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# Al-Qitâl

## Muhammad

 **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. THOSE WHO DISBELIEVE and obstruct (others) from the way of God will have wasted their deeds.
- NQ** Those who disbelieve [in the Oneness of Allâh, and in the Message of Prophet Muhammad SAW ], and hinder (men) from the Path of Allâh (Islâmic Monotheism), He will render their deeds vain[ ] .
- PK** Those who disbelieve and turn (men) from the way of Allah, He rendereth their actions vain.
- SH** (As for) those who disbelieve and turn away from Allah's way, He shall render their works ineffective.
- YU** Those who reject Allah and hinder (men) from the Path of Allah,- their deeds will Allah render astray (from their mark).

### 2.

- AA** But those who believe and do the right, and believe what has been revealed to Muhammad, which is the truth from their Lord, will have their faults condoned by Him and their state improved.
- NQ** But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (SAW), for it is the truth from their Lord, He will expiate from them their sins, and will make good their state.
- PK** And those who believe and do good works and believe in that which is revealed unto Muhammad - and it is the truth from their Lord - He riddeth them of their ill-deeds and improveth their state.
- SH** And (as for) those who believe and do good, and believe in what has been revealed to Muhammad, and it is the very truth from their Lord, He will remove their evil from them and improve their condition.
- YU** But those who believe and work deeds of righteousness, and believe in the (Revelation) sent down to Muhammad - for it is the Truth from their Lord,- He will remove from them their ills and improve their condition.

### 3.

- AA** That is because those who refuse to believe only follow what is false; but those who believe follow the truth from their Lord. That is how God gives men precepts of wisdom.
- NQ** That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allâh set forth their parables for mankind.
- PK** That is because those who disbelieve follow falsehood and because those who believe follow the truth from their Lord. Thus Allah coineth their similitudes for mankind.

- SH That is because those who disbelieve follow falsehood, and have given them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret; and whoever denies faith, his work indeed is of no account, and in the hereafter he shall be one of the losers.
- YU This because those who reject Allah follow vanities, while those who believe follow the Truth from their Lord: Thus does Allah set forth for men their lessons by similitudes.

#### 4.

- AA So, when you clash with the unbelievers, smite their necks until you overpower them, then hold them in bondage. Then either free them graciously or after taking a ransom, until war shall have come to end. If God had pleased He could have punished them (Himself), but He wills to test some of you through some others. He will not allow the deeds of those who are killed in the cause of God to go waste.
- NQ So, when you meet (in fight Jihād in Allāh's Cause), those who disbelieve smite at their necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islām), until the war lays down its burden. Thus [you are ordered by Allāh to continue in carrying out Jihād against the disbelievers till they embrace Islām (i.e. are saved from the punishment in the Hell-fire) or at least come under your protection], but if it had been Allāh's Will, He Himself could certainly have punished them (without you). But (He lets you fight), in order to test you, some with others. But those who are killed in the Way of Allāh, He will never let their deeds be lost,[]
- PK Now when ye meet in battle those who disbelieve, then it is smiting of the necks until, when ye have routed them, then making fast of bonds; and afterward either grace or ransom till the war lay down its burdens. That (is the ordinance). And if Allah willed He could have punished them (without you) but (thus it is ordained) that He may try some of you by means of others. And those who are slain in the way of Allah, He rendereth not their actions vain.
- SH So when you meet in battle those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favor or let them ransom (themselves) until the war terminates. That (shall be so); and if Allah had pleased He would certainly have exacted what is due from them, but that He may try some of you by means of others; and (as for) those who are slain in the way of Allah, He will by no means allow their deeds to perish.
- YU Therefore, when ye meet the Unbelievers (in fight), smite at their necks; At length, when ye have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: Until the war lays down its burdens. Thus (are ye commanded): but if it had been Allah's Will, He could certainly have exacted retribution from them (Himself); but (He lets you fight) in order to test you, some with others. But those who are slain in the Way of Allah,- He will never let their deeds be lost.

#### 5.

- AA He will show them the way, and better their state,
- NQ He will guide them and set right their state.
- PK He will guide them and improve their state,
- SH He will guide them and improve their condition.
- YU Soon will He guide them and improve their condition,

#### 6.

- AA And will admit them into gardens with which he has acquainted them.
- NO And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise more than they used to know their houses in the world).
- PK And bring them in unto the Garden which He hath made known to them.
- SH And cause them to enter the garden which He has made known to them.
- YU And admit them to the Garden which He has announced for them.

