces that you did not see. But God sees all that you do.

**NO** O you who believe! Remember Allâh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of Al- Ahzâb (the Confederates)]. And Allâh is Ever AllSeer of what you do.

**PK** O ye who believe! Remember Allah's favour unto you when there came against you hosts, and We sent against them a great wind and hosts ye could not see. And Allah is ever Seer of what ye do.

**SH** O you who believe! call to mind the favor of Allah to you when there came down upon you hosts, so We sent against them a strong wind and hosts, that you saw not, and Allah is Seeing what you do.

**YU** O ye who believe! Remember the Grace of Allah, (bestowed) on you, when there came down on you hosts (to overwhelm you): But We sent against them a hurricane and forces that ye saw not: but Allah sees (clearly) all that ye do.

## 10.

**AA** When they came upon you from above and below you, when the eyes were stupefied with horror, and hearts jumped to the throats, and you made wild suppositions about God.

**NO** When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allâh.

**PK** When they came upon you from above you and from below you, and when eyes grew wild and hearts reached to the throats, and ye were imagining vain thoughts concerning Allah.

**SH** When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts of Allah.

**YU** Behold! they came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about Allah!

## 11.

**AA** The faithful were sorely tried there and were shaken completely,

**NO** There, the believers were tried and shaken with a mighty shaking.

**PK** There were the believers sorely tried, and shaken with a mighty shock.

**SH** There the believers were tried and they were shaken with severe shaking.

**YU** In that situation were the Believers tried: they were shaken as by a tremendous shaking.

## 12.

**AA** When the hypocrites and those who were filled with doubt, said: "The promise of God and His Apostle was nothing but deceit."

**NO** And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allâh and His Messenger (SAW) promised us nothing but delusions!"

**PK** And when the hypocrites, and those in whose hearts is a disease, were saying: Allah and His messenger promised us naught but delusion.

**SH** And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Messenger did not promise us (victory) but only to deceive.

**YU** And behold! The Hypocrites and those in whose hearts is a disease (even) say: "Allah and His Messenger promised us nothing but delusion!"

## 13.

- AA When a section of them said: "O people of Yathrib, there is no place for you here, turn back;" and a section of them asked leave of the Prophet, saying: "Our homes lie exposed," -- while they were not exposed. Their only intention was to run away.
- NQ And when a party of them said: "O people of Yathrib (AlMadinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet ( SAW) saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.
- PK And when a party of them said: O folk of Yathrib! There is no stand (possible) for you, therefor turn back. And certain of them (even) sought permission of the Prophet, saying: Our homes lie open (to the enemy). And they lay not open. They but wished to flee.
- SH And when a party of them said: O people of Yasrib! there IS no place to stand for you (here), therefore go back; and a party of them asked permission of the prophet, saying. Surely our houses are exposed; and they were not exposed; they only desired to fly away.
- YU Behold! A party among them said: "Ye men of Yathrib! ye cannot stand (the attack)! therefore go back!" And a band of them ask for leave of the Prophet, saying, "Truly our houses are bare and exposed," though they were not exposed they intended nothing but to run away.

**14.**

- AA If the (enemy) had entered the city from every side and asked them to rise in revolt, they would have done so, and not hesitated but a little;
- NQ And if the enemy had entered from all sides (of the city), and they had been exhorted to AlFitnah (i.e. to renegade from Islâm to polytheism) they would surely have committed it and would have hesitated thereupon but little.
- PK If the enemy had entered from all sides and they had been exhorted to treachery, they would have committed it, and would have hesitated thereupon but little.
- SH And if an entry were made upon them from the outlying parts of it, then they were asked to wage war, they would certainly have done it, and they would not have stayed in it but a little while.
- YU And if an entry had been effected to them from the sides of the (city), and they had been incited to sedition, they would certainly have brought it to pass, with none but a brief delay!

**15.**

- AA Whereas earlier they had made a promise to God that they would never turn their backs; and a promise made to God is answerable.
- NQ And indeed they had already made a covenant with Allâh not to turn their backs, and a covenant with Allâh must be answered for.
- PK And verily they had already sworn unto Allah that they would not turn their backs (to the foe). An oath to Allah must be answered for.
- SH And certainly they had made a covenant with Allah before, that) they would not turn (their) backs; and Allah's covenant shall be inquired of.
- YU And yet they had already covenanted with Allah not to turn their backs, and a covenant with Allah must (surely) be answered for.

**16.**

- AA Say: "Of no gain will be your running away if you run from death or being killed, even then you will enjoy the good things of life but only for a while."
- NQ Say (O Muhammad SAW to these hypocrites who ask your permission to run

away from you): "Flight will not avail you if you flee from death or killing, and then you will enjoy no more than a little while!"

- PK Say: Flight will not avail you if ye flee from death or killing, and then ye dwell in comfort but a little while.
- SH Say: Flight shall not do you any good if you fly from death or slaughter, and in that case you will not be allowed to enjoy yourselves but a little.
- YU Say: "Running away will not profit you if ye are running away from death or slaughter; and even if (ye do escape), no more than a brief (respite) will ye be allowed to enjoy!"

## 17.

- AA Say: "Who will save you from God if He decide to afflict you or show you His mercy?" They will never find a friend or helper apart from God.
- NQ Say: "Who is he who can protect you from Allâh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allâh, for themselves any Walî (protector, supporter, etc.) or any helper.
- PK Say: Who is he who can preserve you from Allah if He intendeth harm for you, or intendeth mercy for you. They will not find that they have any friend or helper other than Allah.
- SH Say: Who is it that can withhold you from Allah if He intends to do you evil, rather He intends to show you mercy? And they will not find for themselves besides Allah any guardian or a helper.
- YU Say: "Who is it that can screen you from Allah if it be His wish to give you punishment or to give you Mercy?" Nor will they find for themselves, besides Allah, any protector or helper.

## 18.

- AA Surely God knows who among you obstruct, and those who say to their brethren: "Come to us," and go to battle but seldom,
- NQ Allâh already knows those among you who keep back (men) from fighting in Allâh's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little.
- PK Allah already knoweth those of you who hinder, and those who say unto their brethren: "Come ye hither unto us!" and they come not to the stress of battle save a little,
- SH Allah knows indeed those among you who hinder others and those who say to their brethren: Come to us; and they come not to the fight but a little,
- YU Verily Allah knows those among you who keep back (men) and those who say to their brethren, "Come along to us", but come not to the fight except for just a little while.

## 19.

- AA Being chary of helping you. But when danger appears you will find them looking at you with eyes turning like a man's in the swoon of death. Yet when the danger is past they lash you with sharp tongues, covetous of the best (of booty). Such as these have not come to belief. So God nullifies whatever they have done. This is how (the innate law of) God works inevitably.
- NQ Being miserly towards you (as regards help and aid in Allâh's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death, but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore Allâh makes their deeds fruitless, and that is ever easy for Allâh.
- PK Being sparing of their help to you (believers). But when the fear cometh, then

thou (Muhammad) seest them regarding thee with rolling eyes like one who fainteth unto death. Then, when the fear departeth, they scald you with sharp tongues in their greed for wealth (from the spoil). Such have not believed. Therefor Allah maketh their deeds fruitless. And that is easy for Allah.

- SH Being niggardly with respect to you; but when fear comes, you will see them looking to you, their eyes rolling like one swooning because of death; but when the fear is gone they smite you with sharp tongues, being niggardly of the good things. These have not believed, therefore Allah has made their doing naught; and this is easy to Allah.
- YU Covetous over you. Then when fear comes, thou wilt see them looking to thee, their eyes revolving, like (those of) one over whom hovers death: but when the fear is past, they will smite you with sharp tongues, covetous of goods. Such men have no faith, and so Allah has made their deeds of none effect: and that is easy for Allah.

## 20.

- AA They think the allied tribes have not withdrawn; and if the allied tribes had advanced they would have wished that they were rather with the Arabs of the desert asking news of you; and had they been among you they would have fought but just a little.
- NQ They think that AlAhzâb (the Confederates) have not yet withdrawn, and if AlAhzâb (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little.
- PK They hold that the clans have not retired (for good); and if the clans should advance (again), they would fain be in the desert with the wandering Arabs, asking for the news of you; and if they were among you, they would not give battle, save a little.
- SH They think the allies are not gone, and if the allies should come (again) they would fain be in the deserts with the desert Arabs asking for news about you, and if they were among you they would not fight save a little.
- YU They think that the Confederates have not withdrawn; and if the Confederates should come (again), they would wish they were in the deserts (wandering) among the Bedouins, and seeking news about you (from a safe distance); and if they were in your midst, they would fight but little.

## 21.

- AA You have indeed a noble paradigm in the Apostle of God for him who fears God and the Day of Resurrection, and remembers God frequently.
- NQ Indeed in the Messenger of Allâh (Muhammad SAW) you have a good example to follow for him who hopes in (the Meeting with) Allâh and the Last Day and remembers Allâh much.
- PK Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much.
- SH Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much.
- YU Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.

## 22.

- AA When the faithful saw (the armies of) the allied tribes, they said: "This is what God and His Apostle had promised us; and God and His Apostle say the truth;" and this enhanced their faith and obedience.

- NO** And when the believers saw AlAhzâb (the Confederates), they said: "This is what Allâh and His Messenger (Muhammad SAW) had promised us, and Allâh and His Messenger (Muhammad SAW) had spoken the truth, and it only added to their faith and to their submissiveness (to Allâh).
- PK** And when the true believers saw the clans, they said: This is that which Allah and His messenger promised us. Allah and His messenger are true. It did but confirm them in their faith and resignation.
- SH** And when the believers saw the allies, they said: This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth; and it only increased them in faith and submission.
- YU** When the Believers saw the Confederate forces, they said: "This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true." And it only added to their faith and their zeal in obedience.

**23.**

- AA** There are men among the faithful who have been true to the covenant they had made with God; and some of them fulfilled their vows (by dying in His cause), and some still wait (prepared for death), and stand firm,
- NO** Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for Jihâd (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allâh] in the least[.]
- PK** Of the believers are men who are true to that which they covenanted with Allah. Some of them have paid their vow by death (in battle), and some of them still are waiting; and they have not altered in the least;
- SH** Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least
- YU** Among the Believers are men who have been true to their covenant with Allah: of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least:

**24.**

- AA** That God may recompense the truthful for their truthfulness, and punish the hypocrites or relent towards them, as He will. God is surely forgiving and kind.
- NO** That Allâh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allâh), and punish the hypocrites if He will or accept their repentance by turning to them in Mercy. Verily, Allâh is OftForgiving, Most Merciful.
- PK** That Allah may reward the true men for their truth, and punish the hypocrites if He will, or relent toward them (if He will). Lo! Allah is Forgiving, Merciful.
- SH** That Allah may reward the truthful for their truth, and punish the hypocrites if He please or turn to them (mercifully); surely Allah is Forgiving, Merciful.
- YU** That Allah may reward the men of Truth for their Truth, and punish the Hypocrites if that be His Will, or turn to them in Mercy: for Allah is Oft-Forgiving, Most Merciful.

**25.**

- AA** God drove the unbelievers back in their fury, and they gained no advantage. God was sufficient (to help) the believers in the battle. God is all-powerful and all-mighty.
- NO** And Allâh drove back those who disbelieved in their rage, they gained no advantage (booty, etc.). Allâh sufficed for the believers in the fighting (by



sending against the disbelievers a severe wind and troops of angels). And Allâh is Ever AllStrong, AllMighty.