**7.**

- AA O you who believe, if you help (in the cause of) God He will surely come to your aid, and firmly plant your feet.
- NO O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.
- PK O ye who believe! If ye help Allah, He will help you and will make your foothold firm.
- SH O you who believe ! if you help (the cause of) Allah, He will help you and make firm your feet.
- YU O ye who believe! If ye will aid (the cause of) Allah, He will aid you, and plant your feet firmly.

**8.**

- AA As for the unbelievers, they will suffer misfortunes, and their deeds will be rendered ineffective.
- NO But those who disbelieve (in the Oneness of Allâh Islâmic Monotheism), for them is destruction, and (Allâh) will make their deeds vain.
- PK And those who disbelieve, perdition is for them, and He will make their actions vain.
- SH And (as for) those who disbelieve, for them is destruction and He has made their deeds ineffective.
- YU But those who reject (Allah), - for them is destruction, and (Allah) will render their deeds astray (from their mark).

**9.**

- AA That is so as they were averse to what has been revealed by God, and their actions will be nullified.
- NO That is because they hate that which Allâh has sent down (this Qur'ân and Islâmic laws, etc.), so He has made their deeds fruitless.
- PK That is because they are averse to that which Allah hath revealed, therefor maketh He their actions fruitless.
- SH That is because they hated what Allah revealed, so He rendered their deeds null.
- YU That is because they hate the Revelation of Allah; so He has made their deeds fruitless.

**10.**

- AA Have they not journeyed in the land and seen the fate of those before them? Destroyed they were utterly by God; and a similar (fate) awaits the unbelievers.
- NO Have they not travelled through the earth, and seen what was the end of those before them? Allâh destroyed them completely and a similar (fate awaits) the disbelievers.
- PK Have they not travelled in the land to see the nature of the consequence for those who were before them? Allah wiped them out. And for the disbelievers

there will be the like thereof.

- SH Have they not then journeyed in the land and seen how was the end of those before them: Allah brought down destruction upon them, and the unbelievers shall have the like of it.
- YU Do they not travel through the earth, and see what was the End of those before them (who did evil)? Allah brought utter destruction on them, and similar (fates await) those who reject Allah.

### 11.

- AA This is so for God is the friend of those who believe while the unbelievers have no friend.
- NQ That is because Allāh is the Maula (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no Maula (lord, master, helper, protector, etc.).
- PK That is because Allah is patron of those who believe, and because the disbelievers have no patron.
- SH That is because Allah is the Protector of those who believe, and because the unbelievers shall have no protector for them.
- YU That is because Allah is the Protector of those who believe, but those who reject Allah have no protector.

### 12.

- AA Verily God will admit those who believe and do the right into gardens with streams of water running by. But the unbelievers revel and carouse and subsist like beasts, and Hell will be their residence.
- NQ Certainly! Allāh will admit those who believe (in the Oneness of Allāh Islāmic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise), while those who disbelieve enjoy themselves and eat as cattle eat, and the Fire will be their abode.
- PK Lo! Allah will cause those who believe and do good works to enter Gardens underneath which rivers flow; while those who disbelieve take their comfort in this life and eat even as the cattle eat, and the Fire is their habitation.
- SH Surely Allah will make those who believe and do good enter gardens beneath which rivers flow; and those who disbelieve enjoy themselves and eat as the beasts eat, and the fire is their abode.
- YU Verily Allah will admit those who believe and do righteous deeds, to Gardens beneath which rivers flow; while those who reject Allah will enjoy (this world) and eat as cattle eat; and the Fire will be their abode.

### 13.

- AA How many were the habitations, mightier than your city which has turned you out, which We destroyed; and they did not have a helper.
- NQ And many a town, stronger than your town (Makkah) (O Muhammad SAW) which has driven you out We have destroyed. And there was none to help them.
- PK And how many a township stronger than thy township (O Muhammad) which hath cast thee out, have We destroyed, and they had no helper!
- SH And how many a town which was far more powerful than the town of yours which has driven you out: We destroyed them so there was no helper for them.
- YU And how many cities, with more power than thy city which has driven thee out, have We destroyed (for their sins)? and there was none to aid them.