- PK And Allah repulsed the disbelievers in their wrath; they gained no good. Allah averted their attack from the believers. Allah is ever Strong, Mighty.
- SH And Allah turned back the unbelievers in their rage; they did not obtain any advantage, and Allah sufficed the believers in fighting; and Allah is Strong, Mighty.
- YU And Allah turned back the Unbelievers for (all) their fury: no advantage did they gain; and enough is Allah for the believers in their fight. And Allah is full of Strength, able to enforce His Will.

## 26.

- AA He made those of the people of the Book who had helped (the tribes) descend from their forts, and filled their hearts with dread, so that you killed some and made many captive;
- NQ And those of the people of the Scripture who backed them (the disbelievers) Allâh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives.
- PK And He brought those of the People of the Scripture who supported them down from their strongholds, and cast panic into their hearts. Some ye slew, and ye made captive some.
- SH And He drove down those of the followers of the Book who backed them from their fortresses and He cast awe into their hearts; some you killed and you took captive another part.
- YU And those of the People of the Book who aided them - Allah did take them down from their strongholds and cast terror into their hearts. (So that) some ye slew, and some ye made prisoners.

## 27.

- AA And He made you inherit their lands and mansions and wealth, and a country you had not traversed before, for God has power over everything.
- NQ And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allâh is Able to do all things.
- PK And He caused you to inherit their land and their houses and their wealth, and land ye have not trodden. Allah is ever Able to do all things.
- SH And He made you heirs to their land and their dwellings and their property, and (to) a land which you have not yet trodden, and Allah has power over all things.
- YU And He made you heirs of their lands, their houses, and their goods, and of a land which ye had not frequented (before). And Allah has power over all things.

## 28.

- AA O Prophet, say to your wives: "In case you desire the life and pomp of this world, come, I will provide you handsomely, and let you go with a grace.
- NQ O Prophet (Muhammad SAW)! Say to your wives: If you desire the life of this world, and its glitter, Then come! I will make a provision for you and set you free in a handsome manner (divorce)[].
- PK O Prophet! Say unto thy wives: If ye desire the world's life and its adornment, come! I will content you and will release you with a fair release.
- SH O Prophet! say to your wives: If you desire this world's life and its adornment, then come, I will give you a provision and allow you to depart a goodly departing
- YU O Prophet! Say to thy Consorts: "If it be that ye desire the life of this World,

and its glitter,- then come! I will provide for your enjoyment and set you free in a handsome manner.

**29.**

- AA But if you desire God, His Apostle, and the joys of life to come, then God has verily set apart for those of you who are good, a great reward."
- NQ But if you desire Allâh and His Messenger, and the home of the Hereafter, then verily, Allâh has prepared for AIMuhsinât (gooddoers) amongst you an enormous reward.
- PK But if ye desire Allah and His messenger and the abode of the Hereafter, then lo! Allah hath prepared for the good among you an immense reward.
- SH And if you desire Allah and His Messenger and the latter abode, then surely Allah has prepared for the doers of good among you a mighty reward.
- YU But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward.

**30.**

- AA O wives of the Prophet, whosoever of you commits an act of clear shamelessness, her punishment will be doubled. This is how (the innate law of) God works inevitably.
- NQ O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allâh.
- PK O ye wives of the Prophet! Whosoever of you committeth manifest lewdness, the punishment for her will be doubled, and that is easy for Allah.
- SH O wives of the prophet! whoever of you commits an open indecency, the punishment shall be increased to her doubly; and this IS easy to Allah.
- YU O Consorts of the Prophet! If any of you were guilty of evident unseemly conduct, the Punishment would be doubled to her, and that is easy for Allah.

**31.**

- AA But whoever of you is obedient to God and His Apostle, and does the right, will be given a two-fold reward by Us; and We have a rich provision in readiness for her.
- NQ And whosoever of you is obedient to Allâh and His Messenger SAW , and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her Rizqan Karima (a noble provision Paradise).
- PK And whosoever of you is submissive unto Allah and His messenger and doeth right, We shall give her her reward twice over, and We have prepared for her a rich provision.
- SH And whoever of you is obedient to Allah and His Messenger and does good, We will give to her her reward doubly, and We have prepared for her an honorable sustenance.
- YU But any of you that is devout in the service of Allah and His Messenger, and works righteousness,- to her shall We grant her reward twice: and We have prepared for her a generous Sustenance.

**32.**

- AA O wives of the Prophet, you are not like other women. If you are mindful of God, do not be too obliging in your speech, lest some one sick of heart should covet your person; so say only customary things.
- NQ O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery, etc.) should be moved with desire, but speak in an honourable manner.

- PK O ye wives of the Prophet! Ye are not like any other women. If ye keep your duty (to Allah), then be not soft of speech, lest he in whose heart is a disease aspire (to you), but utter customary speech.
- SH O wives of the Prophet! you are not like any other of the women; If you will be on your guard, then be not soft in (your) speech, lest he in whose heart is a disease yearn; and speak a good word.
- YU O Consorts of the Prophet! Ye are not like any of the (other) women: if ye do fear (Allah), be not too complacent of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just.

**33.**

- AA Stay at home, and do not deck yourselves with ostentation as in the days of paganism; fulfil your devotional obligations, pay the zakat, and obey God and His Apostle. God desires to remove impurities from you, O inmates of this house, and to cleanse and bring out the best in you.
- NQ And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salât (IqamâtasSalât), and give Zakât and obey Allâh and His Messenger. Allâh wishes only to remove ArRijs (evil deeds and sins, etc.) from you, O members of the family (of the Prophet SAW), and to purify you with a thorough purification.
- PK And stay in your houses. Bedizen not yourselves with the bedizenment of the Time of Ignorance. Be regular in prayer, and pay the poor-due, and obey Allah and His messenger. Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing.
- SH And stay in your houses and do not display your finery like the displaying of the ignorance of yore; and keep up prayer, and pay the poor-rate, and obey Allah and His Messenger. Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying.
- YU And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless.