### 14.

- AA Can one who stands on a clear proof from his Lord, be like one enamoured of

his evil deeds and follows his inane desires?

- NQ Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?
- PK Is he who relieth on a clear proof from his Lord like those for whom the evil that they do is beautified while they follow their own lusts?
- SH What! is he who has a clear argument from his Lord like him to whom the evil of his work is made fairseeming: and they follow their low desires.
- YU Is then one who is on a clear (Path) from his Lord, no better than one to whom the evil of his conduct seems pleasing, and such as follow their own lusts?

## 15.

- AA The semblance of Paradise promised the pious and devout (is that of a garden) with streams of water that will not go rank, and rivers of milk whose taste will not undergo a change, and rivers of wine delectable to drinkers, and streams of purified honey, and fruits of every kind in them, and forgiveness of their Lord. Are these like those who will live for ever in the Fire and be given boiling water to drink which will cut their intestines to shreds?
- NQ =2>The description of Paradise which the Muttaqūn (pious - see V.2:2) have been promised is that in it are rivers of water the taste and smell of which are not changed; rivers of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey (clear and pure) therein for them is every kind of fruit; and forgiveness from their Lord. (Are these) like those who shall dwell for ever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels?
- PK A similitude of the Garden which those who keep their duty (to Allah) are promised: Therein are rivers of water unpolluted, and rivers of milk whereof the flavour changeth not, and rivers of wine delicious to the drinkers, and rivers of clear-run honey; therein for them is every kind of fruit, with pardon from their Lord. (Are those who enjoy all this) like those who are immortal in the Fire and are given boiling water to drink so that it teareth their bowels?
- SH A parable of the garden which those guarding (against evil) are promised: Therein are rivers of water that does not alter, and rivers of milk the taste whereof does not change, and rivers of drink delicious to those who drink, and rivers of honey clarified and for them therein are all fruits and protection from their Lord. (Are these) like those who abide in the fire and who are made to drink boiling water so it rends their bowels asunder.
- YU (Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits; and Grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell for ever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels (to pieces)?

## 16.

- AA There are some who listen to you; but as soon as they go from you they say to those who were given knowledge: "What is this he is saying now?" They are those whose hearts have been sealed by God, and they follow their own lusts.
- NQ And among them are some who listen to you (O Muhammad SAW) till, when they go out from you, they say to those who have received knowledge: "What has he said just now? Such are men whose hearts Allāh has sealed, and they follow their lusts (evil desires).
- PK Among them are some who give ear unto thee (Muhammad) till, when they go forth from thy presence they say unto those who have been given knowledge: What was that he said just now? Those are they whose hearts Allah hath

sealed, and they follow their own lusts.

- SH And there are those of them who seek to listen to you, until when they go forth from you, they say to those who have been given the knowledge: What was it that he said just now? These are they upon whose hearts Allah has set a seal and they follow their low desires.
- YU And among them are men who listen to thee, but in the end, when they go out from thee, they say to those who have received Knowledge, "What is it he said just then?" Such are men whose hearts Allah has sealed, and who follow their own lusts.

### 17.

- AA But those who are rightly guided will be given greater guidance by Him, and they will have their intrinsic piety.
- NQ While as for those who accept guidance, He increases their guidance, and bestows on them their piety.
- PK While as for those who walk aright, He addeth to their guidance, and giveth them their protection (against evil).
- SH And (as for) those who follow the right direction, He increases them in guidance and gives them their guarding (against evil).
- YU But to those who receive Guidance, He increases the (light of) Guidance, and bestows on them their Piety and Restraint (from evil).

### 18.

- AA Do they wait for any thing but the Hour (of change), that it may come upon them suddenly? Its signs have already appeared. How then will they be warned when it has come upon them?
- NQ Do they then await (anything) other than the Hour, that it should come upon them suddenly? But some of its portents (indications and signs) have already come, and when it (actually) is on them, how can they benefit then by their reminder?[]
- PK Await they aught save the Hour, that it should come upon them unawares? And the beginnings thereof have already come. But how, when it hath come upon them, can they take their warning?
- SH Do they then wait for aught but the hour that it should come to them all of a sudden? Now indeed the tokens of it have (already) come, but how shall they have their reminder when it comes on them?
- YU Do they then only wait for the Hour, - that it should come on them of a sudden? But already have come some tokens thereof, and when it (actually) is on them, how can they benefit then by their admonition?