**34.**

- AA Remember God's revelations and the wisdom that are recited in your homes. God is indeed all perceiving, well-informed.
- NQ And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and AlHikmah (i.e. Prophet's Sunnah legal ways, etc. so give your thanks to Allâh and glorify His Praises for this Qur'an and the Sunnah). Verily, Allâh is Ever Most Courteous, WellAcquainted with all things.
- PK And bear in mind that which is recited in your houses of the revelations of Allah and wisdom. Lo! Allah is Subtile, Aware.
- SH And keep to mind what is recited in your houses of the communications of Allah and the wisdom; surely Allah is Knower of subtleties, Aware.
- YU And recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom: for Allah understands the finest mysteries and is well-acquainted (with them).

**35.**

- AA Verily men and women who have come to submission, men and women who are believers, men and women who are devout, truthful men and truthful women, men and women with endurance, men and women who are modest, men and women who give alms, men and women who observe fasting, men

and women who guard their private parts, and those men and women who remember God a great deal, for them God has forgiveness and a great reward.

- NO** Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord Allâh), the men and the women who give Sadaqât (i.e. Zakât, and alms, etc.), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadân, and the optional Nawâfil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much with their hearts and tongues (while sitting, standing, lying, etc. for more than 300 times extra over the remembrance of Allâh during the five compulsory congregational prayers) or praying extra additional Nawâfil prayers of night in the last part of night, etc.) Allâh has prepared for them forgiveness and a great reward (i.e. Paradise).
- PK** Lo! men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty), and men who remember Allah much and women who remember - Allah hath prepared for them forgiveness and a vast reward.
- SH** Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women and the humble men and the humble women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember-- Allah has prepared for them forgiveness and a mighty reward.
- YU** For Muslim men and women,- for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise,- for them has Allah prepared forgiveness and great reward.

### 36.

- AA** No believing men and women have any choice in a matter after God and His Apostle have decided it. Whoever disobeys God and His Apostle has clearly lost the way and gone astray.
- NO** It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger, he has indeed strayed in a plain error.
- PK** And it becometh not a believing man or a believing woman, when Allah and His messenger have decided an affair (for them), that they should (after that) claim any say in their affair; and whoso is rebellious to Allah and His messenger, he verily goeth astray in error manifest.
- SH** And it behoves not a believing man and a believing woman that they should

have any choice in their matter when Allah and His Messenger have decided a matter; and whoever disobeys Allah and His Messenger, he surely strays off a manifest straying.

- yu It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.

### 37.

- aa When you said to him who had been favoured by God and was favoured by you: "Keep your wife to yourself and fear God," you were hiding something God was about to bring to light, for you had fear of men, though you should fear God more. And when Zaid was through with her, We gave her to you in marriage, so that it may not remain a sin for the faithful (to marry) the wives of their adopted sons when they are through with them. God's command is to be fulfilled.
- no And (remember) when you said to him (Zaid bin Hârithah radhiallahu'anhu the freedslave of the Prophet SAW) on whom Allâh has bestowed Grace (by guiding him to Islâm) and you (O Muhammad SAW too) have done favour (by manumitting him) "Keep your wife to yourself, and fear Allâh." But you did hide in yourself (i.e. what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., Muhammad SAW married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allâh's Command must be fulfilled.
- pk And when thou saidst unto him on whom Allah hath conferred favour and thou hast conferred favour: Keep thy wife to thyself, and fear Allah. And thou didst hide in thy mind that which Allah was to bring to light, and thou didst fear mankind whereas Allah hath a better right that thou shouldst fear Him. So when Zeyd had performed that necessary formality (of divorce) from her, We gave her unto thee in marriage, so that (henceforth) there may be no sin for believers in respect of wives of their adopted sons, when the latter have performed the necessary formality (of release) from them. The commandment of Allah must be fulfilled.
- sh And when you said to him to whom Allah had shown favor and to whom you had shown a favor: Keep your wife to yourself and be careful of (your duty to) Allah; and you concealed in your soul what Allah would bring to light, and you feared men, and Allah had a greater right that you should fear Him. But when Zaid had accomplished his want of her, We gave her to you as a wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's command shall be performed.
- yu Behold! Thou didst say to one who had received the grace of Allah and thy favour: "Retain thou (in wedlock) thy wife, and fear Allah." But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allah's command must be fulfilled.

### 38.

- AA There is no constraint on the Prophet in what God has decreed for him. This has been the way of God with (apostles) who have gone before you, and God's command is a determined act.
- NQ There is no blame on the Prophet (SAW) in that which Allâh has made legal for him. That has been Allâh's Way with those who have passed away of (the Prophets of) old. And the Command of Allâh is a decree determined.
- PK There is no reproach for the Prophet in that which Allah maketh his due. That was Allah's way with those who passed away of old - and the commandment of Allah is certain destiny -
- SH There is no harm in the Prophet doing that which Allah has ordained for him; such has been the course of Allah with respect to those who have gone before; and the command of Allah is a decree that is made absolute:
- YU There can be no difficulty to the Prophet in what Allah has indicated to him as a duty. It was the practice (approved) of Allah amongst those of old that have passed away. And the command of Allah is a decree determined.

**39.**

- AA (For) those who convey the messages of God, and fear Him and no one else, God is sufficient to keep account.
- NQ Those who convey the Message of Allâh and fear Him, and fear none save Allâh. And Sufficient is Allâh as a Reckoner.
- PK Who delivered the messages of Allah and feared Him, and feared none save Allah. Allah keepeth good account.
- SH Those who deliver the messages of Allah and fear Him, and do not fear any one but Allah; and Allah is sufficient to take account.
- YU (It is the practice of those) who preach the Messages of Allah, and fear Him, and fear none but Allah. And enough is Allah to call (men) to account.

**40.**

- AA Muhammad is not the father of any man among you, but a messenger of God, and the seal of the prophets. God has knowledge of everything.
- NQ Muhammad (SAW) is not the father of any man among you, but he is the Messenger of Allâh and the last (end) of the Prophets[.]. And Allâh is Ever AllAware of everything.
- PK Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is ever Aware of all things.
- SH Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Last of the prophets; and Allah is cognizant of all things.
- YU Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things.

**41.**

- AA O you who believe, remember God a great deal,
- NQ O you who believe! Remember Allâh with much remembrance.
- PK O ye who believe! Remember Allah with much remembrance.
- SH O you who believe! remember Allah, remembering frequently,
- YU O ye who believe! Celebrate the praises of Allah, and do this often;

**42.**

- AA And sing His praises morning and evening.
- NQ And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers].
- PK And glorify Him early and late.

SH And glorify Him morning and evening.

YU And glorify Him morning and evening.

#### 43.

AA It is He who sends His blessings on you, as (do) His angels, that He may lead you out of darkness into light, for He is benevolent to the believers.

NQ He it is Who sends Salât (His blessings) on you, and His angels too (ask Allâh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islâmic Monotheism). And He is Ever Most Merciful to the believers.

PK He it is Who blesseth you, and His angels (bless you), that He may bring you forth from darkness unto light; and He is ever Merciful to the believers.

SH He it is Who sends His blessings on you, and (so do) His angels, that He may bring you forth out of utter darkness into the light; and He is Merciful to the believers.

YU He it is Who sends blessings on you, as do His angels, that He may bring you out from the depths of Darkness into Light: and He is Full of Mercy to the Believers.

#### 44.

AA Their greeting on the day they meet Him will be: "Peace;" and He has a generous reward ready for them.

NQ Their greeting on the Day they shall meet Him will be "Salâm: Peace (i.e. the angels will say to them: Salâmu 'Alaikum)!" And He has prepared for them a generous reward (i.e. Paradise).

PK Their salutation on the day when they shall meet Him will be: Peace. And He hath prepared for them a goodly recompense.

SH Their salutation on the day that they meet Him shall be, Peace, and He has prepared for them an honourable reward.

YU Their salutation on the Day they meet Him will be "Peace!"; and He has prepared for them a generous Reward.

#### 45.

AA O Prophet, We have sent you as a witness and a bearer of happy tidings and an admonisher,

NQ O Prophet (MuhammadSAW )! Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,

PK O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a warner.

SH O Prophet! surely We have sent you as a witness, and as a bearer of good news and as a warner,

YU O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings, and Warner,-

#### 46.

AA And to call (men) to God by His leave, and as a lamp resplendent.

NQ And as one who invites to Allâh [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ân and the Sunnah the legal ways of the Prophet SAW [ ] ).

PK And as a summoner unto Allah by His permission, and as a lamp that giveth light.

SH And as one inviting to Allah by His permission, and as a light-giving torch.

YU And as one who invites to Allah's (grace) by His leave, and as a lamp spreading light.

#### 47.

AA Give glad tidings to the believers that there is great bounty for them from God.

NQ And announce to the believers (in the Oneness of Allāh and in His Messenger Muhammad SAW) the glad tidings, that they will have from Allāh a Great Bounty.

PK And announce unto the believers the good tidings that they will have great bounty from Allah.

SH And give to the believers the good news that they shall have a great grace from Allah.

YU Then give the Glad Tidings to the Believers, that they shall have from Allah a very great Bounty.

#### 48.

AA Do not listen to the unbelievers and the hypocrites. Ignore what they do to hurt you, and put your trust in God. God is sufficient as protector.

NQ And obey not the disbelievers and the hypocrites, and harm them not (till you are ordered). And put your trust in Allāh, and Sufficient is Allāh as a Wakil (Trustee, or Disposer of affairs).

PK And incline not to the disbelievers and the hypocrites. Disregard their noxious talk, and put thy trust in Allah. Allah is sufficient as Trustee.

SH And be not compliant to the unbelievers and the hypocrites, and leave unregarded their annoying talk, and rely on Allah; and Allah is sufficient as a Protector.

YU And obey not (the behests) of the Unbelievers and the Hypocrites, and heed not their annoyances, but put thy Trust in Allah. For enough is Allah as a Disposer of affairs.

#### 49.

AA O you who believe, when you marry believing women then divorce them before having (sexual) contact with them, you have no right to demand observance of the 'waiting period' of them. But provide suitably for them, and let them go with honour.

NQ O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah [divorce prescribed period, see (V.65:4)] have you to count in respect of them. So give them a present, and set them free i.e. divorce, in a handsome manner.

PK O ye who believe! If ye wed believing women and divorce them before ye have touched them, then there is no period that ye should reckon. But content them and release them handsomely.

SH O you who believe! when you marry the believing women, then divorce them before you touch them, you have in their case no term which you should reckon; so make some provision for them and send them forth a goodly sending forth.

YU O ye who believe! When ye marry believing women, and then divorce them before ye have touched them, no period of 'Iddat have ye to count in respect of them: so give them a present. And set them free in a handsome manner.

#### 50.

AA We have made lawful for you, O Prophet, wives to whom you have given their dower, and God-given maids and captives you have married, and the daughters of your father's brothers and daughters of your father's sisters, and daughters of your mother's brothers and sisters, who migrated with you; and a



believing woman who offers herself to the Prophet if the Prophet desires to marry her. This is a privilege only for you and not the other believers. We know what We have ordained for them about their wives and maids they possess, so that you may be free of blame, for God is forgiving and kind.