### 19.

- AA Know then, therefore, there is no god but He, and ask forgiveness for your sins and those of believing men and women. God knows your wanderings and your destination.
- NQ So know (O Muhammad SAW) that Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh)[], and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allâh knows well your moving about, and your place of rest (in your homes).
- PK So know (O Muhammad) that there is no Allah save Allah, and ask forgiveness for thy sin and for believing men and believing women. Allah knoweth (both) your place of turmoil and your place of rest.
- SH So know that there is no god but Allah, and, ask protection for your fault and for the believing men and the believing women; and Allah knows the place of your returning and the place of your abiding.

yu Know, therefore, that there is no god but Allah, and ask forgiveness for thy fault, and for the men and women who believe: for Allah knows how ye move about and how ye dwell in your homes.

## 20.

aa Those who believe say: "How is it no Surah was revealed?" But when a categorical Surah is revealed that mentions war, you should see those who are sceptical staring at you like a man in the swoon of death. Alas the woe for them!

nq Those who believe say: "Why is not a Sûrah (chapter of the Qur'ân) sent down (for us)? But when a decisive Sûrah (explaining and ordering things) is sent down, and fighting (Jihād holy fighting in Allâh's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allâh and to obey Him).

pk And those who believe say: If only a surah were revealed! But when a decisive surah is revealed and war is mentioned therein, thou seest those in whose hearts is a disease looking at thee with the look of men fainting unto death. Therefor woe unto them!

sh And those who believe say: Why has not a chapter been revealed? But when a decisive chapter is revealed, and fighting is mentioned therein you see those in whose hearts is a disease look to you with the look of one fainting because of death. Woe to them then!

yu Those who believe say, "Why is not a sura sent down (for us)?" But when a sura of basic or categorical meaning is revealed, and fighting is mentioned therein, thou wilt see those in whose hearts is a disease looking at thee with a look of one in swoon at the approach of death. But more fitting for them-

## 21.

aa Obedience and modest speech (would have been more becoming). And when the matter has been determined it is best for them to be true to God.

nq Obedience (to Allâh) and good words (were better for them). And when the matter (preparation for Jihād) is resolved on, then if they had been true to Allâh, it would have been better for them.

pk Obedience and a civil word. Then, when the matter is determined, if they are loyal to Allah it will be well for them.

sh Obedience and a gentle word (was proper); but when the affair becomes settled, then if they remain true to Allah it would certainly be better for them.

yu Were it to obey and say what is just, and when a matter is resolved on, it were best for them if they were true to Allah.

## 22.

aa Is it possible that if placed in authority you will create disorder in the land and sever your bonds of relationship?

nq Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?[]

pk Would ye then, if ye were given the command, work corruption in the land and sever your ties of kinship?

sh But if you held command, you were sure to make mischief in the land and cut off the ties of kinship!

yu Then, is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin?

## 23.

aa They are those who were condemned by God, whose ears were blocked by Him

and their eyes blinded.

- NQ** Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.
- PK** Such are they whom Allah curseth so that He deafeneth them and maketh blind their eyes.
- SH** Those it is whom Allah has cursed so He has made them deaf and blinded their eyes.
- YU** Such are the men whom Allah has cursed for He has made them deaf and blinded their sight.

## 24.

- AA** Do they not ponder on what the Qur'an says? Or have their hearts been sealed with locks?
- NQ** Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?
- PK** Will they then not meditate on the Qur'an, or are there locks on the hearts?
- SH** Do they not then reflect on the Quran? Nay, on the hearts there are locks.
- YU** Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them?

## 25.

- AA** Those who turn their backs after the way of guidance has been opened to them, have been surely tempted by Satan and beguiled by illusory hopes.
- NQ** Verily, those who have turned back (have apostated) as disbelievers after the guidance has been manifested to them, Shaitân (Satan) has beautified for them (their false hopes), and (Allâh) prolonged their term (age).
- PK** Lo! those who turn back after the guidance hath been manifested unto them, Satan hath seduced them, and He giveth them the rein.
- SH** Surely (as for) those who return on their backs after that guidance has become manifest to them, the Shaitan has made it a light matter to them; and He gives them respite.
- YU** Those who turn back as apostates after Guidance was clearly shown to them,- the Evil One has instigated them and busied them up with false hopes.