**NO** O Prophet (Muhammad SAW)! Verily, We have made lawful to you your wives, to whom you have paid their Mahr (bridal money given by the husband to his wife at the time of marriage), and those (captives or slaves) whom your right hand possesses - whom Allâh has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammah (paternal aunts) and the daughters of your Khâl (maternal uncles) and the daughters of your Khâlah (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her; a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (captives or slaves) whom their right hands possess, - in order that there should be no difficulty on you. And Allâh is Ever Oft- Forgiving, Most Merciful.

**PK** O Prophet! Lo! We have made lawful unto thee thy wives unto whom thou hast paid their dowries, and those whom thy right hand possesseth of those whom Allah hath given thee as spoils of war, and the daughters of thine uncle on the father's side and the daughters of thine aunts on the father's side, and the daughters of thine uncle on the mother's side and the daughters of thine aunts on the mother's side who emigrated with thee, and a believing woman if she give herself unto the Prophet and the Prophet desire to ask her in marriage - a privilege for thee only, not for the (rest of) believers - We are Aware of that which We enjoined upon them concerning their wives and those whom their right hands possess - that thou mayst be free from blame, for Allah is ever Forgiving, Merciful.

**SH** O Prophet! surely We have made lawful to you your wives whom you have given their dowries, and those whom your right hand possesses out of those whom Allah has given to you as prisoners of war, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who fled with you; and a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her-- specially for you, not for the (rest of) believers; We know what We have ordained for them concerning their wives and those whom their right hands possess in order that no blame may attach to you; and Allah is Forgiving, Merciful.

**YU** O Prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee; and daughters of thy paternal uncles and aunts, and daughters of thy maternal uncles and aunts, who migrated (from Makka) with thee; and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her;- this only for thee, and not for the Believers (at large); We know what We have appointed for them as to their wives and the captives whom their right hands possess;- in order that there should be no difficulty for thee. And Allah is Oft-Forgiving, Most Merciful.

## 51.

**AA** You may defer the turn of any of your wives you like, and may take any other you desire. There is no harm if you take any of those (whose turn) you had deferred. This would be better as it would gladden their hearts and they will not grieve, and each will be happy with what you have given her. God knows what is in your heart, for He is all-wise and benign.

**NO** You (O Muhammad SAW) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to

receive her again), that is better; that they may be comforted and not grieved, and may all be pleased with what you give them. Allāh knows what is in your hearts. And Allāh is Ever AllKnowing, Most Forbearing.

- PK** Thou canst defer whom thou wilt of them and receive unto thee whom thou wilt, and whomsoever thou desirest of those whom thou hast set aside (temporarily), it is no sin for thee (to receive her again); that is better; that they may be comforted and not grieve, and may all be pleased with what thou givest them. Allah knoweth what is in your hearts (O men), and Allah is ever Forgiving, Clement.
- SH** You may put off whom you please of them, and you may take to you whom you please, and whom you desire of those whom you had separated provisionally; no blame attaches to you; this is most proper, so that their eyes may be cool and they may not grieve, and that they should be pleased, all of them with what you give them, and Allah knows what is in your hearts; and Allah is Knowing, Forbearing.
- YU** Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose (turn) thou hadst set aside. This were nigher to the cooling of their eyes, the prevention of their grief, and their satisfaction - that of all of them - with that which thou hast to give them: and Allah knows (all) that is in your hearts: and Allah is All-Knowing, Most Forbearing.

## 52.

- AA** No other women are lawful for you after this except those you have married, nor to change your present wives for other women even though their beauty should appeal to you. God is watchful of everything.
- NQ** It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (captives or slaves) whom your right hand possesses. And Allāh is Ever a Watcher over all things.
- PK** It is not allowed thee to take (other) women henceforth, nor that thou shouldst change them for other wives even though their beauty pleased thee, save those whom thy right hand possesseth. And Allah is ever Watcher over all things.
- SH** It is not allowed to you to take women afterwards, nor that you should change them for other wives, though their beauty be pleasing to you, except what your right hand possesses and Allah is Watchful over all things.
- YU** It is not lawful for thee (to marry more) women after this, nor to change them for (other) wives, even though their beauty attract thee, except any thy right hand should possess (as handmaidens): and Allah doth watch over all things.

## 53.

- AA** O you who believe, do not enter the houses of the Prophet for a meal without awaiting the proper time, unless asked, and enter when you are invited, and depart when you have eaten, and do not stay on talking. This puts the Prophet to inconvenience, and he feels embarrassed before you; but God is not embarrassed in (saying) the truth. And when you ask his wife for some thing of utility, ask for it from behind the screen. This is for the purity of your hearts and theirs. It does not behove you to annoy the prophet of God, or to ever marry his wives after him. This would indeed be serious in the sight of God.
- NQ** O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go), but Allāh is not shy of (telling you) the truth.

And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allāh's Messenger, nor that you should ever marry his wives after him (his death). Verily! With Allāh that shall be an enormity.

- PK** O Ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time, unless permission be granted you. But if ye are invited, enter, and, when your meal is ended, then disperse. Linger not for conversation. Lo! that would cause annoyance to the Prophet, and he would be shy of (asking) you (to go); but Allah is not shy of the truth. And when ye ask of them (the wives of the Prophet) anything, ask it of them from behind a curtain. That is purer for your hearts and for their hearts. And it is not for you to cause annoyance to the messenger of Allah, nor that ye should ever marry his wives after him. Lo! that in Allah's sight would be an enormity.
- SH** O you who believe! do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished-- but when you are invited, enter, and when you have taken the food, then disperse-- not seeking to listen to talk; surely this gives the Prophet trouble, but he forbears from you, and Allah does not forbear from the truth And when you ask of them any goods, ask of them from behind a curtain; this is purer for your hearts and (for) their hearts; and it does not behove you that you should give trouble to the Messenger of Allah, nor that you should marry his wives after him ever; surely this is grievous in the sight of Allah.
- YU** O ye who believe! Enter not the Prophet's houses, - until leave is given you, - for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys the Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Messenger, or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity.

#### 54.

- AA** Whether you discuss a thing or conceal it, surely God has knowledge of everything.
- NQ** Whether you reveal anything or conceal it, verily, Allāh is Ever AllKnower of everything.
- PK** Whether ye divulge a thing or keep it hidden, lo! Allah is ever Knower of all things.
- SH** If you do a thing openly or do it in secret, then surely Allah is Cognizant of all things.
- YU** Whether ye reveal anything or conceal it, verily Allah has full knowledge of all things.

#### 55.

- AA** There is no harm if they come before their fathers or their sons, or their brothers and their brothers' and sisters' sons, or their women folk or captive maids they possess. Follow the commands of God. Verily God is witness to everything.
- NQ** It is no sin on them (the Prophet's wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves, and keep your duty to Allāh. Verily, Allāh is Ever AllWitness over everything.
- PK** It is no sin for them (thy wives) to converse freely) with their fathers, or their

sons, or their brothers, or their brothers' sons, or the sons of their sisters or of their own women, or their slaves. O women! Keep your duty to Allah. Lo! Allah is ever Witness over all things.

- SH There is no blame on them in respect of their fathers, nor their brothers, nor their brothers' sons, nor their sisters' sons nor their own women, nor of what their right hands possess; and be careful of (your duty to) Allah; surely Allah is a witness of all things.
- YU There is no blame (on these ladies if they appear) before their fathers or their sons, their brothers, or their brother's sons, or their sisters' sons, or their women, or the (slaves) whom their right hands possess. And, (ladies), fear Allah; for Allah is Witness to all things.

## 56.

- AA God and His angels shower their blessings on the Prophet. O believers, you should also send your blessings on him, and salute him with a worthy greeting.
- NQ Allâh sends His Salât (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad SAW) and also His angels too (ask Allâh to bless and forgive him). O you who believe! Send your Salât[] on (ask Allâh to bless) him (Muhammad SAW), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. AsSalâmu 'Alaikum).
- PK Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation.
- SH Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation.
- YU Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect.

## 57.

- AA Those who offend God and His Prophet will be damned in this world and the next. There is a shameful punishment ready for them.
- NQ Verily, those who annoy Allâh and His Messenger (SAW)[] Allâh has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.
- PK Lo! those who malign Allah and His messenger, Allah hath cursed them in the world and the Hereafter, and hath prepared for them the doom of the disdained.
- SH Surely (as for) those who speak evil things of Allah and His Messenger, Allah has cursed them in this world and the here after, and He has prepared for them a chastisement bringing disgrace.
- YU Those who annoy Allah and His Messenger - Allah has cursed them in this World and in the Hereafter, and has prepared for them a humiliating Punishment.

## 58.

- AA Those who slander believing men and women for what they have not done, will bear the burden of calumny and clear iniquity. O Prophet, tell your wives and daughters, and the women of the faithful, to draw their wraps a little over them. They will thus be recognised and no harm will come to them. God is forgiving and kind.
- NQ And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin.
- PK And those who malign believing men and believing women undeservedly, they bear the guilt of slander and manifest sin.
- SH And those who speak evil things of the believing men and the believing women

without their having earned (it), they are guilty indeed of a false accusation and a manifest sin.

yu And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin.

## 59.

nq O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful[].

pk O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go abroad). That will be better, so that they may be recognised and not annoyed. Allah is ever Forgiving, Merciful.

sh O Prophet! say to your wives and your daughters and the women of the believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful.

yu O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful.

## 60.

aa If the hypocrites and perverts, and the rumour-mongers of Madinah, do not desist even now, We shall rouse you against them, so they would not be able to live but a short time in the city with you.

nq If the hypocrites, and those in whose hearts is a disease (evil desire for adultery, etc.), and those who spread false news among the people in AlMadinah, cease not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but a little while.

pk If the hypocrites, and those in whose hearts is a disease, and the alarmists in the city do not cease, We verily shall urge thee on against them, then they will be your neighbours in it but a little while.

sh If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly set you over them, then they shall not be your neighbors in it but for a little while;

yu Truly, if the Hypocrites, and those in whose hearts is a disease, and those who stir up sedition in the City, desist not, We shall certainly stir thee up against them: Then will they not be able to stay in it as thy neighbours for any length of time:

## 61.

aa Accursed, they would be seized wherever found, and slain mercilessly.

nq Accursed, wherever found, they shall be seized and killed with a (terrible) slaughter.

pk Accursed, they will be seized wherever found and slain with a (fierce) slaughter.

sh Cursed: wherever they are found they shall be seized and murdered, a (horrible) murdering.

yu They shall have a curse on them: whenever they are found, they shall be seized and slain (without mercy).

## 62.

- AA Such was the law of God among those before you; and you will not find any change in the law of God.
- NQ That was the Way of Allâh in the case of those who passed away of old, and you will not find any change in the Way of Allâh.
- PK That was the way of Allah in the case of those who passed away of old; thou wilt not find for the way of Allah aught of power to change.
- SH (Such has been) the course of Allah with respect to those who have gone before; and you shall not find any change in the course of Allah.
- YU (Such was) the practice (approved) of Allah among those who lived aforetime: No change wilt thou find in the practice (approved) of Allah.