## 26.

- AA** This was so because they said to those who disdain what God has revealed: "We shall obey you in some things." But God knows their secret intentions well.
- NQ** This is because they said to those who hate what Allâh has sent down: "We will obey you in part of the matter," but Allâh knows their secrets.
- PK** That is because they say unto those who hate what Allah hath revealed: We will obey you in some matters; and Allah knoweth their secret talk.
- SH** That is because they say to those who hate what Allah has revealed: We will obey you in some of the affairs; and Allah knows their secrets.
- YU** This, because they said to those who hate what Allah has revealed, "We will obey you in part of (this) matter"; but Allah knows their (inner) secrets.

## 27.

- AA** How will it be when the angels draw out their souls striking their faces and their backs?
- NQ** Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs?
- PK** Then how (will it be with them) when the angels gather them, smiting their faces and their backs!

- SH But how will it be when the angels cause them to die smiting their backs.
- YU But how (will it be) when the angels take their souls at death, and smite their faces and their backs?

**28.**

- AA Because they followed what displeases God, and they were averse to pleasing Him. So We nullified their deeds.
- NO That is because they followed that which angered Allāh, and hated that which pleased Him. So He made their deeds fruitless.
- PK That will be because they followed that which angereth Allah, and hated that which pleaseth Him. Therefor He hath made their actions vain.
- SH That is because they follow what is displeasing to Allah and are averse to His pleasure, therefore He has made null their deeds.
- YU This because they followed that which called forth the Wrath of Allah, and they hated Allah's good pleasure; so He made their deeds of no effect.

**29.**

- AA Do they whose minds are filled with doubt, think that God will not expose their malice?
- NO Or do those in whose hearts is a disease (of hypocrisy), think that Allāh will not bring to light all their hidden ill-wills?
- PK Or do those in whose hearts is a disease deem that Allah will not bring to light their (secret) hates?
- SH Or do those in whose hearts is a disease think that Allah will not bring forth their spite?
- YU Or do those in whose hearts is a disease, think that Allah will not bring to light all their rancour?

**30.**

- AA Had We pleased We could have shown them to you that you could know them by their marks, and recognise them from the way they twist their words. Yet God knows all your deeds.
- NO Had We willed, We could have shown them to you, and you should have known them by their marks, but surely, you will know them by the tone of their speech! And Allāh knows all your deeds.
- PK And if We would, We could show them unto thee (Muhammad) so that thou shouldst know them surely by their marks. And thou shalt know them by the burden of their talk. And Allah knoweth your deeds.
- SH And if We please We would have made you know them so that you would certainly have recognized them by their marks and most certainly you can recognize them by the intent of (their) speech; and Allah knows your deeds.
- YU Had We so wiled, We could have shown them up to thee, and thou shouldst have known them by their marks: but surely thou wilt know them by the tone of their speech! And Allah knows all that ye do.

**31.**

- AA We shall try you in order to know who are the fighters among you, and who are men of fortitude, and verify your histories.
- NO And surely, We shall try you till We test those who strive hard (for the Cause of Allāh) and the patient ones, and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).
- PK And verily We shall try you till We know those of you who strive hard (for the cause of Allah) and the steadfast, and till We test your record.
- SH And most certainly We will try you until We have known those among you who

exert themselves hard, and the patient, and made your case manifest.

YU And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle).

### 32.

AA Surely those who do not believe, and obstruct others from the path of God, and oppose the Prophet after the way of guidance has been opened to them, will not hurt God in the least, and He will nullify all that they have done.

NQ Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm), and oppose the Messenger ( SAW) (by standing against him and hurting him), after the guidance[] has been clearly shown to them, they will not hurt Allâh in the least, but He will make their deeds fruitless,

PK Lo! those who disbelieve and turn from the way of Allah and oppose the messenger after the guidance hath been manifested unto them, they hurt Allah not a jot, and He will make their actions fruitless.

SH Surely those who disbelieve and turn away from Allah's way and oppose the Messenger after that guidance has become clear to them cannot harm Allah in any way, and He will make null their deeds.

YU Those who reject Allah, hinder (men) from the Path of Allah, and resist the Messenger, after Guidance has been clearly shown to them, will not injure Allah in the least, but He will make their deeds of no effect.

### 33.

AA O you who believe, obey God and the Prophet, and do not waste your deeds.

NQ O you who believe! Obey Allâh, and obey the Messenger (Muhammad SAW) and render not vain your deeds.

PK O ye who believe! Obey Allah and obey the messenger, and render not your actions vain.

SH O you who believe! obey Allah and obey the Messenger, and do not make your deeds of no effect.

YU O ye who believe! Obey Allah, and obey the messenger, and make not vain your deeds!

### 34.

AA Those who do not believe and obstruct others from the way of God, and die disbelieving, will not be pardoned by God.

NQ Verily, those who disbelieve, and hinder (men) from the Path of Allâh (i.e. Islâm); then die while they are disbelievers, Allâh will not forgive them.[]

PK Lo! those who disbelieve and turn from the way of Allah and then die disbelievers, Allah surely will not pardon them.

SH Surely those who disbelieve and turn away from Allah's way, then they die while they are unbelievers, Allah will by no means forgive them.

YU Those who reject Allah, and hinder (men) from the Path of Allah, then die rejecting Allah,- Allah will not forgive them.

### 35.

AA So do not become weak-kneed and sue for peace, for you will have the upper hand as God is with you and will not overlook your deeds.

NQ So be not weak and ask not for peace (from the enemies of Islâm), while you are having the upper hand. Allâh is with you, and will never decrease the reward of your good deeds.

PK So do not falter and cry out for peace when ye (will be) the uppermost, and Allah is with you, and He will not grudge (the reward of) your actions.

SH And be not slack so as to cry for peace and you have the upper hand, and Allah

is with you, and He will not bring your deeds to naught.

YU Be not weary and faint-hearted, crying for peace, when ye should be uppermost: for Allah is with you, and will never put you in loss for your (good) deeds.

### 36.

AA Verily the life of this world is no more than a sport and frivolity. If you believe and fear God, he will give you your reward, and will not ask for your possessions.

NQ The life of this world is but play and pastime, but if you believe (in the Oneness of Allâh Islâmic Monotheism), and fear Allâh, and avoid evil, He will grant you your wages, and will not ask you your wealth.

PK The life of the world is but a sport and a pastime. And if ye believe and ward off (evil). He will give you your wages, and will not ask of you your wordly wealth.

SH The life of this world is only idle sport and play, and if you believe and guard (against evil) He will give you your rewards, and will not ask of you your possessions.

YU The life of this world is but play and amusement: and if ye believe and guard against Evil, He will grant you your recompense, and will not ask you (to give up) your possessions.

### 37.

AA If He asks for all you possess and insist upon it, you will become niggardly, and it will bring out your malevolence.

NQ If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills.

PK If He should ask it of you and importune you, ye would hoard it, and He would bring to light your (secret) hates.

SH If He should ask you for it and urge you, you will be niggardly, and He will bring forth your malice.

YU If He were to ask you for all of them, and press you, ye would covetously withhold, and He would bring out all your ill-feeling.

### 38.

AA Beware! You are called to spend in the way of God, yet some among you close their fists. But he who is niggardly is so for his own self: God is above need, and it is you who are needy. If you turn away then God will bring other people in your place who, moreover, will not be like you.

NQ Behold! You are those who are called to spend in the Cause of Allâh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allâh is Rich (Free of all wants), and you (mankind) are poor. And if you turn away (from Islâm and the obedience of Allâh), He will exchange you for some other people, and they will not be your likes.

PK Lo! ye are those who are called to spend in the way of Allah, yet among you there are some who hoard. And as for him who hoardeth, he hoardeth only from his soul. And Allah is the Rich, and ye are the poor. And if ye turn away He will exchange you for some other folk, and they will not be the likes of you.

SH Behold! you are those who are called upon to spend in Allah's way, but among you are those who are niggardly, and whoever is niggardly is niggardly against his own soul; and Allah is Self-sufficient and you have need (of Him), and if you turn back He will bring in your place another people, then they will not be like you.

- ۞ Behold, ye are those invited to spend (of your substance) in the Way of Allah: But among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants, and it is ye that are needy. If ye turn back (from the Path), He will substitute in your stead another people; then they would not be like you!