**63.**

- AA People ask you about the Hour (of the great change). Say: "Only God has knowledge of it. Who knows? The Hour may be close at hand."
- NQ People ask you concerning the Hour, say: "The knowledge of it is with Allâh only. What do you know? It may be that the Hour is near!"
- PK Men ask thee of the Hour. Say: The knowledge of it is with Allah only. What can convey (the knowledge) unto thee? It may be that the Hour is nigh.
- SH Men ask you about the hour; say: The knowledge of it is only with Allah, and what will make you comprehend that the : hour may be nigh.
- YU Men ask thee concerning the Hour: Say, "The knowledge thereof is with Allah (alone)": and what will make thee understand?- perchance the Hour is nigh!

**64.**

- AA Verily God has cursed the infidels, and prepared a blazing fire for them.
- NQ Verily, Allâh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell).
- PK Lo! Allah hath cursed the disbelievers, and hath prepared for them a flaming fire,
- SH Surely Allah has cursed the unbelievers and has prepared for them a burning fire,
- YU Verily Allah has cursed the Unbelievers and prepared for them a Blazing Fire,-

**65.**

- AA They will live in it for ever, and will find no saviour or helper.
- NQ Wherein they will abide for ever, and they will find neither a Walî (a protector) nor a helper.
- PK Wherein they will abide for ever. They will find (then) no protecting friend nor helper.
- SH To abide therein for a long time; they shall not find a protector or a helper.
- YU To dwell therein for ever: no protector will they find, nor helper.

**66.**

- AA The day their faces would be turned on the fire (as on a spit), they will say: "Alas! If only we had obeyed God, and obeyed the Prophet."
- NQ On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allâh and obeyed the Messenger (Muhammad SAW)."
- PK On the day when their faces are turned over in the Fire, they say: Oh, would that we had obeyed Allah and had obeyed His messenger!
- SH On the day when their faces shall be turned back into the fire, they shall say: O would that we had obeyed Allah and obeyed the Messenger!

YU The Day that their faces will be turned upside down in the Fire, they will say:  
"Woe to us! Would that we had obeyed Allah and obeyed the Messenger!"

**67.**

AA They will say: "O our Lord, we obeyed our leaders and the elders, but they only led us astray.

NQ And they will say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way.

PK And they say: Our Lord! Lo! we obeyed our princes and great men, and they misled us from the Way.

SH And they shall say: O our Lord! surely we obeyed our leaders and our great men, so they led us astray from the path;

YU And they would say: "Our Lord! We obeyed our chiefs and our great ones, and they misled us as to the (right) Path.

**68.**

AA O Lord, give them a double punishment, and put a grievous curse upon them."

NQ Our Lord! give them double torment and curse them with a mighty curse!"

PK Our Lord! Oh, give them double torment and curse them with a mighty curse.

SH O our Lord! give them a double punishment and curse them with a great curse.

YU "Our Lord! Give them double Penalty and curse them with a very great Curse!"

**69.**

AA O you who believe, do not be like those who maligned Moses, whilst God cleared him of what they alleged; and he was held in high esteem with God.

NQ O you who believe! Be not like those who annoyed Mûsa (Moses), but Allâh cleared him of that which they alleged, and he was honourable before Allâh[.]

PK O ye who believe! Be not as those who slandered Moses, but Allah proved his innocence of that which they alleged, and he was well esteemed in Allah's sight.

SH O you who believe! be not like those who spoke evil things of Musa, but Allah cleared him of what they said, and he was worthy of regard with Allah.

YU O ye who believe! Be ye not like those who vexed and insulted Moses, but Allah cleared him of the (calumnies) they had uttered: and he was honourable in Allah's sight.

**70.**

AA O you who believe, obey the commands of God, and say straightforward things

NQ O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.

PK O ye who believe! Guard your duty to Allah, and speak words straight to the point;

SH O you who believe! be careful of(your duty to) Allah and speak the right word,

YU O ye who believe! Fear Allah, and (always) say a word directed to the Right:

**71.**

AA That He may straighten your affairs for you and forgive your sins; and he who obeys God and His Prophet will be successful.

NQ He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (SAW) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).

PK He will adjust your works for you and will forgive you your sins. Whosoever

obeyeth Allah and His messenger, he verily hath gained a signal victory.

- SH He will put your deeds into a right state for you, and forgive you your faults; and whoever obeys Allah and His Messenger, he indeed achieves a mighty success.
- YU That He may make your conduct whole and sound and forgive you your sins: He that obeys Allah and His Messenger, has already attained the highest achievement.

## 72.

- AA We had offered the Trust (of divine responsibilities) to the heavens, the earth, the mountains, but they refrained from bearing the burden and were frightened of it; but man took it on himself. He is a faithless ignoramus.
- NQ Truly, We did offer AlAmânah (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).[]
- PK Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! he hath proved a tyrant and a fool.
- SH Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant;
- YU We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it; - He was indeed unjust and foolish; -

## 73.

- AA So that God punishes men and women hypocrites, the idolaters and idolatrous women, but He turns to faithful men and women in forgiveness, for God is forgiving and kind.
- NQ So that Allâh will punish the hypocrites, men and women, and the men and women who are Al- Mushrikûn (the polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh, and in His Messenger Muhammad SAW ). And Allâh will pardon (accept the repentance of) the true believers of the Islâmic Monotheism, men and women. And Allâh is Ever OftForgiving, Most Merciful.
- PK So Allah punisheth hypocritical men and hypocritical women, and idolatrous men and idolatrous women. But Allah pardoneth believing men and believing women, and Allah is ever Forgiving, Merciful.
- SH So Allah will chastise the hypocritical men and the hypocritical women and the polytheistic men and the polytheistic women, and Allah will turn (mercifully) to the believing women, and Allah is Forgiving, Merciful.
- YU (With the result) that Allah has to punish the Hypocrites, men and women, and the Unbelievers, men and women, and Allah turns in Mercy to the Believers, men and women: for Allah is Oft-Forgiving, Most Merciful.